

ADVENT



Luke 9:28-30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 607.

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THE THREE VOICES.

What saith the past to thee? Weep!
Truth is departed;
Beauty hath died like the dream of a sleep,
Love is first faint-hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal,
So, as a funeral bell, slowly and deep,
So tolls the past to thee! Weep!

How speaks the present hour? Act!
Walk upward glancing;
So shall thy footsteps in glory be traced,
Slow, but advancing,
Scorn not the smallness of daily endeavor,
Let the great meaning ennoble it ever,
Droop not o'er efforts expended in vain,
Work, as believing that labor is gain.

What doth the future say? Hope!
Turn thy face sunward!
Look where the light fringes the far rising slope,
Day cometh onward,
Watch! though so long be the twilight delaying,
Let the first sunbeam arise on thee praying;
Fear not, for greater is God by thy side,
Than armies of Satan against thee allied.

Home Journal.

The Feast of Belshazzar.

BY EDWIN ARNOLD.

Not by one portal, or one path alone
God's holy messages to men are known;
Waiting the glances of his awful eyes
Silver-winged seraphs do him embassies;
And stars interpreting his high behest
Guide the lone feet and glad the falling breast—
The rolling thunder and the raging sea
Speak the stern purpose of the Deity,
And storms beneath and rainbow hues above
Herald his anger or proclaim his love;
The still small voices of the summer day,
The red Sirocco, and the breath of May,
The lingering harmony in Ocean shells,
The fairy music of the meadow bells.
Earth and void Air—Water and wasting Flame,
Have words to whisper, tongues to tell his name.
Once—with no cloak of careful mystery
Himself was herald of his own decree;
The hand that edicts on the marble drew
Graved the stern sentence of their scorner too.
Listen and learn! Tyrants have heard the tale,
And turned from hearing terror-struck and pale,
Spiritless captives sinking with the chain,
Have read this page and taken heart again.

From sunlight unto starlight trumpets told
Her king's command in Babylon the old,
From sunlight unto starlight, west and east,
A thousand satraps girt them for the feast,
And reined their chargers to the palace hall
Where king Belshazzar held high festival:
A pleasant palace under pleasant skies,
With cloistered courts and gilded galleries,
And gay kiosks and painted balustrade,
For winter terraces and summer shade;
By court and terrace, minaret and dome,
Euphrates, rushing from his mountain home,
Restored his rage, and curbed his crested pride
To belt that palace with his bluest tide;
Broad-fronted bulls with chiselled feathers barred
In silent vigil keeping watch and ward,
Giants of granite wrought by cunning hand,
Guard in the gate and frown upon the land:
Not summer's glow nor yellow autumn's glare
Pierced the broad tamarisks that blossomed there;
The moonbeams darting through their leafy screen
Lost half its silver in the softened green,
And fell with lessened lustre, broken light,
Tracing quaint arabesque of dark and white;
Or dimly tinting on the graven stones
The pictured annals of Chaldean thrones.
There, from the rising to the setting day,
Birds of bright feather sang the light away,
And fountain waters on the palace-floor
Made even answer to the river's roar,
Rising in silver from the crystal well,
And breaking into spangles as they fell;
Though now ye heard them not—for far along
Rang the broad chorus of the banquet song,
And sounds as gentle, echoes soft as these,
Died out of hearing from the revelries.

High on a throne of ivory and gold,

From crown to footstool clad in purple fold,
Lord of the east from sea to distant sea
The king Belshazzar feasted royally—
And not that dreamer in the desert cave
Peopled his paradise with pomp as brave:
Vessels of silver, cups of crusted gold,
Blush with a brighter red than all they hold;
Pendulous lamps like planets of the night
Flung on the diadems a fragrant light,
Or slowly swinging in the midnight sky
Gilded the ripples as they glided by:
And sweet and sweeter rang the cittern-wing,
Soft as the beating of a seraph's wing,
And swift and swifter in the measured dance
The tresses gather and the sandals glance,
And bright and brighter at the festal board
The flagons bubble and the wines are poured;
No lack of goodly company was there,
No lack of laughing eyes to light the cheer;
From Dara trooped they, from Daremma's grove
"The suns of battle and the moons of love;"
From where Arsis's silver waters sleep
To Imla's marshes and the inland deep,
From pleasant Calah and from Cittacene
The horseman's captain and the harem's queen.

It seemed no summer-cloud of passing woe
Could fling its shadow on so fair a show—
It seemed the gallant forms that feasted there
Were all too grand for woe, too great for care—
Whence came the anxious eye, the altered tone,
The dull presentiment no heart would own,
That ever changed the smiling to a sigh
Sudden as sea-bird flashing from the sky:
It is not that they know the spoiler waits
Harnessed for battle at the brazen gates,
It is not that they hear the watchman's call
Mark the slow minutes on the leaguered wall,
The clash of quivers and the ring of spears
Make pleasant music in a soldier's ears:
And not a scabbard hideth sword to-night
That hath not glimmered in the front of fight—
May not the blood in every beating vein
Have quick foreknowledge of the coming pain,
Even as the prisoned silver,† dead and dumb
Shrinks at cold Winter's footfall ere he come.

The king hath felt it and the heart's unrest
Heaved the broad purple of his belted breast;
Sudden he speaks—"What! doth the beaded
juice
Savor like hyssop that ye scorn its use?
Wear ye so pitiful and sad a soul,
That tramp of foemen scares ye from the bowl?
Think ye the gods on yonder starry floor
Tremble for terror when the thunders roar?
Are we not gods? have we not fought with God?
And shall we shiver at a robber's nod?
No—let them batter till the brazen bars
Shrink mefry mocking of their idle wars—
Their fall is fated for to-morrow's sun,
The lion rouses when his feast is done—
Crown me a cup—and fill the bowls we brought
From Judah's temple when the fight was fought—
Drink, till the merry madness fill the soul
To Salem's conqueror in Salem's bowl—
Each from the goblet of a God shall sip,
And Judah's gold tread heavy on the lip."‡

The last loud answer dies along the line,
The last light bubble bursts upon the wine,
His eager lips are on the jewelled brink,
Hath the cup poison that he doubts to drink?
Is there a spell upon the sparkling gold,
That so his fevered fingers quit their hold?
Whom sees he where he gazes? what is there
Freezing his vision into fearful stare?
Follow his lifted arm and lighted eye
And watch with them the wondrous mystery.

There cometh forth a hand—upon the stone,
Graving the symbols of a speech unknown;
Fingers like mortal fingers—leaving there
The blank wall flashing characters of fear—
And still it glideth silently and slow,
And still beneath the spectral letters grow—
Now the scroll endeth—now the seal is set—
The hand is gone—the record tarries yet.

* Hafiz, the Persian, Anacreon.
† The quicksilver in the tube of the thermometer.

‡ "He never drinks,
But Timon's silver treads upon his lip." SHAK. Tit. And.

As one who waits the warrant of his death,
With pale lips parted and with bridled breath—
They watch the sign and dare not turn to seek
Their fear reflected in their fellows' cheek—
But stand as statues where the life is none,
Half the jest uttered—half the laughter done—
Half the flask empty—half the flagon poured,
Each where the phantom found him at the board
Struck into silence—as December's arm
Curbs the quick ripples into crystal calm.

With wand of ebony and sable stole
Chaldaa's wisest scan the spectral scroll—
Strong in the lessons of a lying art
Each comes to gaze, but gazes to depart—
And still for mystic sign and muttered spell
The graven letters guard their secret well—
Gleam they for warning—glare they to condemn—
God speaketh,—but he speaketh not for them.

Oh! ever, when the happy laugh is dumb,
All the joy gone, and all the anguish come—
When strong adversity and subtle pain
Wring the sad soul and rack the throbbing brain,
When friends once faithful, hearts once all our
own,
Leave us to weep, to bleed and die alone—
When fears and cares the lonely thought employ,
And clouds of sorrow hide the sun of joy—
When weary life, breathing reluctant breath,
Hath no hope sweeter than the hope of death—
Then the best counsel and the last relief,
To cheer the spirit or to cheat the grief,
The only calm, the only comfort heard,
Comes in the music of a woman's word—
Like beacon-bell on some wild island-shore,
Silverly ringing in the tempest's roar,
Whose sound borne shipward through the mid-
night gloom,
Tells of the path, and turns her from her doom.

So in the silence of that awful hour,
When baffled magic mourned its parted power—
When kings were pale and satraps shook for fear,
A woman speaketh—and the wisest hear—
She, the high daughter of a thousand thrones,
Telling with trembling lip and timid tones
Of him the Captive, in the feast forgot,
Who readeth visions—him, whose wondrous lot
Sends him to lighten doubt and lessen gloom,
And gaze undazzled on the days to come—
Daniel the Hebrew, such his name and race,
Held by a monarch highest in his grace,
He may declare—Oh!—bid them quickly send,
So may the mystery have happy end!

Calmly and silent as the fair full moon
Comes smiling upward in the sky of June—
Fearfully as the troubled clouds of night
Shrink from before the coming of its light—
So through the hall the Prophet passed along,
So from before him fell the festal throng—
By broken wassail-cup, and wine o'erthrown,
Pressed he still onward for the monarch's throne—
His spirit failed him not—his quiet eye
Lost not its light for earthly majesty;
His lip was steady and his accent clear,
"The king hath needed me,—and I am here."

"Art thou the Prophet? read me yonder scroll
Whose undeciphered horror daunts my soul—
There shall be guerdon for the grateful task,
Fitted for me to give, for thee to ask—
A chain to deck thee—and a robe to grace,
Thine the third throne, and thou the third in
place."

He heard and turned him where the lighted
Dimmed the red torches of the festival, [wall
Gazed on the sign with steady gaze and set,
And he who quailed not at a kingly threat
Bent the true knee and bowed the silver hair,
For that he knew the King of kings was there—
Then nerved his soul the sentence to unfold,
While his tongue trembled at the tale it told—
And never tongue shall echo tale as strange
Till that change cometh which shall never change.

"Keep for thyself the guerdon and the gold—
What God hath graven, God's prophet must un-
fold;
Could not thy father's crime, thy father's fate,
Teach thee the terror thou hast learnt too late—

Hast thou not read the lesson of his life,
Who wars with God shall strive a losing strife?
His was a kingdom mighty as thine own,
The sword his sceptre and the earth his throne—
The nations trembled when his awful eye
Gave to them leave to live or doom to die—
The lord of life—the keeper of the grave,
His frown could wither and his smile could save—
Yet when his heart was hard, his spirit high,
God drove him from his kingly majesty,
Far from the brotherhood of fellow-men,
To seek for dwelling in the desert den;
Where the wild asses feed and oxen roam
He sought his pasture and he made his home,
And bitter-biting frost and dews of night
Schooled him in sorrow till he knew the right,
That God is ruler of the rulers still,
And setteth up the sovereign that he will—
Oh! hadst thou treasured in repentant breast
His pride and fall, his penitence and rest,
And bowed submissive to Jehovah's will,
Then had thy sceptre been a sceptre still—
But thou hast mocked the Majesty of heaven,
And shamed the vessels to its service given,
And thou hast fashioned idols of thine own,
Idols of gold, of silver, and of stone;
To them hast bowed the knee, and breathed the
breath,
And they must help thee in the hour of death.
Woe for the sign unseen, the sin forgot,
God was among ye, and ye knew it not!
Hear what he sayeth now, 'Thy race is run,
The years are numbered and the days are done,
The soul hath mounted in the scale of fate,
The Lord hath weighed thee and thou lackest
weight;
Now in thy palace porch the spoilers stand,
To seize thy sceptre, to divide thy land.'

He ended—and his passing foot was heard,
But none made answer, not a lip was stirred—
Mute the free tongue and bent the fearless brow,
The mystic letters had their meaning now!
Soon came there other sound—the clash of steel,
The heavy ringing of the iron heel—
The curse in dying, and the cry for life,
The bloody voices of the battle strife.
That night they slew him on his father's throne,
The deed unnoticed and the hand unknown;
Crownless and sceptreless Belshazzar lay,
A robe of purple round a form of clay.

The Wicked Reign of Ahaz.

In the sixth year of Tiglath-Pilezer, Ahaz
began to reign over Judah; who, being a very
wicked and impious prince, God stirred up against
him Rezin, king of Syria, and Pekah, king of
Israel, who, confederating together, invaded his
land with a great army, and having harassed
it all over, pent him up in Jerusalem, and there
besieged him.

Their design was, on the taking of that city,
to have wholly extirpated the house of David,
and to have set up a new king over Judah, the
son of Tabael. Who this person was, is no
where said in Scripture; but he seemeth to have
been some potent and factious Jew, who, having
revolted from his master, the king of Judah, ex-
cited and stirred up this war against him, out of
an ambitious aim of plucking him down from his
throne, and reigning in his stead.

But it being the will of God only to punish
Ahaz for his wickedness, and not the whole fami-
ly of David, for which he had always, for the
sake of David, expressed mercy and favor, he
was pleased to prevent the mischief, by blasting
the whole design; and, therefore, he sent the
prophet Isaiah unto Ahaz, to encourage him val-
iantly to withstand the enemy in the defence of
the city, and to assure him that they should not
prevail against him; and for this he gave him
two signs, the one to be accomplished speedily,
and the other some ages after.

But Ahaz, after this, instead of being reformed
by the mercy, growing more wicked and perverse
than before, in absolutely rejecting the God of
Israel, and cleaving to the worst abominations
of the heathen nations round him, even to the

making of his sons pass through the fire to Molech; the next year after, God brought again upon him the same two confederated kings, from whom he had delivered him the former year, who, coming with forces better appointed, and counsels better concerted than before, divided themselves into three armies; the first under Rezin, king of Syria, the second under Pekah, king of Israel, and the third under Zichri, a mighty man of Ephraim; and with these three armies, the more to distract him, they invaded him in three different parts of his kingdom at the same time. Rezin, in his ravage, having loaded his army with spoils, and taken a vast number of captives, returned with them to Damascus, thinking it his best interest there to secure what he had gotten. Pekah with his army marched directly against Ahaz, who had got together the main strength of his kingdom to oppose this invasion, and thereby for some time did put a stop to the progress of this part of the enemies' forces; but at length being encouraged by the departure of Rezin to give them battle, he was overthrown with a most terrible destruction, an hundred and twenty thousand of his men being slain in that day. Of which blow Zichri taking the advantage, led his forces to Jerusalem, and took the royal city, where he slew Maaseiah the king's son, and most of the chief governors and great men of the kingdom, whom he found there. And both these armies of Israel, on their return, carried with them vast spoils, and above two hundred thousand persons, whom they had taken captive, with intention to have sold them for bond-men, and bond-women. But a prophet from God having severely rebuked them for this their excessive cruelty against their brethren, whom God had delivered into their hands, the elders of the land, fearing the like wrath upon themselves for the punishment hereof, would not permit them to bring the captives to Samaria; whereon they were clothed, and relieved out of the spoils, and again sent back unto their own homes.

And the land was no sooner delivered of these enemies, but it was again invaded by others, who treated it with the same cruelty: for the Edomites and the Philistines, who next bordered on it, the former on the south, and the other on the west, seeing Judah brought thus low, took the advantage to seize on those parts which lay next unto them, and, by ravages and inroads, did all the mischief to the rest that lay in their power.

But Ahaz, continuing still hardened in his iniquity, notwithstanding all this which he had suffered for the punishment of it, would not seek the Lord his God, or return unto him from his evil ways; but putting his confidence rather in man, pillaged the temple of all the gold and silver that was found therein, and sent it to Tiglath-Pileser, king of Assyria, to engage him to come to his assistance against his enemies, promising thereon to become his servant, and pay tribute unto him.

The king of Assyria, having an opportunity hereby offered unto him of adding Syria and Palestine to his empire, readily laid hold of the invitation, and marched with a great army into those parts; where, having slain Rezin in battle, he took Damascus, and reduced all that country under his dominion; and hereby he put an end to the kingdom of the Syrians in Damascus, after it had lasted there for ten generations; that is, from the time of Rezon, the son of Eliadah, who first founded it while Solomon was king over Israel.

After this, Tiglath-Pileser marched against Pekah, and seized all that belonged to Israel beyond Jordan, and also all the land of Galilee, and then went forward toward Jerusalem, but rather to get more money of Ahaz than to afford him any real help; for he assisted him not for the recovery of any of those places which had been taken from him during the war, either by the Philistines, Edomites, or other enemies; but when he had got from him all that he could (for the raising of which Ahaz cut the vessels of the temple into pieces, and melted them down,) he marched back to Damascus, and there wintered, without doing anything more for him, so that, in reality, he was rather distressed than any way helped by this alliance, the land being almost as much exhausted by the presents and subsidies, which were extorted from him by this his pretended friend and ally, as it was by the ravages and pillages of his open enemies. And, moreover, two lasting mischiefs followed hereon: for, 1st, instead of two petty princes, whom he had before for his neighbors, and with either of which he was able to cope, he had now this mighty king for his borderer, against whom no power of the land was sufficient to make any resistance; and the ill effect hereof both Israel and Judah did afterward sufficiently feel; for it became at length to both of them the cause of their destruction. 2d. From this time the Jews were excluded all their traffic into the Southern Sea, which had hitherto been one of the chiefest foundations of their riches.

Ahaz, having gone so far with Tiglath-Pileser, as hath been said, found it necessary for him to

overlook all injuries to avoid provoking greater, and, therefore, carrying on the compliment toward him, as if he had really been that friend and protector, which he pretended to be, as soon as he heard that he was returned to Damascus, he went thither to him to pay him that respect and obeisance, which after having owned him as his protector and sovereign, he did now, as his client and tributary, owe unto him.

While he was at Damascus on this occasion, he saw there an idolatrous altar, of a form which he was much pleased with; whereupon, causing a paten to be taken, he sent it to Urijah, the high priest, at Jerusalem, to have another there made like unto it; and on his return, having removed the altar of the Lord out of its place in the temple, ordered this new altar to be set up in its stead; and thenceforth giving himself wholly up to idolatry, instead of the God of Israel, he worshipped the gods of the Syrians, and the gods of the other nations round him, saying, that they helped their people, and that therefore he would worship them, that they might help him also. And, accordingly, having filled Jerusalem and all Judea with their idols and their altars, he would suffer no other god, but them only, to be worshipped in the land; whereby, having excluded the only true God, the Lord his Creator, whom alone he ought to have adored, he caused his temple to be shut up, and utterly suppressed his worship throughout his kingdom. And this he did with an air and profession of anger and defiance, for that he had not delivered him in his distress, when the Syrians and Israelites came against him, as if it were in his power to revenge himself on the Almighty, and execute his wrath upon him that made him; to such an extravagant height of folly and madness had his impiety carried him beyond all that had reigned before him in Jerusalem; and in this he continued, till at length he perished in it, being cut off in the flower of his age, before he had outlived half his days.

Tiglath-Pileser, on his return into Assyria, carried with him great numbers of the people, whom he had taken captive in the kingdom of Damascus, and in the land of Israel. Those of Damascus he planted in Kir, and those of Israel in Halah, Habor, Hara, and on the River Gozan, in the land of the Medes. Kir was a city in the hither part of Media; but Halah, Habor, Hara, and the River Gozan, were farther remote. And herein was accomplished the prophecy of the prophet Amos against Israel, wherein he foretold, in the days of Uzziah, the grandfather of Ahaz, that God would cause them to go into captivity beyond Damascus; that is, unto places beyond where those of Damascus should be carried. St. Stephen, quoting this prophecy, renders it beyond Babylon. So the common editions of the Greek Testament have it, and it is certainly true; for what was beyond Kir was also beyond Babylon, for Kir was beyond Babylon: but Wicelius's edition hath Damascus in St. Stephen's speech also, and, no doubt, he had ancient copies which he followed herein.

The planting of the colonies by Tiglath-Pileser, in those cities of the Medes plainly proves Media to have been then under the king of Assyria: for otherwise, what had he to do to plant colonies in that country. And therefore Tiglath-Pileser and Arbaces were not two distinct kings, whereof one had Media, and the other Assyria, as Archbishop Usher supposeth, but must both be the same person expressed under these two distinct names. And Diodorus Siculus positively tells us, that Arbaces had Assyria as well as Media, for his share in the partition of the former empire; and, therefore, there is no room for a Tiglath-Pileser, or a Ninus junior, distinct from him, to reign in Assyria during his time, but it must necessarily be one and the same person that was signified by all these different names.

Pekah, by this conquest which the Assyrians made upon him being stripped of so large a part of his kingdom, was hereby brought lower than he had before brought king Ahaz. For he had now scarce anything left, but the city of Samaria and the territories of the tribe of Ephraim, and the half tribe of Manasseh only; which bringing him into contempt with his people, as well as raising their indignation against him (as is commonly the case of unfortunate princes,) Hoshea, the son of Elath, rose up against him and slew him, after he had reigned in Samaria twenty years; and hereby was fully accomplished the prophecy of Isaiah concerning him, which is above related. After this, the elders of the land seem to have taken the government into their hands; for Hoshea had not the kingdom till nine years after, that is toward the end of the twelfth year of Ahaz.

In the fourteenth year of Ahaz died Tiglath-Pileser, king of Assyria, after he had reigned nineteen years; and Salmaneser, his son (who in Tobit is called Enemessar, and in Hoshea, Shalmon,) reigned in his stead. And as soon as he was settled in the throne, he came into Syria and Palestine, and there subjected Samaria to his dominion, making Hoshea the king thereof, to become his vassal, and pay tribute unto him. In this expedition, among other prey which he

took and carried away with him, was the golden calf, which Jeroboam had set up in Bethel; and had been there, ever since his time, worshipped by the ten tribes of Israel, that had revolted with him from the house of David. The other golden calf, which was at the same time set up by him in Dan, had been taken thence, about ten years before, by Tiglath-Pileser, in the invasion which he then made upon Galilee, in which province that city stood. And therefore the apostate Israelites, being now deprived of the idols which they had so long worshipped, began again to return to the Lord their God, and to go up to Jerusalem, there to worship before him; and Hoshea encouraged them therein. For where, as the kings of Israel, had hitherto maintained guards upon the frontiers to hinder all under their subjection from going up to Jerusalem to worship there, Hoshea took away those guards, and gave free liberty to all to worship the Lord their God, according to his laws, in that place, which he had chosen; and therefore, when Hezekiah invited all Israel, that is, all those of the ten revolted tribes, as well as the other two, to come up to his passover, Hoshea hindered them not, but permitted all that would to go up thereto. And when those of his subjects, who were at that festival, did, on their return, out of their zeal for the worship of the true God, break in pieces the images, cut down the groves, demolish the high places, and absolutely destroyed all other monuments of idolatry, throughout the whole kingdom of Samaria, as will be hereafter related, Hoshea forbade them not, but in all likelihood gave his consent to it, and concurred with them herein. For he being king, without his encouraging of it, and giving his authority for it, it could not have been done. And therefore he hath, as to religion, the best character given him in Scripture of all that reigned before him over Israel from the division of the kingdom. For although he were not perfect in the true worship of God, and therefore it is said of him, "that he did evil in the sight of the Lord;" yet it is subjoined, in the next words, "but not so as the kings before him." By which it appears, that his ways were less offensive to God, than were the ways of any of those that had reigned before him in that kingdom. However, still he was far from being perfectly righteous, which this alone sufficiently proves, that he treacherously slew his master to reign in his stead.

Ahaz, in the sixteenth year of his reign, being smitten of God for his iniquities, died in the thirty-sixth year of his age, and was buried in the city of David, but not with a royal burial, in the sepulchres of the kings. For from this honor he was excluded, because of his wicked reign, as were Jehoram and Joash before him, and Manasseh and Ammon after him, for the same reason; it being the usage of the Jews to lay this mark of infamy upon those that reigned wickedly over them.

After Ahaz, reigned Hezekiah his son, a very worthy and religious prince. He had, in the last year of his father's reign, been admitted a partner with him in the kingdom, while he was languishing (as it may be supposed) under the sickness of which he died. However, as long as his father lived, he could make no alterations in that evil course of affairs, which he had put both church and state into; but, as soon as he was dead, and Hezekiah had the whole power in his hands, he immediately set himself with all his might to work a thorough reformation in both.

Prideaux's Connexion.

Keep off! Keep off!

We find in one of our exchanges a relation of the following incidents, which present an impressive allegory of human life. A steamboat was passing rapidly down a deep, narrow river in one of the Western States. The night was dark. A small craft, bearing a light, was discovered, apparently anchored in the middle of the stream. Regarding its position as an unwarrantable obstruction of his course, the instant determination of the pilot was, to overrun and destroy it. But as the vessel approached, a man on board the craft, with the full strength of his voice, and an expressive wave of the hand, exclaimed: "Keep off! keep off!" The pilot was very angry; but after a moment's struggle with his own feelings, he changed his course and passed by the light-bearing craft—not without a volley of oaths and imprecations. Arriving at the next stopping place, he learned, that a short time previous, a huge rock had fallen from the lofty cliffs that overhung the river, and lodged directly in the channel. The craft and signal fire had been placed there by some benevolent citizens, to prevent destruction of life and property by collision!

We all are passing down the stream of life. The causes of destruction are thick before us. The Bible is a great light; and from it issues constantly the voice of warning. Many, like the pilot are angry that it is posted in the way of their contemplated course. They wish it destroyed. Some, determined to overrun it, rush headlong upon their own destruction. Others, feeling compelled to turn aside from forbidden

ways, lade it with cursing and abuse. So, too, with the generality of men in regard to the dispensations of Providence. The wayward heart chooses its own course. Destruction would be the result. God throws his deep obstructions in the midst of the way. His voice of warning: "Turn! keep off!" is loudly uttered. The whole heart rises in rebellion. And although there be a turning from the course, it is not without deep murmurings at the means of their rescue and salvation.

How wickedly wrong is all this in God's sight! How profoundly grateful should we be for God's great light, for all his warnings, all his restraints! His is a father's heart. He never willingly afflicts, never imposes a needless restraint. It is thus he "restoreth" our souls; thus that he leads us in paths of righteousness; thus that he guides us to glory, thus also that he adds to that "eternal weight of glory" that shall rest upon all his people. Submission and obedience are, then, the great Christian duties. And the proper language for all God's children is:—"Even so, Father, for so it seemeth good in thy sight."

Irenæus of Lyons.

IRENÆUS was a native of Smyrna, and a pupil of the venerable martyr Polycarp. He was one of the first Christian missionaries, who brought the gospel of salvation to the banks of the Rhone. During the bloody persecution with which the churches of Lyons and Vienna were visited, an epistle was sent to Rome from the churches of Gaul, and Irenæus was commissioned to carry it thither. He is recommended by the brethren as "a zealous follower of the covenant of Christ, and an eminent and righteous minister of the Church." Probably this journey saved his life. Shortly after his return, the Emperor Marcus Aurelius changed his policy towards the Christians, and issued an edict forbidding under severe penalties the persecution of the followers of Christ. Irenæus was chosen pastor of the church at Lyons, in the room of the martyred Pothinus. He is represented as having been one of the most faithful and earnest of the early ministers of Jesus Christ. He threw his whole soul into the work, like a man who felt the weight and urgency of the immortality of the tens of thousands who thronged the city of Lyons. All he did and wrote bore the stamp of earnestness; and from his elaborate works, which remain to this day, we can form some idea of the mingled meekness and decision with which he led on the hosts of the Lord against the armies of the Prince of Darkness.

In the church of Lyons, towards the close of the second century, we see only a faithful minister of Christ, surrounded by a little band of praying ones, the remnant of a fearful persecution. There was no display, no pomp to attract the carnal eye. But there was a might and a majesty in the simple, earnest words of the minister of Lyons, which carried salvation to the souls of thousands. Gregory of Tours, tells us that so remarkably did God bless the ministry of Irenæus, that almost the whole city was converted to Christianity. Thus did the Lord give the word, and one of Satan's strongest fastnesses was shaken to its base, and its walls and bulwarks trembled before the breath of the Spirit of God.

In 199, Irenæus was Moderator of the Synod of Gaul, and as such wrote to Victor of Rome, rebuking him for his severity in excommunicating the Asiatic churches, and remonstrating against his refusing communion to these churches on account of trifling differences about times and seasons. In this letter, he endeavors to prove himself, as his name signifies, a *peace maker* between the European and Asiatic churches. In this work Irenæus must have engaged with the greater good will, inasmuch as he was himself a native of Phrygia, and was transplanted from the shore of the Ægean sea to the banks of the Rhone.

The affecting narrative of the persecution of the Christians in Gaul under Marcus Antoninus, and in which Pothinus was put to death, is generally believed to have been written by him. It was in the form of a letter from "the servants of Christ inhabiting Vienna and Lyons, cities of Gaul, to the brethren throughout Asia and Phrygia, holding with us the same faith and hope of redemption." It is carefully preserved by Eusebius.

Of his many other works, his books against heresies are all that remain. In these he shows himself to have been well acquainted with classic authors, as well as with the absurd and intricate notions of the heretics of the East. He bears the most distinct testimony to the authenticity of the books of the New Testament, from every one of which he has quotations, with the exception of the Epistle to Philemon, the third Epistle of John, and the Epistle of Jude. He calls them "the Oracles of God, and writings dictated by his Spirit." From these books too, we are enabled to judge of the doctrines held by the church

es of Gaul, and indeed by the general Church of that period. He gives a summary of Christian doctrine, entitled, "An exposition of the preaching of the truth, which the Church keeps, having received it from the Apostles." It resembles the Apostles' Creed, with the exception of the clauses, "descended into hell," and "I believe in the holy Catholic Church."

He condemns the use of images, which was then being introduced among men called Christians by the Gnostics. He maintains most scriptural views respecting the person of our Redeemer, and the doctrine of the Trinity. His doctrine regarding the sacrament of the Supper, is clear and scriptural, though he does not mention transubstantiation among his other heresies; and that for this reason, that this heresy had not at the period at which he wrote, made its appearance in the Church. He clearly states the doctrine of the substitution of our incarnate Redeemer in our stead. None of the ancient writers express more clearly the doctrine of our apostasy from God through our fall in Adam, and our recovery by the sovereign grace of God in Christ.

At the close of the civil wars which followed the death of the Emperor Commodus, Septimus Severus found himself in possession of the sovereignty. This Emperor had been indebted to a Christian slave named Proclus for his restoration from a dangerous illness. Through the influence of Proclus, the Emperor for a time favored Christianity. But in the tenth year of his reign, 202, he passed a law which forbade his subjects from becoming Christians or Jews. This was only the prelude to the persecution of all who had ever become Christians. In Egypt, and in pro-consular Africa, the persecution was particularly fierce. In this year Severus undertook an expedition into Britain, and took Lyons on his way. It was at this time, that the city was again made to flow with Christian blood; and though the record of the date of the martyrdom of Irenæus is lost, it is generally supposed to have been at this time. After being cruelly tortured, Irenæus was beheaded, and with him Vivarius and Androlus, ministers in the neighborhood of Lyons, were also put to death. The very names of most of those who then suffered are unknown to us, but they are honorably written in a record that can never be lost—in the Lamb's Book of Life.

N. Y. Observer.

True Evangelical Preaching.

If the apostle was right in determining to make Christ and him crucified the great theme of his preaching, then the preaching of others is evangelical only so far as it imitates this inspired example. Preaching may be learned, may be eloquent, may be very interesting and stirring as an exhibition of talent and genius, and yet have no claim whatever to the character of evangelical preaching. It may discourse elegantly and forcibly on moral topics; it may discuss the nature and destiny of man as rational and immortal; the law and government of God; the guilt and punishment of sin, and the retributions of a future judgment, all subjects of importance, and not to be excluded from their proper place in the instructions of the pulpit: and yet there may be in all this no little reference to Christ and him crucified, so little of the peculiar spirit of the gospel as a system of mediation and mercy for lost men, that it can with no propriety be regarded as preaching Christ, or as evangelical in its character. And here, there can be no doubt, lies a chief defect in the preaching of the present day. It does not give sufficient prominence to Christ, to his person, to his character, to his work in giving himself to die for the sins of the world. It is often versatile, ingenious, speculative, polished; but it dwells not enough on topics immediately connected with the atoning sacrifice and mediation of Christ. And the subjects which it does discuss are not viewed sufficiently in their relation to Christ, nor are they so presented as to turn the eyes and the hearts of men to Him who is the source and centre of all spiritual life, and hope, and salvation. In a word, there is a great deal of preaching which is anything else than preaching Christ and him crucified. But preaching which is essentially defective in this particular, whatever other qualities it may possess, cannot deserve the name of evangelical preaching. Nor can it in any manner accomplish the great end of preaching. It cannot convince of sin, nor bring the soul to Christ, nor build it up in joy, and faith, and hope. It is dry, weak, powerless, as to all spiritual results. It may amuse the curious, the gay, and the worldly: but it has no consolation for the sorrowful, no peace for the conscience, and no hope full of immortality for the miserable and the lost. It is not owned of God, as his wisdom and power unto salvation; and it is not owned of him to this end, because it does not bear testimony to the Son of his love, nor speak of his atoning blood as the only ground of hope for guilty man. And the preaching, I repeat, which is obviously defective in this particular, which does not make Christ the soul and the centre of

its ministrations, always has been, and always must be inefficient and fruitless,—failing entirely in all the great ends of the ministry—bringing sinners to repentance, and maturing Christians for the purity and bliss of heaven. The testimony of Dr. Chalmers on this point has often been referred to. Twelve years he preached the reformations of morality, and honesty, and integrity, among his people, leaving out Christ and him crucified as the basis of his ministrations; and he tells us, as the result, that he labored in vain, and spent his strength for naught; none of those to whom he ministered being made more moral or more honest by his preaching. The same has always been the result, wherever the experiment has been made. On the other hand, the preaching that dwells much and effectually on Christ, that makes him first and fundamental in its ministrations, enforcing its instructions by motives drawn from the love of Christ, and making all the lines of its influence meet and centre in him—such preaching is never left without decisive tokens of God's approbation. He attends it with the power of his Spirit; sinners are awakened and converted, and Christians are edified in faith and love.

Dr. Hawes.

Holiness.

"ENOCH walked with God." O blessed life of holy love! Sweet earnest of that which remains for the ransomed family, in the Holy City, where "the tabernacle of God shall be with men."

What motives, beloved Christian brethren, are presented in the oracles of God, to maintain, without intermission, this holy life! Yet, alas! how little do we feel their blessed influence, compared with our duty and privilege! What a serious loss do we sustain, by looking so much at the things which "are temporal," and so little at the things which "are eternal."

This high attainment demands decision and constancy of holy purpose. It demands a perpetual conflict with our spiritual enemies. It is not to be expected by occasional putting off the old man and putting on the new. This arduous "fight of faith" must be *habitual*. Yet, alas! how often do we rise from our sacred song,

"O for a closer walk with God,"

without stirring up the energies of our minds, or lifting our souls to God, for its accomplishment.

In the light of eternal truth, how glaring is the folly, of allowing the transitory joys of the present world to eclipse the unutterable glories of eternity. How base the ingratitude towards Him, who hath purchased them for us, with his own blood! In the pursuit of the vanities which are to perish with the using, what earnestness, what decision of purpose, what consistency of action, do the men of this world manifest. Verily, "the children of this world are wiser in their generation than the children of light."

Christian brethren, will the reaping abundantly of the riches of earth, compensate us for reaping "sparingly" of the durable riches of the everlasting kingdom of God? Will the honor which cometh from a man that shall die, be an equivalent for the loss of some degree of the honor which cometh from the ever-living Jehovah? Will the evanescent pleasures of a world, which is passing away, remunerate us for some loss of the pleasures which flow at our Father's right hand?

For the love of Jesus, and for the love of dying men, who stumble over our inconsistent living into perdition; let us arise and arm ourselves with the mind of the Captain of salvation, and renew the holy conflict with an undying energy, inspired by his triumphant example. Say not, "There is a lion in the way." "My grace is sufficient for thee," is enough for the faith we have professed. Let us prove, by the inseparable evidence of our faith and holy works, that this profession will not be deemed a mockery in the solemn and glorious day of the Lord Jesus.

American Baptist.

The Lepers in Jerusalem.

In my rambles about Jerusalem I passed, on several occasions, through the quarter of the Lepers. Apart from the interest attached to this unfortunate class of human beings, (arising from the frequent allusion made to them in the Scriptures,) there is much in the appearance and mode of life to attract attention and enlist the sympathy of the stranger. Dirt and disease go revoltingly together here; gaunt famine stalks through the streets; a constant moan of suffering swells upon the dead air, and sin broods darkly over the ruin it has wrought in that gloomy and ill-fated spot. Wasted forms sit in the doorways; faces covered with white scales and sightless eyes are turned upward; skeleton arms, distorted and fetid with the ravages of leprosy, are outstretched from the foul moving mass; and a low howl is heard, the howl of the stricken for alms; alms, O, stranger, for the love of God! alms to feed the inexorable destroyer! alms to prolong this dreary and hopeless misery!

Look upon it, stranger, you who walk forth in

all your pride and strength and breathe the fresh air of heaven; you who have never known what it is to be shunned by your fellow-man as a thing unclean and accursed; you who deem yourself unblest with all the blessings that God has given you upon earth; look upon it and learn that there is a misery upon all that you have conceived in your gloomiest hours—a misery that can still be endured; learn that even the Leper, with death knawing at his vitals and unceasing tortures in his blood, cast out from the society of his fellow-man, forbidden to touch in friendship or affection the hand of the untainted, still struggles for life and deems each hour precious that keeps him from the grave.

The quarter of the Lepers is a sad and impressive place. By the laws of the land, which have existed from scriptural times, they are isolated from all actual contact with their fellow men; yet there seems to be no prohibition to their going out beyond the walls of Jerusalem, and begging by the road-side. Near the gate of Zion, on the way to Bethlehem, I saw many of them sitting on the rocks, their hideous faces uncovered, thrusting forth their scaly hands for alms. Their huts are rudely constructed of earth and stones, seldom with more than one apartment, and this so filthy and loathsome, that it seems unfit to be occupied by swine. Here they live and propagate, whole families together, without distinction of sex; and their dreadful malady is perpetuated from generation to generation, and the groans of the aged and the dying are mingled with the feeble wail of the young that are brought forth branded for a life of misery.

Strange and mournful thoughts arise, in the contemplation of the sad condition and probable destiny of these ill-fated beings. Among so many, there must be some in whose breasts the power of true love is implanted; love for woman in its purest sense, for offspring, for all the endearments of domestic life which the untainted are capable of feeling; yet doomed never to exercise the affections without perpetuating the curse; some, too, in whom there is hidden powers of mind, unknown, save to themselves; ambition, that corrodes with unavailing aspirations; a thirst for action that burns within unceasingly, yet never can be assuaged; all the ruling passions that are implanted in man for great and noble purposes, never, never to give one moment's pleasure unmixed with the perpetual gloom of that curse which dwells in their blood.

As I plodded my way for the last time through this den of sickening sights, a vision of human misery was impressed upon my mind that time cannot efface. I passed when the rays of the sun were cold and the light was dimmed; and there came out from the reeking hovels leprosy men, gaunt with famine, and they bared their hideous bodies, and howled like beasts; and women held out their loathsome babes, and tore away the rags that covered them, and pointing to the shapeless mass, shrieked for alms. All was disease and sin and sorrow wherever I went; and as I passed on unable to relieve a thousandth part of the misery, moans of despair and howling curses followed me, and Lepers crawled back into their hovels to rot in their filth and die when God willed.

Correspondence of the National Intelligencer.

Popery, the Blight of Nations.

PASS over Europe, and tell me why you will find one class of countries rich, fertile, powerful, whilst another lying side by side, with the same soil, the same climate, the same influence in every respect, but that of religion, is the abode of beggary and want. Why is London, with her mists and her clouds, the emporium of the world, whilst Rome, with a sky of beauty and an air of balm, is but the emporium of shaven crown priests and filthy lazzaroni? Why is Britain, with her cold sky and hard soil, the arbiter of Europe, whilst Spain and Portugal, once mighty and honored, are now the home of the slave and the land of the penniless? Why is Protestant Prussia free in fact, whilst Papal Austria is as despotic in fact as in form? Why is Protestant Saxony free, whilst Papal Sicily is enslaved? Why is Holland so far in advance of Belgium in all that makes life valuable? Why is Switzerland and Protestant Germany so immensely superior to southern and Papal Germany? Why is the north of Ireland green with fertility and smiling with thrift, whilst the south, with a better soil, is swarming with beggary, ignorance, and filth? Why is Scotland, in the clouds and rocks of the north, the mother of mighty men, and Edinburgh the Athens of Europe, whilst Tuscany, with a soil and climate so vastly superior, is a land of idleness, and Florence only a tomb of departed glory? Why has Protestant North America grown up in colossal might and grandeur, until the world has learned by heart the history of her greatness, whilst Papal Mexico and South America are but hissing and stinging dens of anarchy, impotence, and confusion? Why has Protestantism, as she has gone forth over the earth, like Ceres, made the grass green under her footsteps, and the land around her smile like Eden, whilst Popery may be tracked

with unerring accuracy by the rags, the wretchedness, the beggary, the ignorance, the vice and tyranny that swarm like locusts around her trail? Can such unerring and unchanging effects have no sufficient cause? Will a man tell us that a curse, wherever it has prevailed, has no agency in causing that curse?

Look over the earth, and where do you find a nation, where *Popery is in the ascendant*, in which liberty of conscience, of speech, and of action is allowed? Where is the pure Papal country where the Bible is freely and generally read? Where is the Papal country that has produced orators and writers who have defended free institutions, whilst *Popery had the rule*? Where are the Miltons, the Lockes, the Taylors, the Sidneys, the Williamsses, and others, who have written for liberty, within the limits of any Papal country, and under the auspices of a ruling Popery?

Refuge in Trouble.

THEY who love God, love to go to him. They love prayer. They love that intercourse which is sustained between the soul and God at the mercy-seat. They love it at all times. But at no time does the Christian go to God with such eagerness as when he is in trouble. When the heart is aching and bleeding, when it throbs with grief, almost to bursting, O, how good that refuge! how good the overshadowing of the mercy-seat! It is as grateful for him to go there when he is worried with cares, or dangers, or bereavements, as for the hunted deer to hide himself in the depths of the forest, and to cool himself in its living fountains; as grateful as for the frightened bird to alight safely in its quiet nest; as grateful as for the wearied, terror-stricken child to leap to its mother's arms. It is as grateful; it is as natural. And there, before God, in the day of his adversity, it is with a full, and fervent, and eloquent heart, that the child of God pours out his troubles and his wants. There is no coldness, no formality about his devotions then. There is no want of words, no stammering upon his tongue. He comes under the impulse of a beating heart. He comes in earnest. He comes with boldness. He plunges into the fountain. He lays hold upon the Almighty arm with his whole strength. He must; for to none else can he go. He must; for none else can know his heart's bitterness. He must; for nothing else can suit his case; nothing else can touch the spot of pain within him. And thus he is brought into close, earnest communion with God. He throws himself, as it were, upon the very arms of his Father; lays his throbbing head upon his very bosom; lifts up his tearful eyes, and drinks in the very light of his countenance.

A little bird sitting amid the foliage of a tree is frightened by some noise beneath. He flies to a higher branch. Again; and he leaps to a higher. Again; to the topmost bough. Again; and he soars away towards heaven. Just so with the Christian; just so. Disturbed by the commotions, and terrors, and troubles of things beneath, his first impulse is to leap upward. Again; to ascend higher and still higher; and, at last, to fly away towards heaven; towards his God, where, for the time, no distress nor adversity can reach him; to the sure place of refuge, the free expanse of undisturbed communion with his Father.

Lessons at the Cross.

The Atmosphere.

THE atmosphere rises above us with its cathedral dome arching toward the heaven, of which it is the most familiar synonyme and symbol. It floats around us like a "sea of glass like unto a crystal." So massive is it, that when it begins to stir, it tosses about ships like playthings, and sweeps cities and forests like snow flakes to destruction before it. And yet it is so mobile, that we have to live years in it before we can be persuaded it exists at all; and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass, yet a soap-ball sails through it with impunity, and the tiniest insect waves it with its wings. It ministers lavishly to all the senses. We touch it not, but it touches us; its warm south wind brings back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and makes the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged clime. The eye is indebted to it for its magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun.

But for it the rainbow would want its triumphal arch, and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed its snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall—hail, storm, nor fog, diversify the face of the sky. Our naked globe would turn its tanned unshadowed forehead to the sun, and one dreary,

monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature to find a place of rest and nestle to repose. In the morning, the garish sun would at once burst from the bosom of night and blaze above the horizon: but the air watches for his coming, and sends, at first, but one little ray, to announce his approach, and then another, and by and by a handful: and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labor until the evening.

Illustrated N. E. Cultivator.



The Advent Herald.

BOSTON, JANUARY 1, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the Kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and,

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

A NEW VOLUME—THE NEW YEAR.

By referring to the date of this number of the Herald, it will be seen that it is the commencement of the new year. We, therefore, in accordance with time-honored usage, extend to our readers the congratulations of the season.

The past year has not been a remarkably eventful one. It was ushered in with predictions from the great majority of presses, secular and religious, that it would witness wonderful results. These expectations have been disappointed—showing how easy it is for man to mistake the indications of the future.

It is true that NAPOLEON III. has reached the goal of his ambition, as Emperor of France; but with this exception, the relative position of parties in Europe is in statu quo. There are, however, the same low rumblings, the same tossings and heavings in the European social state, which indicate political eruptions and earthquakes at no distant day.

Year after year in quick succession come and go, and seem but moments when they have glided by. The appointed number of such periods, which were to intervene between the curse and restitution, is fast filling up; and fast is filling, too, the cup of man's guilt and wretchedness. The records of eternity will alone disclose the wrong and crime, the

misery and distress, which have resulted from man's disobedience. The surface of the earth has been crimsoned over with blood;—its fairest fields have been cumbered with the slain. The history of man is one of rapine, cruelty, and wrong: rivers of blood and murdered multitudes have swelled the ocean of his guilt. And must these things ever be? If this apostate earth must always thus continue, and man always war with man, their fate would be sad indeed. But this cannot be. Holy men, who spake as they were moved by the Holy Ghost, have pointed us to the regeneration—to the times of refreshing which shall come from the presence of the LORD—to the restitution of all things spoken of by the mouth of all the holy prophets since the world began—who testified of the coming of CHRIST and the glory that should follow. The whole creation waiteth and groaneth for the adoption, to wit, the redemption of our body. There remaineth a rest for the people of God. The year of the redeemed will come. That long expected epoch, which has been the hope of saints and martyrs of every age, will yet be ushered in. The world to come, of which apostles spoke, will ere long take the place of this which has waxed old, and is nearly ready to be changed as a vesture is changed, and folded up like old cast-off apparel. The barren heaths, the worn out sandy plains and desert wastes of this earth's exhausted surface, are yet to be covered over with perennial verdure. The wilderness is yet to bloom as Eden, and the desert as the garden of the LORD. God will yet comfort his people, and end their days of mourning. How long, O LORD! has been the anxious cry of those who have prayed "Thy kingdom come;" and it will come at length. The general assembly and church of the first born, whose names are written in heaven, will yet stand on mount Zion—following the Lamb whithersoever he goeth. The avocation of the grave digger is to find its limits. New made hillocks are to cease to raise their forms in cemeteries of the dead; and the tenants of the tombs are to cease to slumber there. The eye of faith anticipates the time when the grave will be robbed of its victims, and death shall lose the victory. It sees in the future, rejoicing in eternal youth, blooming in eternal beauty, the loved ones who are now embraced in the arms of that fell destroyer. Casting aside the habiliments of the charnel house, the cerements of the dead, they come up, from every nation, kindred, tongue, and people, from every age and clime, to unite their voices in the song of MOSES and the Lamb. They are to walk in green pastures and beside still waters. The shapely box and spiral fir shall overshadow them. The wilderness and solitary place shall be glad for them. God will lay their stones with fair colors, and their foundations with sapphires. Their windows shall be of agates, their gates of carbuncles, and all their borders of precious stones. Their sun shall no more go down, nor their moon withdraw itself. The place of their defence shall be the munition of rocks. Their eyes shall see the King in his beauty, and that not afar off.

With those golden prospects in the future, why should the heirs of the kingdom, which it is the Father's good pleasure to give to those who love him, seek to stay the flight of time? They should rather, that its wheels fly swift around, and bring the wished for day. May the year on which we have entered be an antepast of that, to each and all our patrons. May you 'mid your daily toils have sweet foretastes of that. May we all make marked progress towards the kingdom; and in the year of the redeemed, the dawning of which may be, we know not how soon, may we all be numbered in the inheritance of the saints.

THE PROPHECY OF ISAIAH.

CHAPTER I.

"The Vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."—v. 1.

"The Vision," is the title of the whole book. Thus we read in 2 Chron. 32:32—"Now the rest of the acts of HEZEKIAH, and his goodness, behold, they are written in the vision of ISAIAH."

The first chapter of ISAIAH seems to stand disconnected with the remaining chapters; and some have supposed that it was, originally, alone referred to by this title, and that as the other portions were added, they were included in it. It is however a question whether it was the first written portion of the book.

A vision is a revelation from God, supernaturally presented to the mind. It is something seen—not by corporeal sight, but future events are made to pass before the mind of the seer, as if actually transpiring. The word seems to be here used in the sense of prophecy. It was a mode of divine communication, when God "at sundry times, and in divers manners, spake in time past unto the fathers."—Heb. 1:1.

"Of Isaiah." He was one of the most distin-

guished of the prophets; and is sometimes styled the "Evangelical Prophet," because he predicted with such clearness the coming and kingdom of the MESSIAH. He was doubtless one of those referred to by PETER, who "prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of CHRIST which was in them did signify, when it testified beforehand the sufferings of CHRIST, and the glory that should follow."—Pet. 1:10, 11.

"Son of Amoz." The Jews affirm that the father of ISAIAH, was the brother of AMAZIAH, the son of JOSIAH, king of Judah. This supposition is not improbable; and yet it is by no means certain.

"St. JEROME, in his preface to ISAIAH, tells us that he was of noble birth, and he is said to have lived at court, and that his daughter was married to king MANASSEH. His style answers his birth and education, and is lofty and elegant; his metaphors and illustrations are noble, and suitable to the dignity of the subjects he treats of."—Bishop Lowth.

"Concerning Judah and Jerusalem." These were the principal subjects of ISAIAH's prophecy: but his predictions are not confined to these. He also prophesied of Ephraim, Moab, Egypt &c.

"In the days of UZZIAH" &c. UZZIAH, also called AZARIAH, commenced his reign B. C. 809, and reigned fifty-two years, to B. C. 757. It is not known at what period in the days of UZZIAH he began to prophesy. Some commentators, from the commencement of the 6th chapter, suppose that he was called to the prophetic office in the year that UZZIAH died—reckoning that as his first vision. But that expression would indicate the year reckoning from the death of that king. And as he prophesied in the days of UZZIAH, he must have prophesied prior to the date of that vision.

JOTHAM and AHAS, each reigned sixteen years, and HEZEKIAH began his reign B. C. 725.

"Hear, O Heavens, and give ear, O Earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me."—v. 2.

"Hear, O heavens," &c. God addresses inanimate objects, as if they were persons and had intelligence. The figure is called the prosopopoeia; which "is one of the loftiest and most expressive of the figures, and is never used in the sacred writings, except in reference either to the actions of God towards men, which are adapted to awaken wonder, joy, and praise; or the actions of men towards him, that are adapted, by their enormity, to excite astonishment."—D. N. Lord.

The occasion is one of great astonishment, which is expressed by this mode of appeal. Thus JEREMIAH (2:12) saith: "Be astonished, O ye heavens, at this;" and MOSES exclaims (Deut. 32:1) "Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth."

"For the LORD hath spoken." Dr. LOWTH, BARNES, and others, render this in the present tense: "JEHOVAH speaketh." Wherever the word LORD is printed in our Bible in SMALL CAPITALS, the word in the original, is JEHOVAH. When he speaks it becometh all to listen to the words he utters. He spake in times past by the prophets, and hath spoken in these last days by his Son. (Heb. 1:1, 2.) The words once spoken and recorded, are ever addressed to his people; and when reading them, he speaks to us: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip."—Heb. 2:1.

"I have nourished and brought up children." The care of God towards his people, is compared to that of parents towards their children. Such are helpless, wayward, and disobedient; and without proper care they would perish, and without proper instruction and restraint they would go astray. God's fatherly care is illustrated by this allusion, as he says in Hosea (11:1) "When Israel was a child, then I loved him, and called my son out of Egypt." God calls his people what they are not, i. e., he substitutes for their real name, one that is expressive of their actual relation to him. It is a figure of frequent occurrence in the Scriptures, and is denominated by Mr. LORD, the *Hypocatastasis*, i. e., substitution.

Though the figure is different, the idea is the same as if he had likened them to children, as in Deut. 1:31, "Thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came to this place." Again in Isa. 63:9, "In all their affliction he was afflicted, and the angel of his presence saved them: in his love he redeemed them; and he bare them, and carried them all the days of old."

"They have rebelled against me." The time when they had thus rebelled, or when this prophecy was uttered, being in the latter part of UZZIAH's reign, it was at a time when the kingdom of Judah was, outwardly, more prosperous than it was at any other period subsequent to the revolt of the ten tribes. They had recovered the port of Elath

on the Red Sea (2 Kings 14:22), which the Edomites had taken in the reign of JORAM. (2 Kings 8:20.) UZZIAH was successful in his wars with adjoining nations, had annexed to his dominions Gath, Jabneh, and Ashdod, had placed Jerusalem in a good state of defence, had a large well disciplined army, and also cultivated the arts of peace. His history, prosperity, and subsequent wickedness are very graphically described in the 26th chapter of 2 Chronicles. Judah was also in prosperity in the days of JOTHAM. (2 Chron. 27th chap.) But in the days of the wicked AHAS (2 Chron. 28th), reverses began to overtake them. Thus it was in the midst of their prosperity, when the blessings of heaven were the most thickly strewn in their pathway, that they forgot the Giver of all good, and turned away from him. Prosperity is often more dangerous than adversity.

Dr. BARNES, gives the reading of this text from the Targum of JONATHAN, an ancient Chaldee version, as follows: "Hear, O heavens, which were moved when I gave my law to my people; give ear, O earth, which didst tremble before my word, for the LORD hath spoken. My people, the house of Israel, whom I called sons,—I loved them—I honored them, and they rebelled against me."

"The ox knoweth his owner, and the ass his master's crib: But Israel doth not know, my people doth not consider."—v. 3.

The ingratitude of Israel is strikingly contrasted with the gratitude of the brute creation. The antithesis is very striking. Brutes never forget the hand that feeds and protects them—not the most dull and stupid of them—but man is prone to forget. Jer. 8:7—"Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD."

"The brutes obey their God, And bow their necks to men; But we, more base, more brutish things, Reject his easy reign."—Watts.

By "Israel," is evidently here meant the Jews—the vision having respect to Judah and Jerusalem.

"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, Children that are corruptors! They have forsaken the Lord! They have provoked the Holy One of Israel unto anger, they are gone away backward."—v. 4.

By these striking metaphors is shown the extent of their estrangement from God. As a beast of burden is borne down by the weight of its load, so was Israel represented as burdened by sin. Their moral and spiritual condition is illustrated by the use of terms which, literally, are only applicable to material objects. It is in this sense that they are represented as laden with sin, and as having forsaken, and turned away from JEHOVAH. The ideas conveyed are as definite, and as easily understood, as if the expression had simply been, they are very wicked. And the use of the figures make the language much more expressive.

"Why should ye be stricken any more? ye will revolt more and more: The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; But wounds, and bruises, and putrifying sores: They have not been closed, neither bound up, neither mollified with ointment."—vs. 5, 6.

Dr. BARNES renders this, "On what part can ye be smitten any more? ye will still revolt," &c. Dr. LOWTH gives a similar rendering—following the Vulgate, and illustrates it by a line from EURIPIDES:

"I'm full of miseries: there's no room for more."

He however says that it may be rendered, "To what purpose are ye stricken? ye shall still multiply transgressions." The meaning of which is, that they were incorrigible, and farther punishment would not induce their reformation. Thus JEREMIAH says (2:30), "In vain have I smitten your children: they receive no correction. JEROME gives as the sense: "The more you are afflicted, the more will your impiety and iniquity increase."

The manner in which they were smitten is described in verses 7th and 8th; and it is here illustrated by the application of stripes to the human body. As to be literally smitten is not incompatible with their nature, Mr. LORD decides that the figure here, cannot be a metaphor, but a hypocatastasis. But as it is incompatible with their nature to smite them in the manner described, we do not see sufficient reason for that classification. It appears to have the characteristics of the metaphor. But the assertion that "the whole head is sick, and the whole heart faint," &c., to the end of v. 6th is a substitution of those terms to express the nation of the Jews and their condition; and therefore, comes under the denomination of Mr. LORD's figure.

This text is often quoted to express the moral condition of men generally, and of sinners in particular. But while man is sufficiently depraved to warrant the use of such a figure, the context shows that it has no such meaning in the present connection, but is indicative of the effect produced by the chastisements they had received. Their moral state is illustrated by the metaphor in verse 4th.—(To be continued.)

GOD IN HISTORY.

We have been interested and instructed in the perusal of a book entitled, "The Fifteen Decisive Battles of the World—from Marathon to Waterloo"—by E. S. CREASY, M. A.

In giving a comprehensive view of the history of the world, the attention of the reader is particularly directed to "those few battles, of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes." Its narrations, are a fine illustration of the too much forgotten truth, that "the Most High ruleth in the kingdom of men, and giveth to whomsoever he will, and setteth up over it the basest of men."—Dan. 4:17.

This assurance of God's sovereignty, is the hope of the Christian. Relying on this, he can believe that God has foreseen and provided for all contingencies, that he will never be surprised, or disappointed, that he will never be frustrated in his purposes, and therefore, that in the time appointed he will accomplish all his pleasure. To this end all his providences point. All the events of this world's history are made subservient to the great final result. For this purpose he giveth the kingdoms of earth to whomsoever he will, that his great designs may be carried into effect in his own appointed time and manner.

It is our reliance on his omniscience and omnipotence, which gives value to the "sure word of prophecy." Without it we might fear that some unforeseen circumstance might arise to delay or entirely frustrate all God's pre-arrangements. But He who seeth the end from the beginning will permit no such unexpected occurrence.

"He shall not fail nor be discouraged,
Till he have set judgment in the earth." Isa. 42:4.

In the second chapter of DANIEL, the king had a vision, which DANIEL thus relates and interprets:

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Dan. 2:31-45.

Here is a prophecy, extending to the time when he will set judgment in the earth, given by "God in heaven who revealeth secrets, and maketh known to the king NEBUCHADNEZZAR what shall be in the latter days." It was written nearly twenty-five centuries ago, and thus far has been fulfilled to the letter; but to ensure its fulfilment, what a multiplicity of events must have been foreseen and provided for. It was necessary that four great empires, and only four, should succeed each other. Had there been more or less than that number, the prediction would have been proved incorrect. The last of the four was to become a divided empire, and the parts were not to cleave together. How accurately has been the fulfilment. In the development of this prophecy, what battles have been fought. How many fields have been saturated with human gore. How many armies have perished. How many commanders have sought to write their deeds in blood. How happened it that neither CHARLEMAGNE nor BUONAPARTE, were permitted to consolidate the nations of Europe? The God in

heaven had said "they shall not cleave one to another" to form a fifth universal monarchy. How happened it that ALEXANDER with his little army was able to conquer the Persians? God had predicted it under the symbol of a he goat. DANIEL says: "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand."—Dan. 8:7. And so we might proceed to trace out all the events of history which are narrated in this book—but are not there prophetically applied—some of which we will glance at.

I. THE BATTLE OF MARATHON.

Two thousand three hundred and forty years ago, a council of Athenian officers was summoned on the slope of one of the mountains that look over the plain of Marathon, on the eastern coast of Attica. The immediate subject of their meeting was to consider whether they should give battle to an enemy that lay encamped on the shore beneath them; but on the result of their deliberations depended, not merely the fate of two armies, but the whole future progress of human civilization.

There were eleven members of that council of war. Ten were the generals who were then annually elected at Athens, one for each of the local tribes into which the Athenians were divided. Each general led the men of his own tribe, and each was invested with equal military authority. But one of the archons was also associated with them in the general command of the army. This magistrate was the polemarch or War-ruler; he had the privilege of leading the right wing of the army in battle, and his vote in a council of war was equal to that of any of the generals. A noble Athenian named Callimachus was the War-ruler of this year; and as such, stood listening to the earnest discussion of the ten generals. They had, indeed, deep matter for anxiety, though little aware how momentous to mankind were the votes they were about to give, or how the generations to come would read with interest the record of their discussions. They saw before them the invading forces of a mighty empire, which had in the last fifty years shattered and enslaved nearly all the kingdoms and principalities of the then known world. They knew that all the resources of their own country were comprised in the little army intrusted to their guidance. They saw before them a chosen host of the Great King, sent to wreak his special wrath on that country, and on the other insolent little Greek community, which had dared to aid his rebels and burn the capital of one of his provinces. That victorious host had already fulfilled half its mission of vengeance. Eretria, the confederate of Athens in the bold march against Sardis nine years before, had fallen in the last few days; and the Athenian generals could discern from the heights the island of Egilia, in which the Persians had deposited their Eretrian prisoners, whom they had reserved to be led away captives into Upper Asia, there to hear their doom from the lips of King Darius himself. Moreover, the men of Athens knew that in the camp before them was their own banished tyrant, who was seeking to be reinstated by foreign cineters in despotic sway over any remnant of his countrymen that might survive the sack of their town, and might be left behind as too worthless for leading away into Median bondage.

Contrasted with their own scanty forces, the Greek commanders saw stretched before them, along the shores of the winding bay, the tents and shipping of the varied nations who marched to do the bidding of the king of the Eastern world. The difficulty of finding transports and of securing provisions, would form the only limit to the numbers of a Persian army. Nor is there any reason to suppose the estimate of Justin exaggerated, who rates at a hundred thousand the force which on this occasion had sailed, under the satraps Datis and Artaphernes, from the Cilician shores against the devoted coasts of Euboea and Attica. And after largely deducting from this total, so as to allow for mere mariners and camp followers, there must still have remained fearful odds against the national levies of the Athenians. Nor could Greek generals then feel that confidence in the superior quality of their troops, which ever since the battle of Marathon has animated Europeans in conflict with Asiatics; as, for instance, in the after struggles between Greece and Persia, or when the Roman legions encountered the myriads of Mithradates and Tigranes, or as is the case in the Indian campaigns of our own regiments. On the contrary, up to the day of Marathon the Medes and Persians were reputed invincible. They had more than once met Greek troops in Asia Minor, in Cyprus, in Egypt, and had invariably beaten them. Nothing can be stronger than the expressions used by the early Greek writers respecting the terror which the name of the Medes inspired, and the prostration of men's spirits before the apparently resistless career of the Persian arms. It is, therefore, little to be wondered at, that five of the ten Athenian generals shrank from the prospect of fighting a pitched battle against an enemy so superior in numbers and so formidable in military renown. Their own position on the heights was strong, and offered great advantages to a small defending force against assailing masses. They deemed it mere foolhardiness to descend into the plain to be trampled down by the Asiatic horse, overwhelmed with the archery, or cut to pieces by the invincible veterans of Cambyzes and Cyrus. Moreover, Sparta, the great war-state of Greece, had been applied to, and had promised succor to Athens, though the religious observance which the Dorians paid to certain times and seasons had for the present delayed their march. Was it not wise, at any rate, to wait till the Spartans came up, and

to have the help of the best troops in Greece, before they exposed themselves to the shock of the dreaded Medes?

Specious as these reasons might appear, the other five generals were for speedier and bolder operations.

If we turn to the map of the Old World, to test the comparative territorial resources of the two states whose armies were now about to come into conflict, the immense preponderance of the material power of the Persian king over that of the Athenian republic is more striking than any similar contrast which history can supply. It has been truly remarked, that, in estimating mere areas, Attica, containing on its whole surface only seven hundred square miles, shrinks into insignificance if compared with many a baronial fief of the Middle Ages, or many a colonial allotment of modern times. Its antagonists, the Persian empire, comprised the whole of modern Asiatic and much of modern European Turkey, the modern kingdom of Persia, and the countries of modern Georgia, Armenia, Balkh, the Punjab, Afghanistan, Belochistan, Egypt, and Tripoli.

Nor could a European, in the beginning of the fifth century before our era, look upon this huge accumulation of power beneath the sceptre of a single Asiatic ruler with the indifference with which we now observe on the map the extensive dominions of modern Oriental sovereigns; for, as has been already remarked, before Marathon was fought, the prestige of success and of supposed superiority of race was on the side of the Asiatic against the European. Asia was the original seat of human societies, and long before any trace can be found of the inhabitants of the rest of the world having emerged from the rudest barbarism, we can perceive that mighty and brilliant empires flourished in the Asiatic continent. They appear before us through the twilight of primeval history, dim and indistinct, but massive and majestic, like mountains in the early dawn.

With the exception of the Chinese empire, in which, throughout all ages down to the last few years, one third of the human race has dwelt almost unconnected with the other portions, all the great kingdoms, which we know to have existed in ancient Asia, were, in Darius's time, blended into the Persian. The northern Indians, the Assyrians, the Syrians, the Babylonians, the Chaldees, the Phœnicians, the nations of Palestine, the Armenians, the Bactrians, the Lydians, the Phrygians, the Parthians, and the Medes, all obeyed the sceptre of the Great King: the Medes standing next to the native Persians in honor, and the empire being frequently spoken of as that of the Medes, or as that of the Medes and Persians. Egypt and Cyrene were Persian provinces; the Greek colonists in Asia Minor and the islands of the Ægean were Darius's subjects; and their gallant but unsuccessful attempts to throw off the Persian yoke had only served to rivet it more strongly, and to increase the general belief that the Greeks could not stand before the Persians in a field of battle. Darius's Seythian war, though unsuccessful in its immediate object, had brought about the subjugation of Thrace and the submission of Macedonia. From the Indus to the Peneus, all was his.

When Miltiades arrayed his men for action, he staked on the arbitrament of one battle not only the fate of Athens, but that of all Greece; for if Athens had fallen, no other Greek state, except Lacedæmon, would have had the courage to resist; and the Lacedæmonians, though they would probably have died in their ranks to the last man, never have successfully resisted the victorious Persians and the numerous Greek troops which would have soon marched under the Persian satraps, had they prevailed over Athens.

Nor was there any power to the westward of Greece that could have offered an effectual opposition to Persia, had she once conquered Greece, and made that country a basis for future military operations. Rome was at this time in her season of utmost weakness. Her dynasty of powerful Etruscan kings had been driven out; and her infant commonwealth was reeling under the attacks of the Etruscans and Volscians from without, and the fierce dissensions between the patricians and plebeians within. Etruria, with her Lucumos and serfs, was no match for Persia. Samnium had not grown into the might which she afterward put forth; nor could the Greek colonies in South Italy and Sicily hope to conquer when their parent states had perished. Carthage had escaped the Persian yoke in the time of Cambyzes, through the reluctance of the Phœnician mariners to serve against their kinsmen. But such forbearance could not long have been relied on, and the future rival of Rome would have become as submissive a minister of the Persian power as were the Phœnician cities themselves. If we turn to Spain; or if we pass the great mountain chain, which, prolonged through the Pyrenees, the Cevennes, the Alps and the Balkan, divides Northern from Southern Europe, we shall find nothing at that period but mere savage Finns, Celts, Slaves, and Teutons. Had Persia beaten Athens at Marathon, she could have no obstacle to prevent Darius, the chosen servant of Ormuzd, from advancing his sway over all the known Western races of mankind. The infant energies of Europe would have been trodden out beneath universal conquest, and the history of the world, like the history of Asia, have become a mere record of the rise and fall of despotic dynasties, of the incursions of barbarous hordes, and of the mental and political prostration of millions beneath the diadem, the tiara, and the sword.

With these hopes and risks, Miltiades, on the afternoon of a September day, 490 B. C., gave the word for the Athenian army to prepare for battle.

Instead of advancing at the usual slow pace of the phalanx, Miltiades brought his men on at a run. They were all trained in the exercises of the palæ-

stra, so that there was no fear of their ending the charge in breathless exhaustion; and it was of the deepest importance for him to traverse as rapidly as possible the mile or so of level ground that lay between the mountain foot and the Persian outposts, and so to get his troops into close action before the Asiatic cavalry could mount, form, and manoeuvre against him, or their archers keep him long under fire, and before the enemy's generals could fairly deploy their masses.

"When the Persians," says Herodotus, "saw the Athenians running down on them, without horse or bowmen, and scanty in numbers, they thought them a set of madmen rushing upon certain destruction."

At last the previously unvanquished lords of Asia turned their backs and fled, and the Greeks followed, striking them down, to the water's edge, where the invaders were now hastily launching their galleys, and seeking to embark and fly.—Flushed with success, the Athenians attacked and strove to fire the fleet. But here the Asiatics resisted desperately, and the principal loss sustained by the Greeks was in the assault upon the ships. Here fell the brave war-ruler, Callimachus, the general Stesilaus, and other Athenians of note. Seven galleys were fired; but the Persians succeeded in saving the rest. They pushed off from the fatal shore; but even here the skill of Datis did not desert him, and he sailed round to the western coast of Attica, in hopes to find the city unprotected, and to gain possession of it from some of the partizans of Hippias. Miltiades, however, saw and counteracted this manoeuvre. Leaving Aristides, and the troops of his tribe, to guard the spoil and the slain, the Athenian commander led his conquering army by a rapid night-march back across the country to Athens. And when the Persian fleet had doubled the Cape of Sunium and sailed up to the Athenian harbor in the morning, Datis saw arrayed on the heights above the city the troops before whom his men had fled on the preceding evening. All hope of further conquest in Europe for the time was abandoned, and the baffled armada returned to the Asiatic coast.

It was not indeed by one defeat, however signal, that the pride of Persia could be broken, and her dreams of universal empire dispelled. Ten years afterward she renewed her attempts upon Europe on a grander scale of enterprise, and was repulsed by Greece with greater and reiterated loss. Larger forces and heavier slaughter than had been seen at Marathon signalized the conflicts of Greeks and Persians at Artemisium, Salamis, Platea, and the Eurymedon. But, mighty and momentous as these battles were, they rank not with Marathon in importance. They originated no new impulse. They turned back no current of fate. They were merely confirmatory of the already existing bias which Marathon had created. The day of Marathon is the critical epoch in the history of the two nations. It broke forever the spell of Persian invincibility, which had previously paralyzed men's minds. It generated among the Greeks the spirit which beat back Xerxes, and afterward led on Xenophon, Agesilaus, and Alexander, in terrible retaliation through their Asiatic campaigns. It secured for mankind the intellectual treasures of Athens, the growth of free institutions, the liberal enlightenment of the Western world, and the gradual ascendancy for many ages of the great principles of European civilization.

Thus the Grecians with the loss of one hundred and sixty-two men, successfully resisted the hosts of Persia. How improbable was this result! And yet how necessary, in order to prepare the way for the third universal empire which was to rise. Had Persia conquered, where would Greece have been? It would have been forever incapacitated from attaining universal dominion.—(To be continued.)

AARON BURR.—The *New York Observer* recently stated, that the graveyard at Princeton, N. J., in which repose the remains of Aaron Burr, was a short time before visited by a stranger, who, after inquiring as to the locality of his grave—which had been to that time unmarked by any memorial—before he left had a neat marble monument erected, bearing the following brief inscription. He left no clue as to who he was, or the motives prompting his act:

AARON BURR.
Born Feb. 6th, 1756.
Died Sept. 14th, 1836.

A Colonel in the army of the Revolution.
Vice President of the United States
from 1801 to 1805.

The stranger referred to in the above is said by another paper to be a well-known manufacturer of monuments from Philadelphia—nothing so mysterious in that.

A ROSE IN BLOOM IN DECEMBER.—As an illustration of the remarkable mildness of the season, we are informed that Mr. E. N. Moore has a blush rose bush in his garden, near Porter's, in Cambridge, which has been during the summer and is now wholly unprotected against the frost, and which is in full leaf, as green as in June. Yesterday a bud which it bore burst open, and a beautiful healthy rose now attracts the attention of passers-by.—*Boston Journal*.

The winter of 1832-3 was a very mild one. On the 8th of January, 1833, we plucked a full blown dandelion by the road-side, in the town of Bolton, Ct.—N.

—For the last ten years, says an English paper, the Duke of Wellington's writing was very indifferent—latterly almost illegible. None but a compositor in a newspaper office, accustomed to all sorts of vile hieroglyphics, could possibly decipher the characters. We know of one long letter addressed by the Duke to a member of Lord Derby's Cabinet, which has not yet been unravelled.

CORRESPONDENCE.



CHRISTIAN UNITY.

BY O. R. FASSETT.

"Behold, how good, and how pleasant it is for brethren to dwell together in unity!"—Psa. 133:1.

How true is this! If there is any one thing in this world of strife and contention, truly delightful, it is to see Christian unity. A company of such, great or small, united and bound together by the strong tie of Christian love, and acting together in consort and harmony, to promote each other's spiritual welfare, and to do good to their fellow men, is of all sights on earth, one of the most pleasing. It is a type of heaven itself! Hence, says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." And how cheerfully can a company of such brethren sing:

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

Love is not an indigenous plant of our earth; it is of heavenly extraction, and transplanted in our world by infinite love and preserved through infinite care. Behold, what has been the strife of earth, since its earliest beginning!

And I. Let us consider this fact, that we may be better able to appreciate the sentiment of the text.

1. Early in the history of our world—in its very beginning, we see the sad and awful effects of hate and strife,—in the case of the two sons of our first parents, Cain and Abel. Cain was a tiller of the ground; Abel a keeper of sheep. Both brought of their offerings to the Lord. Cain, of the first-fruits of the ground; and Abel, of the firstlings of the flock. Both of their offerings would have been acceptable, had both been offered in faith. "By faith Abel offered a more acceptable sacrifice than Cain." Cain wished to live in the indulgence of all the wicked passions of his heart and still be accepted; and God reproves him and says, "If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door." But this reproof and counsel had no effect upon him and his anger increased toward his brother because God accepted his offering and not his own. "And Cain talked with his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him." Oh, the horrid deed, the tragic act! Cain becomes guilty of the first murder ever committed on earth, and guilty too of fratricide! Sheds the blood of his own and younger brother! For this act his name has ever been execrated, and says Jehovah, "A fugitive and a vagabond shalt thou be in the earth."

2. The second instance we will notice is that of Abraham and Lot. These two brethren had left their own country and kindred, Abraham at least at the command of God, and had journeyed together to a land which God was to give him. They had now reached the land of promise, but a strife arose between the herdmen of Abraham and Lot and they were compelled to separate, and no longer enjoy each other's society, counsel or influence. Lot chose the beautiful cities of the plain in which to dwell, and Abraham remained in the land. But, mark the result! Lot from this circumstance came very near being swallowed up in the sins of those cities, and then became exposed to a fearful destruction. As it was, he lost in their overthrow all his substance, his sons-in-law,—and with but his wife and two daughters, just escaped the descending storm of fire and brimstone by the aid of the angels, and even after this his wife, returning to look back upon the doomed cities against the divine command, was turned to a pillar of salt! He with his two daughters fled to Zoar, but here "he feared to dwell" and fled to the mountains and "dwelt in a cave."

3. Sarah and Hagar, Isaac and Ishmael.—"Sarah saw the son of Hagar, the Egyptian, mocking," and she "said unto Abraham, cast out this bond-woman and her son: for the son of the bond-woman shall not be heir with my son Isaac." And though the thing was grievous in Abraham's sight, yet being instructed from a still higher source, he was compelled to obey the voice of Sarah, and he therefore "took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder and the child, and sent her away, and she departed and wandered in the wilderness of Beersheba." And when "the water was spent in the bottle, she cast the child under a shrub, and she went and sat her down over against him, a good way off, as it were

a bow-shot: for she said, Let me not see the death of the child." While there she lifted up her voice and wept, and the lad also wept. "And God heard the voice of the lad," and an angel was sent to their deliverance, who opened Hagar's eyes so that she saw a well of water near by, and thus she and her child were saved from perishing. But mark! Ishmael was compelled to dwell in the wilderness all the remaining days of his life because he mocked the child of promise!

4. Jacob and Esau.—First, Jacob obtained Esau's birthright because he lightly esteemed it. Esau sold it him for "a mess of pottage." After this he accordingly obtained the promise of the first-born, for Esau was not worthy of it and had forfeited it. Though the manner in which the blessing was obtained was not justifiable, and showed a lack of faith on the part of Rebekah and Jacob in the overruling providence of God, and for this act both had to suffer bitterly afterward. In consequence of all this Esau hated his brother Jacob, and says, "The days of the mourning for my father are at hand; then will I slay my brother Jacob." These words came to Rebekah's ears and Jacob was compelled to leave the paternal roof at once and dwell in a foreign clime, that he might escape the revengeful hand of his brother Esau. And during the twenty years of his absence Esau's hatred burned against him, and when at last Jacob was compelled to leave the service of Laban, owing to his injustice and severity, Esau was ready to meet him on his return with a company of four hundred men to slay him and "the women with the children." How cruel and merciless are envy and hate.

5. Jacob's sons.—Jacob had twelve sons, and Joseph being the younger, and the son too of Rachel whom Jacob loved, he loved him more than all. He in consequence manifested a partiality for Joseph which was not commendable in a parent; and made him a coat of many colors. His brethren seeing this partiality were envious and hated their brother. Moreover, Joseph had dreams which he told them, and which they interpreted against themselves. Subsequently while they were feeding their flocks in Dothan, their father sent Joseph to see how his brethren did. When they saw him however, instead of having hearts to greet him they said one to another, "Behold, this dreamer cometh. Come now therefore, and let us slay him and cast him into some pit, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams." Reuben, however, opposed this, and said, "Let us not kill him, but cast him into this pit that is in this wilderness." He wanted to deliver him out of their hands and send him to his father again. Reuben's advice prevailed. "And it came to pass when Joseph was come unto them that they stripped him out of his coat of many colors and cast him into a pit." His brethren now, with the exception of Reuben who was watching an opportunity to deliver him, sat down to eat bread." Soon, they discovered in the distance a company of Ishmaelites with their camels bearing spices &c. from Gilead down to Egypt. Judah proposes that they sell Joseph to them, and that they be not guilty of his blood, and to this they assented, and Joseph was sold for twenty pieces of silver! They now part with Joseph their younger brother, expecting to see him no more in life, and as they bid him farewell, or gave the last parting look, no heart-strings were broken, no tears were shed, though he plead with them not to sell him into Egypt. Hatred and envy had made them sell their younger brother a slave. Reuben, however, returns to the pit, and finding Joseph was gone "rent his clothes," and hastening to his brethren, cries out, "The child is not; and I, whither shall I go?" As one sin leads to another, they now prepare to meet their father. They killed a kid and took Joseph's coat and "dipped it in the blood," and then brought it to their father, and say they, "This have we found; know now whether it be thy son's coat or no." And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." It would seem that this scene would have melted a heart of adamant, but theirs was untouched by repentance. They endeavor to comfort him, it is true, but how cold and formal! It cannot reach the grieved and broken heart of their father. Had they a sympathizing tear and a heart broken at the sad event, it might have assuaged the severity of his grief. But he must grieve alone—theirs was but an affected sorrow. At last, when the heart of the parent could not endure the thought that he should see his son Joseph no more on earth, he says, "I will go down into the grave unto my son mourning." And these sons could see that aged father totter over the grave, and almost expire under the weight of grief at his bereavement, and not confess their fault or take the means to recover Joseph and bring him to the bosom of their father!

6. Saul and David.—Saul refused to obey the Lord

in respect to Amalek, and was rejected from being king over Israel. Samuel was commanded to go and anoint David the son of Jesse king in his stead. Then "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Afterwards the Philistines were gathered together against Israel. "And there went out a champion out of the camp of the Philistines, named Goliath of Gath, whose height was six cubits and a span," and he defied the armies of Israel, and said, "Give me a man, that we may fight together." And "Saul and all Israel were dismayed and greatly afraid." This the Philistine did forty days. David who was keeping his father's sheep was sent by his father to see his brothers who were with Saul, and as he came and stood talking with his brothers, the Philistine came out again, and David heard, and says, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And "David said unto Saul, thy servant will go and fight with this Philistine." "Saul answered and said, Thou art not able, for thou art but a youth, and he a man of war from his youth." But David went armed with a simple sling and a pebble from the brook, and slew him, and returned victorious. This was the cause of jealousy on the part of Saul: for as "they returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul," and they sang, "Saul hath slain his thousands, and David his ten thousands." "And Saul was very wroth and the saying displeased him"—and said he, "What can he have more but the kingdom? And Saul eyed David from that day and forward." Having the next day a javelin in his hand he cast it at David, and said, "I will smite David even to the wall with it." But "David avoided out of his presence twice." And the whole remainder of Saul's life he hunted David, seeking to destroy him. After the death of Saul and when David was established in his kingdom, one of the most formidable conspiracies and one that proved to be for a time the most successful, was formed against him. In this his own son Absalom was engaged, and took a leading part, and Ahithophel, David's chief counsellor, was associated with him. At this "all the country wept with a loud voice."

7. Christ and his disciples.—Judas barter, for his Lord and Master, with the chief priests and scribes, to deliver him up to them for thirty pieces of silver, and afterward betrays him to the soldiers with a kiss! Peter, who had declared that he was ready to follow him to prison and to death, denies him with an oath! And all, in that sad hour of our Saviour's calamity when he was apprehended to be crucified, "forsook him and fled."

8. New Testament churches.—Paul in writing to the Corinthian church says: "When ye came together in the church, I hear that there be divisions among you: and I partly believe it. For there must be also heresies among you that they which are approved may be made manifest among you." Good is then to come out of evil. In the case of Cain and Abel—it is manifest who was approved. So in the case of Isaac and Ishmael—Jacob and Esau—Saul and David—and so we may expect it will be to the end. So assured did the apostle feel that the church at Ephesus would pass a fiery ordeal after his departure from them, that he called together the elders of that church and exhorted and forewarned them. He says: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

In this history we have only alluded to the Church and the sad effects of strife and disunion in her borders. What a scene would be presented could we unfold at a glance our world's history! What has it been but one continued scene of hate, carnage, and blood: "nation rising against nation, and kingdom against kingdom!" How true it is that "where envying and strife is, there is confusion and every evil work." The Saviour therefore repeatedly enjoins the duty of brotherly love on his followers. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." But

II. Let me call attention to a few instances of the exhibitions of unity and love in the history of the Church in the past, illustrative of the sentiment of the text.

1. Let me again refer to Abraham and Lot. It should be observed that the strife of which we have already spoken which caused their separation was not between them, but their herdsmen. Others may involve us in difficulties which may prove our own ruin. Says Abraham to Lot, in the true spirit of a man of God: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand,

then I will go to the right; or if thou depart to the right hand, then I will go to the left." Thus he gives him his choice as to location, of all the land lying before them. And Lot even chose the most beautiful and fertile portion, "for he lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt." And yet it was not the cause of contention or strife between them! And how solicitous was Abraham for Lot's welfare after they had parted. When the foreign kings invaded the cities of the plain and had destroyed the kings of Sodom and Gomorrah, they took with "all the goods of Sodom and Gomorrah" Lot, with his goods, &c., but Abraham, learning the fact, went forth with his trained servants around him. And when the angels were on their way to destroy these cities, Abraham plead in behalf of the righteous, that God would not destroy them with the wicked, and that he would even spare the cities if there could be found ten righteous persons within them. And in this prayer he remembered Lot and his family more especially: for it is said that when God destroyed the cities of the plain that God remembered Abraham, and sent Lot out of the midst of the overthrow."—(To be continued.)

LETTER FROM WASHINGTON, D. C.

DEAR BRO.—Some of your readers may be pleased with the perusal of a letter from the metropolis, relating mainly to secular matters.

It is now over sixteen years since my residence in this city ceased; but really, so great has been the change in the meantime that it almost seems as though I had never been here before. The population has more than doubled since that time, being now more than 45,000. New streets, avenues, parks, and buildings, of every description, are so numerous that the "city of magnificent distances" cannot much longer be applied to this place. On all sides, in every direction, all is stir and activity. Government is doing much towards improving the city. She is evidently driving her stakes deeper and enlarging her borders, as if to make a removal of her seat westward an impossibility. The neighborhood of the "White House" is becoming the court part of the city. Here, too, in the Park, directly in front of the President's mansion, workmen are busily engaged in laying the foundation for the equestrian statue of Gen. Jackson, on either side of which are already two large black brazen urns upon high granite pedestals, having upon their exterior raised figures emblematical of the mournful events which is commemorated. Additions are now being made to the Patent-office, on a most magnificent scale, so that when finished, this office will cover an entire square, and will be almost entirely of elegant polished marble. On a similar scale of magnificence the Capitol is being enlarged by the addition of two wings, so that when completed it will remind the world of something more than the huge Cathedral at London.

The large library room in this building, which was burnt out awhile ago, is now being constructed entirely of iron, even to the roof, the shelves, &c. The grounds about the Capitol are to be proportionately enlarged, and to stretch themselves over the streets north and south, and include, I believe, a part of the avenue on the west, and everything is to wear the appearance of a great, growing, and proud nation. The old buildings occupied as Departments of State, War, and Navy, will next, in turn, be demolished, and succeeded by other and more elegant edifices. Government will probably be profited by the suggestion of Secretary Stuart, and erect buildings for the accommodation of members of the Cabinet, who come here and take up their abode in hotels, or in houses, of which no American ought to be proud that the highest officers of the Government occupy. You would be surprised to see what a mean looking house the late Secretary of State occupied.

I have spoken of change here, it is strikingly apparent in other respects. Enter the Senate chamber; once you could almost hear yourself breathe there; awe and solemnity pervaded your breast as you passed from the lower House to the upper; but now what disorder and confusion! Besides, where are the old hoary headed veterans once seated there? Where the familiar faces of bygone days? Clay, and Calhoun, and Webster, and a score of others are gone down to the grave, or have passed away politically to be heard of no more. How soon man dies in more senses than one. Cass, Mangum, Davis, and King, yet survive; but the great luminaries of the Senate have gone out; and one naturally enough asks—What voices are hereafter to call together to these floors and galleries admiring and delighted listeners! We all do fade as a leaf. Alas, what is the honor of this world? How soon the adulations of the multitude expire upon the ear.

Of what avail will be the applauses of men to any of us a few years, or at most a few centuries hence?

But let us stroll off towards the long talked-of Washington Monument, which is about two miles west of the Capitol, or half a mile south-east of the President's mansion. It is being built of beautiful white marble; it has now reached only one fifth of its intended elevation, or one hundred and twenty feet; the blocks presented for insertion by the several States and various associations, are placed according to the order of their arrival at such distances in this towering structure, as shall present them to the eye of the visitor at every angle that he makes by means of the stairway in his ascent to the summit. Every such block contains the name of the State or the body donating it, and in some instances some expressive motto or passage. The most beautiful block and that which has the most significant inscription is that of Michigan. It is said that California raised \$7,000 at the late Presidential election, towards the Monument; other States something like half this sum. One quarter of a mile east of the Monument is the Smithsonian Institution, occupying one of the finest sites in W., and surrounded with beautiful grounds and walks. This edifice is built of red stone, has many towers and spires, and as it appears to us, is without unity of parts, and yet it is most pleasing to the eye. The interior is not yet entirely complete. One room is now in use for a library and picture gallery, a second is used for a reading apartment, a third for philosophical apparatus, and a fourth for lectures. This latter room is well adapted for the purpose to which it is devoted, and will hold a thousand persons. When the building is finished the main body of it will be devoted to a library and lecture room. I have attended several lectures there since my arrival, and have always found the room crowded to its utmost capacity. Three lectures a week are to be given there until the first of May. Dr. Baird is now lecturing on "Europe as it is." With the geography, history, politics, and religion of Europe, the lecturer is as familiar as a boy with his spelling book, having resided several years in France, travelled all through the continent, and been favored with the personal acquaintance of many of the crowned heads and their families.—His lectures are accompanied with illustrations from large maps and drawings; his style is very colloquial, and as he proceeds he mingles in incidents, narratives, &c., rendering his lectures deeply interesting and profitable. One gathers from him information that he could gather from no other source.

In his second lecture, speaking of Russia, Dr. Baird expressed his convictions that serfdom in that country will soon come to an end. He represented the Emperor as being not only favorable to its abolition, but determined upon it. To the reply of one of his nobles that the serfs were too ignorant, and altogether unfit for freedom, the Emperor is said to have answered, that his brother before him had not the energy to free the serfs, that he was afraid that his own son who might succeed him, would not have the needed resolution and courage, but he believed that God had given him the requisite energy to do this thing, and do it he would, cost what it might. (Cheers.)

There, I shall weary your patience by anything farther. There is some attention to religion here, and I am glad for the sake of the men congregated here from abroad, that the gospel is faithfully preached by some ministers. The Catholics advance here as in many other places; I observe that the blinds of one of their large buildings occupied, I believe, as an orphan asylum, are kept shut day and night, as if to remind the poor inmates of departed parents, that the sun of life with them is set,—as if to exclude from their delighted eyes a sight of the beautiful earth made for their enjoyment,—or, as if to emblemize the deep moral darkness to which they are forever doomed.

Dec. 21st, 1852. Yours, * G. *

THE BIBLE.

What a book! When, or where was its equal ever found? A book written more than eighteen hundred years ago, and still in good demand. Not one of its precepts or rules has gone out of use, but are all just as weighty and perfect now, as the day they were first issued. It needs no revision of the original to keep pace with the arts and sciences of the day; it has a science of its own independent of all modern improvement, and though you may have formed an intimate acquaintance with it from infancy, and may have continued that acquaintance until your head has become silvered o'er with age, yet you are constrained to say, "The Bible to me is a new book." A history, or some striking narrative, you may read with interest, once, twice, or three times, then its novelty is gone and it becomes old; but not so with this book of books: some of

the narratives, or histories therein contained you may read three hundred and sixty-five times every year you live and they will not lose their power to interest you, but, strange to say, will become more and more interesting the oftener you read them, until your whole soul is drawn out in admiration of their Author.

No history ever written can compare with that written by the inspired penmen. None ever preceded it in date; it commences with the creation of our world and carries us down to the time, when this earth and the works therein shall be burned up, then surely, none shall be after it. To the Christian the Bible is a treasure of countless worth. In it he finds a balm for every wound, and a rule for every practice, and above all a title to a great and grand inheritance which he is soon to come in possession of, for he is to be joint-heir with the Son of God himself, and while the darkness which hangs over our world becomes more and more intense, it shines forth with renewed brilliancy, a lamp to his feet and a light to his path. And to what an exalted station are the humble followers of the Bible raised! To what an eminence of greatness and splendor! No earthly monarch with all his pageantry and vast retinue, can compare with the company that shall walk the street of gold, singing praises to God and the Lamb for ever.

But alas! by the sinner and ungodly the Bible is counted of little worth: to him it is a book of dark sentences,—he finds no consolation in it, and some even go so far as to dispute its veracity, and, daring as it may be, charge God with a lie! But ah, solemn thought! How awful will be the surprise of such persons when the great archangel's trump shall summon them to the bar of God, to find the same book there which they now treat as an idle tale, and that out of it they are to be judged for the deeds done in the body. Yes, sinner, thy Bible that has lain on the shelf, unopened, day after day till the sentence of death might be written in the dust on its cover, will then to thee be a new book, but thou canst receive no benefit from it, for it will be too late for thee to peruse its pages.

E. GILMAN.

LETTER FROM CALEDONIA, Pa.

BRO. HIMES:—While the heart dictates, and the hand is willing, I cannot refuse to communicate to the readers of the *Herald*, news, blessed news; over which the angels, those blest choristers of heaven, respond to joys in every Christian's heart, over one sinner that repenteth.

Yea, while many are wielding their pens, concessive to the influence of evil spirits, mine shall, by the aid of God's Holy Spirit, ever be obedient in recording the efficacy of a Saviour's love to poor fallen humanity.

"Love! love! love for the fallen weak,
From the realms of joy he fled; the lost in sin to seek;
Love, it was unboundless love."

The gospel trumpet is still resounding in our midst; and especially that soul cheering, animating doctrine, the second advent of our Saviour. To some it lies dormant, and may seem as an unpolished diamond; their eyes being dimmed with the clouds of prejudice, and deep rooted error; thus depriving them of beholding its beauty and attractiveness. Its simplicity has effected a work in the hearts of many dwelling on the shores of the Senemahoning; which eternity alone can unfold.

Meetings have been held in various places, from which has emanated churches, comprising the most intelligent, and influential of this community.—Within the last few weeks, thirteen have been converted and united with the church at Second Fork, six with the church at Pine-street, eleven at Caledonia. Six followed Christ in baptism—four of which, were females who delighted to mingle with the gay votaries of fashion, and sported in the giddy dance. They are now wedded in their youthful devotions to their Saviour instead of the ball-room, their presence is manifested with the people of God. The same hand which proved so efficient in useless adorning for the dance, can now softly wipe the mourner's tears, weeping with those that weep, and rejoicing when they joyed. These, with other intelligent females, who lately espoused the cause of Christ, are constant in attendance to the conference meetings. Oh! what transport was mine when last in their midst, hearing from the fullness of their hearts, their expressions of love for their Saviour. I felt I was not alone in devoting my youth to the service of God; even here. I can now mingle and commingle with them in this ennobling work. Ah! yes it was a precious season. A husband rejoicing over the wife of his youth. The mother over her daughter. A scene which angels love to admire. Oh! why should not females devote their talents and influence to the cause of Him who so justly demands. Why sport it away

upon the fleeting pleasures of a transitory world, heedless of the one to come.

Nor indeed is this work confined to the valley alone. Upon the rocky peaks of our towering mountains, we have shared in hospitality, and social intercourse, with many of like precious faith, longing and waiting for their expected Messiah. Here, like the morning cloud, reigning prejudice has vanished, and within its stead unfurls the Advent banner, its votaries rejoice and exult in its inscribed motto, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

This is a subject that is dear to my heart; its beauty and harmony compels my love to grow stronger towards it. It blends with the story of the cross, the salvation of sinners. Salvation! yea, it is a priceless gem; its worth is not to be compared to the richest diadem in the monarch's crown. Its purchase was the Saviour's most precious blood. Yet he who will receive it in an honest heart, can have it without money and without price, free gift indeed. A reception of life and glory, immortal in the resplendent city of the new Jerusalem,

"Where joys celestial thrill,
Where bliss each heart shall fill,
And fears of parting chill,
Never! no! never!"

Dec. 11th, 1852.

E. E. BOYER.

Letter from Riceville, Pa.

BRO. HIMES:—I am thankful for the *Herald*, notwithstanding I have been so long silent. Since I wrote you last I have been the subject of deep afflictions. Still I would not name these things by way of complaining. I have not had one affliction too much, nay, I think I feel a little as did the Rev. Mr. Whitefield, when in the midst of affliction and trials he cried out, "Strike on Lord, for now I know that thou lovest me." And again Paul says, "The Lord chasteneth every one whom he receiveth." O my God, sanctify these afflictions to my good and that of my family.

I have preached but little since last winter, and I do not expect ever to preach much more.

My faith in the Advent doctrine (I mean the old Advent faith), is strong as in the Bible itself, for after looking it over and over again and again, I can make nothing else of the Bible. I confess that I have sometimes been staggered at the tarrying of the vision, (for my Bible reads just as it did ten years ago), but if it will tarry by the grace of God I will endeavor to wait for it. I hope I may enjoy a place in the affections of those who look for and love the appearing of the King of kings, though I cannot keep up with the systems and theories of those who call themselves Adventists. I remain as ever your unworthy brother in Christ.

Dec. 12th, 1852.

FREEMAN HENDRYX.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

Fell asleep in Jesus, Oct. 22d, 1852, LOUISA JUSTINE VALLET, aged five years and eight months, daughter of Mr. John and sister Delila Vallet. The afflicting stroke fell most heavy on the fond parents, this being the fourth child within a few years, that they have resigned to the cheerless grave. But they may hope and be comforted in the faithful promise of our glorious God, that their little ones "will come again from the enemy's land" "to their own" bright "borders" of Eden.

G. W. BURNHAM.

Providence (R. I.), Dec. 17th, 1852.

Cromwell, Napoleon, and the Waldenses.

When, in Cromwell's time, the Vaudois lost everything by the cruel persecution of their enemies, he called for a collection for them in all the churches of the Puritans and Covenanters in Great Britain. So heartily was this responded to, that a considerable surplus was left after their necessities were met, which surplus remained in the British treasury, and was applied to the general purposes of the kingdom for a considerable period. The fact having been at length brought to the knowledge of the government, it was agreed that the funds, being no longer needed for their original purpose, should be set apart for the support of the Vaudois pastors. Accordingly, each one of them, sixteen in number, receives annually £40 sterling from the Bank of England. The source of another part of their support is even more singular. When Napoleon conquered Italy, he confiscated certain properties belonging to the Church of Rome, and made them over to the Vaudois. By the treaty of Vienna, after Napoleon's overthrow, it was guaranteed that this arrangement should not be overturned; and in consequence of it, each of the Vaudois pastors receives £20 sterling a year. The £60 sterling which is thus provided for them, is estimated

by the Free Church Magazine, taking into view the simplicity of their manners and the circumstances of the country, to be equivalent to one-half more than the ministers of the Free Church receive from the sustentation fund; that is to say, it is an ample support for them.

—The monks of St. Bernard, after exercising so long and so nobly the rites of hospitality among the snows of their lofty solitudes, are preparing to abandon their establishment, which will shortly be rendered useless by the opening of the tunnel of Menouvre. The monks will establish themselves beside this tunnel, and again proffer their world-renowned hospitality to travellers on this new route.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to a part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIMES.

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MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 18 cts.

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TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency. Price, 37 cts. Postage, 7 cts.

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FOREIGN NEWS.



FRANCE.—The votes for the Empire were counted on the 2d of December, and the result was laid before the Emperor at St. Cloud by M. Bilault, to which the former replied, saying:—"I take from this day the crown of Napoleon III., because the people have bestowed it upon me with their acclamations; because the Senate has legally proposed it, and because the whole nation has ratified it. Receive here my oath, that no sacrifice shall be wanting on my part to insure the prosperity of my country, and that whilst I maintain peace, I will yield in nothing which may touch the honor or dignity of France."

At one o'clock, Napoleon made a public entry as Emperor into Paris. A telegraphic despatch in the London papers says that the entry took place amid the people, National Guard, and army. A formal proclamation of the Empire was made at the Hotel de Ville at 10 A. M. The Empire will be proclaimed in all the departments Dec. 5th.

The English and Belgian Ministers have formally presented their letters, accrediting them to the Imperial Court.

The Emperor has set at liberty a great number of political prisoners, and an article has been published in the *Moniteur*, offering the imperial pardon to all exiles (except those guilty of the highest crimes) who are suffering for their former disobedience to the Government, upon promising that they will abstain from similar conduct in future.

The Ministry have resolved not to sanction any more new railways in any part of France until those now in the course of construction are completed, or, at all events, further advanced.

Prince Albert of Saxony is a rival of Louis Napoleon to the hand of the Princess Neocla Vasa of Sweden. The alliance of the Emperor with the Neapolitan Princess is still currently spoken of in Paris.

The imperial crown, ordered some time since, is now ready. The jeweller is now engaged in preparing a casket of jewels for the future Empress.

Gen. Rybinski, a distinguished Polish General, has forwarded an address to the Emperor, saying that the Poles will range under his banner should France renew her wars.

A Birmingham manufacturer has received an order to coin 700 tons of copper into the coinage of the new French empire. Four thousand tons are required in all, and it will require four years to complete the work.

The seal of the Emperor is to be a crowned imperial eagle reposing on thunder (*reposant sur la foudre*). All official seals are to be after the same model.

A battle had been fought in Algeria between the French troops and some insurgents. The latter were routed, with a loss of 200 men killed, 2000 camels, and 20,000 sheep.

AUSTRIA.—However pacific the intentions of the new French Emperor may be, the papers at Vienna are sounding the old alarm, that a deeply laid plot has been formed for a revolution in Savoy—of course with the object of annexing that coveted territory to France. The Ministerial organs go further, and declare that even in Piedmont a very strong French party exists, which would be glad to form a more close union with France. The articles are exceedingly warlike. It is also declared that Radetsky has demanded reinforcements for his army in Italy, and that his demands will be complied with.

SPAIN.—Madrid letters state that Senor Narvaez had a long interview with the Queen, and it is thought that he will be called to power.

Spain is about to show her gratitude to Columbus, by erecting a bronze colossal statue of the discoverer of the Western World, in one of the squares of Madrid.

RUSSIA.—Letters from Russia state that important movements of troops are taking place throughout the entire kingdom of Poland. An inference is drawn, that the Czar is preparing for eventualities in the west of Europe.

A battle is reported between the Russians and Circassians, in which the former were defeated, with a loss of 30,000 men, and 100 cannon.

SUMMARY.

— While six men were carelessly snapping percussion caps with a revolver, in a porter house in New York, a young lad named Charles Lyons was instantly killed—the party having the pistol not knowing that one of the barrels was loaded.

— A party of boys skating on a pond in Poughkeepsie on Saturday, Dec. 18th, got into a quarrel, and huddling together into one spot, the ice gave way, precipitating them all into the water. Fifteen or twenty were rescued with much difficulty, while two were drowned.

— On Friday evening of last week, a gas light exploded in front of ex-Alderman Clayton's residence in New York. The gas escaped with such force as to penetrate the earth in all directions, and Mr. Clayton's coal vault was densely filled. Mr. Clayton's servant went to the vault to get some coal, when, on opening the door of the vault, the gas ignited from the lamp she held in her hand, and she and Mr. Clayton were very badly burned. The servant is not expected to recover.

— The house of Peter Jackson, in Claremont, N. H., was burnt on Wednesday evening, and Mrs. Jackson perished in the flames. The fire originated in the room where Mrs. Jackson was confined by sickness, and unable to walk; but she dragged herself from the place where she was left, and was found burnt to death near the outer door. Mr. Jackson had but a few minutes before the alarm left her to go into a neighbor's house. So rapid were the flames, that the entire contents of the dwelling were destroyed.

— The *Rochester Daily Advertiser* of the 20th says, that almost every train that comes down the Niagara Railroad brings passengers for the East, who are emigrating from Canada to the gold regions of Australia. The parties are mostly English, Canadian, and Scotch. It is estimated that the emigration from the British Provinces to South Australia during the spring will be surprisingly great. Hundreds, we learn, are selling out farms, stores of goods, and arranging matters for their exeunt in the early part of 1853.

— On the morning of the 22d, a master mechanic named Whitney, on the Vermont and Massachusetts Railroad, was riding on a locomotive to render assistance to the cattle train, which was unable to proceed for the lack of motive power, when the engine came in collision with the train. Mr. Whitney jumped from the locomotive, and broke his leg short off just below the knee. A singular feature of this accident was, that the leg broken was made of cork. Mr. Whitney had previously lost his leg by accident.

— A Chinese merchant, convicted of having killed his wife, was sentenced to die by the total deprivation of sleep. The execution took place at Amoy. The condemned man was placed in prison under the surveillance of three guardians, who relieved each other every alternate hour, and who prevented him from taking any sleep night or day. He lived thus for nineteen days, without having slept for a single minute. At the commencement of the eighth day his sufferings were so cruel, that he begged they would kill him by strangulation.

— A wanton outrage was committed in Saxonville, in Framingham, not many days ago. Two persons, Deacon Stone and Mr. Carter, both of whom have, we believe, been active in ferreting out violators of the liquor law, were attacked by some person or persons unknown. A stone was thrown into Mr. Carter's window, which would, if it had hit him, have seriously injured or killed him. The stone was thrown with great force, breaking an iron tea kettle, and making a visible impression in the brick fireplace. In the case of Deacon Stone, some one called at his door and inquired for him. He made his appearance, when a stone was thrown, striking him in the chest and knocking him over. The stone glanced somewhat, and thus probably saved his life.

— About 2 o'clock in the afternoon of a day last week, fire broke out in an upper chamber in the house No. 5 Blake's Court, occupied by Mrs. Cecilia Doherty. It appears that Mrs. Doherty left her room about 11 o'clock in the forenoon, locking in her two little children, Bernard, aged four and a half years, and Mary Ann Elizabeth, aged two and a half years. This was in accordance with her usual custom nearly every day, when she went out to work at washing, &c. The room was discovered to be on fire, as before stated, and upon the door being forced open, almost every article in the room was found to be nearly consumed, and the two children burnt and smothered to death. The flames, the origin of which is not positively known, were speedily extinguished, and the lifeless bodies of the little ones taken out.

— A most distressing accident, from the use of burning fluid, occurred at South Boston one evening last week. Mr. Albert Bogger had been out during the evening with his wife on a visit. On returning about ten o'clock, he threw off his coat, took a match and lighted it, and then applied it to the wick of a glass fluid lamp which had been standing on the mantel-piece for several hours. Instantly a severe explosion took place, throwing the burning fluid over Mr. Bogger, completely destroying his shirt and vest, and shockingly burning his head, face, and breast. Dr. York was immediately called to dress the wounds, and on his arrival found the skin hanging in shreds all over his face and breast. Though he was badly burned, it is thought he will recover. The top of the lamp was screwed on tightly, and caution was used in lighting the lamp. The lamp was left on the mantel-piece over a brisk fire, and the fluid became so heated as to generate gas, which was ignited the instant the match was touched to the wick. It is probable that the wick was smaller than the tube, allowing a current of gas to pass through it from the inside.

Ruffianism in Cities.

From many cities in different parts of the country, we hear of the most lawless acts of ruffianism and violence, and public opinion seems to be awakening to the danger which surrounds orderly and well disposed people. Either the laws must be more strictly enforced in some places, or else all sense of security in cities will be lost. We learn that the rowdies are carrying things with a strong hand in Newark, N. J., by the following paragraph from a recent paper:

"Five farmers from Somerset county, who came to Newark on Tuesday with produce, were assaulted in the evening by about twenty-five rowdies, who intended to commit highway robbery, and severely bruised and dragged them in the mud. They had sold their produce, and about 9 o'clock went to Charles P. Bursch's grocery store, corner of River-street and the Canal, to receive their money. The rowdies were standing near, and before the farmers were aware, they were knocked down, and in the scuffle their clothes were much torn. Two colored men, who were standing near, interfered, and with

their assistance the rowdies were put to flight. No police was of course on hand, as the watch is not employed in that part of the city, and the farmers were so greatly incensed at the brutal treatment they received, that they declare they will not again bring their produce to Newark. Visitors from neighboring counties, and indeed the citizens themselves, are beginning to fear for their own personal safety, while the police is so inadequate to the duty of protecting life and property."

At Cincinnati, a day or two since, an attempt was made by a prisoner to stab a justice, and one of the police courts was obliged to suspend operations for one day on account of an injury the justice had received in a firemen's riot.

ADVENT HERALD.

BOSTON, JANUARY 1, 1853.

A New Work.

"UNCLE TOM'S CABIN IN RUINS! Triumphant Defence of Slavery! in a series of letters to Harriet Beecher Stowe. By Nicholas Brimblecomb, Esq. Boston: Charles Walte. 1853."

The writer of this, reviews Mrs. Stowe's famous work, the ruins of which are here presented, and by a logical argument, founded on the assumption that slaves are property, proceeds *ironically* to show that all the evils depicted by Mrs. Stowe are essential to the preservation of the value of such kind of property, and are, therefore, right and proper. While all the good qualities she points out in the *SHELLEYS* and Mr. ST. CLARE, are held up as absurd, from their tending to endanger the perpetuity of such kind of property.

There is no particular originality in the book, and there is considerable sameness in it; yet we have read it with some interest. We think however that the author has over acted in the matter, and thus injured the effect. Had he contented himself with the simple principle, that if slaves are properly property, then they may be treated like cows, pigs, or other property, without attempting a mock defence of some of the more gross absurdities, he would have more effectually gained his object—viz., to show the inconsistency and absurdity of holding property in fellow human beings, who have all the sensibilities of our race, who love as affectionately, and feel as keenly as we can; and who when torn asunder and parted from those dear to them by ties of kindred and affection, feel all the sorrows that such cruelties can induce.

Renewal of Appointments.

New York city, Sabbath, Jan. 2—Hester-street morning and afternoon, and in the evening at Seventh Avenue.

Philadelphia, Sabbath, Jan. 9th.

Kensington, N. H.—Jan. 14th, and remain over the Sabbath.

Pittsfield, N. H.—Jan. 21st, and remain over the Sabbath.

If I am able to preach on the evenings of the week from Jan. 3d to the 8th, on my way to Philadelphia, I will inform brethren JONES, DANIELS, and others; but I fear my health will not permit.

J. V. HIMES.

WORKS IN PROGRESS.—"Memoirs of William Miller," and "A Brief Commentary on the Apocalypse," are both ready for the printer. They will now appear in a week or two.

On account of difficulty in procuring the size and quality of paper on which we thought to print the work on the Apocalypse, we shall put it on larger and better paper, and make a nice book of it. The price therefore will be 60 cts. at retail—except in the case of those who have already sent on the pay for it at the price before named.

BILLS.—With last number we sent bills to 1213 subscribers of the *Herald*, who are in arrears for their papers \$2,515. This is in addition to money due from agents for the *Herald*, amounting to \$252. All the above is due from those who now receive the *Herald*,—not including what is due from past subscribers. Could we receive the above it would materially aid us in meeting our own obligations, which are unusually large at the present time.

Bro. P. B. MORGAN writes, that he preached in Bristol, Vt., last Sabbath. He says that there is quite a revival spirit there, and that some have been reclaimed.

CORRESPONDENTS.—Many valued correspondents have kept silence of late. Many readers would be glad to hear from them. Will they not resume their pens?

NEW TYPE.—The new volume of the *Herald* is commenced on new type, which materially improves its appearance.

Bro. HIMES returned home on Saturday evening last. He is now somewhat better. A report of his late tour will be given in our next.

IMPORTANT TO LOVERS OF MUSIC.—Christians, Singing Masters, Organists, Musicians, and Teachers of Music generally, and all Clergymen interested in the advancement of Music, or in the elevation of *Musical taste*, will hear of something both interesting and advantageous, by sending their names and addresses to Messrs. DYER & WILLIS, publishers of *The Musical World and Times*, 257 Broadway, New York. Measures are being taken to facilitate a universal dissemination of *good music*, and *correct musical principles*, throughout the whole country, and the co-operation of all who feel an interest in this important work, is solicited.

The co-operation of editors and publishers is also solicited, so far, at least, as to give this paragraph the widest possible circulation.

HOLIDAY PRESENTS.—Those who have not supplied their little folks with PREBLE'S *Two Hundred Stories for Children*, are informed that we have received a fresh supply, and can fill their orders. Price, 37½ cts.

Appointments, &c.

D. W. SONNBERGER, Providence permitting, will meet with the brethren in West Sheffield Jan. 6th, evening; Outlet, 7th, at 6 P. M.; Hatley, 9th; Eaton, the 14th, and over the Sabbath; Caldwell's Manor, Bay Shore, 22d; brick school-house (by brother Young's), 23d, at 11 o'clock, and at Clarencetown in the evening. Perhaps brother West will accompany him East.

N. BILLINGS will preach in Lansing Jan. 4th, at 7 P. M.; West Troy, 5th, 7 P. M.; Albany, 6th, at 7 P. M.; Worcester, Mass., 7th, 7 P. M.; Holden, Sabbath, 9th.

LEVI DUDLEY will preach at Swanton Falls, Vt., Sabbath, Jan. 23d, when the ordinance of the Lord's Supper will be celebrated. It is hoped that brethren from adjacent places will be present.

H. H. GROSS will preach in Lewiston from evening of Jan. 4th to Sabbath, the 9th; Auburn, Sabbath, 16th.

PHILO HAWKES will preach in Athol, Mass., Sabbath, Jan. 21. Bro. Sawtell is requested to give notice to the friends in A. and vicinity.

L. D. THOMPSON will preach at Abington, Mass., Sabbath, Jan. 16th, and at Manchester, N. H., Sabbath, Jan. 23d.

A Conference of Adventists will be held in Bristol, Vt., commencing Thursday evening, Jan. 6th, and continue over the Sabbath. Those coming by railroad will find a stage waiting at the New Haven depot, which will convey them to Bristol, five miles. (By request of the brethren).—P. B. MORGAN.

BUSINESS NOTES.

O. DOWD.—The persons you name were not credited, as they should have been. We now credit you to 645; A. Hurd to 586—77 cts. due; C. Brislin to 586—77 cts. due; A. Eno to 644, and H. Ashley to 638—each \$2.

John Parker.—Will some one give us his Post-office address? He subscribed for the *Herald* through Mr. Himes when at Sugar Hill, who understood that the paper was to be sent to Coventry, Vt. But the Postmaster writes that there is no such person there.

M. A. ACKLEY—47 cts. Sent.

D. CAMPBELL—\$4 on acct. Will thus supply you hereafter. The books are not out.

A Friend to the Poor.—The money is received, and appropriated as you direct.

F. S. SAGE—\$1.41 to send *Herald* to the poor.

DELINQUENTS.

IRA BELDERSON, of Yardleyville, Pa., stops his paper, owing 1 40

THE ADVENT HERALD

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AT NO. 8 CHARDON STREET, BOSTON,
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BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 59 Grange Road, Brompton, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

O. F. Cain, 612; S. Jacobs, 572—\$1.32 due; Dr. E. S. Loomis, 619; W. B. Schermerhorn, 660 and tracts; A. Gilman, 629; A. & S. Hakes, 632; G. B. Judd, 599; W. H. Caswell, 604; N. Berry, 617; R. Haley, 617; M. Waldorf, 625; C. Smith, 612; J. C. Merriek, 632; S. Rose, 573—\$1.25 due; D. Werts, 632; E. Lovet, 612; T. W. Kelsey, 599; S. R. Bennett, 606; J. Whitman, 612; A. D. Whitman, 606; M. Gardner, 629; J. Austin, 644, and \$1.18 for *Memoirs*; George Bates, 632; J. Brown, 606; E. L. Norton, 625; A. Mace, 632; S. K. Partridge, 586—77 cts. due; N. Harding, 580—\$1 due; W. Eldred, 606; S. Mitchell, 612; C. D. Colburn, 632; Jane Field, 612; L. Staples, 606; S. N. Fowler, 606; H. B. Wyman, 606; L. H. Hartwell, 606; J. Boyden, 606; I. Ewell, 606; J. Goodwin, 606; S. Stewart, 612—the other not rec'd; C. Booz, 612; Geo. Heron, 612; W. Kitson, 606, and 25 cts. on Y. G.; A. Edgcomb, 606; A. C. Brown, 632; R. Willis, 638; L. Dudley, on acct—each \$1.

L. H. Coles, 638; S. G. Allen, 658; H. Devone, 612; J. Howells, 619, and tracts; E. Barry, 609, with Y. G. and tract; A. Keyes, 554—\$2 due; R. N. Stetson, 658; J. Smith, Jr., 612; H. Woodbury, 632, and 25 cts. for Y. G.; J. Burditt, 632; S. J. Leavenworth, 606; C. L. Baldwin, 612; H. Sage, 612, and 50 cts. for book; T. Lee, 655; Hon. Gerrit Smith, 612; M. Clark, 652; C. Walker, 651; M. Winslow, 610 and books; O. D. Eastman, 651; E. Crowell, on acct; A. F. Sherman, tracts; F. E. Bigelow, 606; S. Young, 690; A. Wright, 612; S. A. Burs, 638, and stamps for Y. G.; H. H. Hemingway, 612; M. Hemingway, 638; S. Curtis, 612; N. Smith, 658; S. Tibbels, 638; S. Tabor, 632; T. Colson, 624; R. Merrill, 606; M. Kahue, 606; A. Houghton, 664—each \$2.

J. W. Dimick, 586—77 cts. due; A. Miller, 638; D. W. Sonberger, 677; Dr. J. T. P. Smith, for three months advertising; Daniel Wilson, 616, and book—each \$3. R. D. McMurray, 612—\$4. T. Smith (for J. W. Nickerson) \$1.50 to balance acct; and to balance bill of Oct. 29th—\$5. F. S. Sage, 632, and Ex. of A. and postage on books—\$2.59. S. Atkinson, 586—\$1.50—77 cts. due; G. W. Mitchell, 593—\$1.50—50 cts. due—Yes, to your question. T. Carlmill, from 632 to 664—\$1.25. Wm. Plummer, Esq., 632—\$3.82. N. Kearns, 658—\$2.25. L. W. Wheeler, 597—44 cts. due; J. Thomas, to balance—55 cts. J. Armstrong, 606; M. S. White, 606; N. Lord, 606—each 77 cts. C. Willoughby, 606—\$1.25. S. Paine, 606—\$1.77.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 608.

BOSTON, SATURDAY, JANUARY 8, 1853.

VOLUME XI. NO. 2.



TRIBUTE TO JESUS.

BY WILLIAM MILLER.

O, Jesus my Saviour, I know thou art mine,
For thee all the pleasures of sin I resign;
Of objects the most pleasing, I love thee the best—
Without thee I'm wretched, but with thee I'm blest.

Thy Spirit first taught me, to know I was blind;
Thou taught me the way of salvation to find;
And when I was sinking in gloom dark and drear,
Thy mercy relieved me, and bade me not fear.

In vain I attempt to describe all my joy,
Though the language of men or of saints I employ,
My Jesus is precious, my soul's in a flame,
I'm raised to a rapture while praising his name.

I find him in singing, I find him in prayer;
In blest meditation he always is there.
My constant companion, O may we ne'er part;
All glory to Jesus! he dwells in my heart.

My Saviour, I love thee: I love thee, my Lord;
I love thy dear people, thy ways, and thy word;
With tender emotions I love sinners too,
Since Jesus has died, to relieve them from woe.

I'm happy in Jesus, and cannot forbear,
Though sinners despise me, his love to declare.
His love overwhelms me; had I wings, I would fly,
And praise him in mansions prepared on high.

Then millions of ages, my soul should employ
In praising my Jesus, my God, and my joy,
Without interruption, where all the glad throng,
With pleasure unceasing, unite in the song.

The Word "Fulfilled."

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."—Matt. 24:34.

THE Greek aorists, particularly in the subjunctive mood, bear, as it well known to grammarians, a *present* sense; which however they bear, with an ascription of the event spoken of to a time not yet arrived. Hence the original Greek may indeed be translated, "until all these things shall be *fulfilled*:" but then it may just as properly be translated, "until all these things shall be a *fulfilling*," or "until all these things shall be *put into a course of fulfilment*." Let the passage be thus rendered, and the grand difficulty will immediately vanish. For in that case our Lord will not say, "This generation shall not pass away until all these things shall be fulfilled;" but he will say, "This generation shall not pass away until all these things shall be a *fulfilling*;" in other words, "This generation shall not pass away until all these things shall be *put into a course of fulfilment*," or "shall *begin to be fulfilled*." Christ therefore does nothing more than declare, that the series which extends from the *first appearance* of the false Messiahs down to his own judicial coming, should *commence* before the then existing generation should have passed away. Accordingly, as we have already seen, impostors, who claimed to be the promised Saviour, began to spring up within a very short time after the crucifixion: and thus the *earliest* predicted event in the chronological series took place almost immediately after the delivering of the prophecy.

Here however an objection may be made, on account of the force which the word *all* may be supposed to bear. For it may be argued, that if *all* the predicted matters were to be put into a course of fulfilment ere the *then current* generation had passed away; those revolutionary convulsions ascribed to the last ages, which occur *in and immediately after* the days of the Jewish tribulation, and which are foretold under the imagery of a great agitation in the whole allegorical mundane system, must likewise have commenced during the lapse of the *then current* generation. The present translation therefore will leave us in no better plight than it found us: because it matters little, so far as the difficulty is concerned, whether all the predicted events were to be *absolutely accomplished*; ere the *then current* generation had passed away.

* Exactly in the same manner, as Mr. Mede has recently remarked, the original Greek of Rev. 11:7 may be translated, either "When they shall have finished their testimony," or "When they shall be a finishing their testimony."

To such an objection I reply, that the expression "*all these things*" must be taken *collectively*; as must ever be the case, when a summary mode of describing a *series of successive events* is adopted. Hence, when it is said that "this generation shall not pass away until *all* these things be put into a course of fulfilment," the meaning must plainly be; that the collective series, which comprehends *all* these things, shall be put into a course of fulfilment ere the present generation shall have passed away.

Such a mode of speaking is so familiar to us, that I have noticed this possible objection, rather because it was possible than because it was of any weight. When we say, *all* the great events, which have changed the face of modern Europe, were put into a course of accomplishment at the breaking out of the French revolution: who does not at once understand our meaning? No person would imagine for a single moment, that, because we use the word *all* when speaking *collectively* of the whole series, we would intimate that *every* event, which has occurred within the last twenty-seven years, began to occur in the year 1789. So far from it, he would immediately perceive, that by the expression *all* the great events, we would describe the *collective series which comprehends them all*: and that, by the general assertion respecting them, we would intimate this collective series to have commenced with the French revolution.

Now it is in this identical sense of *collectiveness*, a sense most abundantly plain and obvious, that I would understand our Lord's phraseology: "this generation shall not pass away, until *all* these things shall be *put into a course of fulfilment*."

But the meaning of Scripture is perhaps best ascertained by comparing it with itself.

Now it is worthy of observation, that an exactly parallel mode of using an aorist of the very same verb occurs at the beginning of the Apocalypse; which is, in fact, an elaborate prophetic evolution of that identical series of events spoken of by our Lord as being about to be put into a course of fulfilment ere the then existing generation should have passed away.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly" (not "*come to pass*," or "*be fulfilled*," as our translators in the same erroneous manner explain the original Greek, but) "*be a fulfilling*," or "*be put into a course of fulfilment*."

Now the things here alluded to, as appears from the whole tenor of the book, reach to the very end of the world. Hence, in the first place, they could not be *fulfilled* or *be finished* or *come to pass* shortly; therefore the aorist infinitive, which is here used as the aorist subjunctive of the very same verb is used in our Lord's declaration, *must* be understood in the sense of the commencement extending into prolonged action: and in the second place, *all* the matters foretold in the Revelation *could not* be fulfilled shortly or even begin to be fulfilled shortly, because they were to be *successive* through a long period of many ages; therefore the things must clearly be spoken of *collectively*, and the commencement intended must be the commencement of the series.

It is precisely in this same manner and no other, that I conceive our Lord's parallel expression ought to be understood. Just as the long series of the Apocalyptic prophecies was shortly to be put into a course of fulfilment; so the long series of all those things foretold by Christ was similarly to be put into a course of fulfilment, ere that generation had passed away.*

I have argued without hesitation from the well known use of the Greek aorist, because the inspired gospel of Luke was certainly written in the Hellenic language, whatever may have been the case with that of Matthew or of his evident copyist Mark: and the self-same word, in the self-same tense and mood, is employed by the first of these authors to express the declaration

† Commentators, whose plan of exposition leads them to notice the first verse of the Apocalypse, are unanimous in giving this sense to it.

made by his divine Master. That declaration however must originally have been uttered by Christ himself, not in the Greek, but in the Hebrew. Now the word, which he most probably used in that language, will still bring us to the same result. "This generation shall not pass away, until all these things shall be a doing," or shall be coming inceptively into existence."

On the whole, I may remark in conclusion, that the present mode of explaining a passage, the difficulty of which has long been felt and acknowledged, will remove the only objection that can be made to the consistent and uniform interpretation of the entire prophecy which has now been exhibited: and we thus obtain a wonderful prediction, in all respects worthy of its divine author: a prediction, not stopping short with the mere overthrow of Jerusalem and a figurative synchonical coming of the Son of man, but reaching in regular chronological succession from the apostolic age to the consummation of all things.

Faber on the Prophecies.

The Beatific Vision.

"The nations of them that are saved shall walk in the light of it."—Rev. 21:24.

"Not the glitter and glory; not the diamond and topaz; no, it is God; he is all and in all."—RICHARD WATSON.

"Walk in that light!"—O! who are they
Whose feet shall tread that shining way?
Whose sight, undazzled, shall behold
That pavement of transparent gold?
By angels welcomed, who, O! who
Shall pass those pearly portals through,
And brighten in the glorious blaze
Of that gemm'd city's sparkling rays?

There walk the saved: but not in light
Of suns in seven-fold lustre bright;
Not peerless moonbeams' silent sheen,
Reposing, soft, on velvet green:
No! nor where the hallowed radiance spreads.
From golden lamps, o'er sainted heads,
Within the temple ceaseless found,
While walk the hours their silent round.

There walk the saved; yes! they who bore,
While traversing life's stormy shore,
Through tears of blood, the hallowed cross;
Who, purged from earth's terrestrial dross,
Received the Saviour's form impressed,
Whose signet, on each hallowed breast
Enstamp'd the mystic name unknown
To all but those around the throne:

Who calm, 'midst earth's tumultuous strife,
Drew from himself that inward life
Which spirits breathe, from sense apart;
While deep in each devoted heart,
The formless glory dwelt serene,
Of old, in cherub splendour seen,
Prelude of bliss reserved above,
In perfect light, for perfect love.

Now, all is heaven; no temple there
Unfolds its gates; no voice of prayer
From that bright multitude ascends:
But holy rapture, reverent bends
Before the mediatorial throne;
Before the Lamb! whose beams alone
Irradiate that eternal sky;
The bursting blaze of Deity!

Soft is the voice of golden lutes:
Soft bloom heaven's ambrosial fruits;
Bright beams the dazzling lustre shed
From radiant gems in order spread,
From golden streets, from emerald floors,
From crystal fountains, and pearly doors,
From rainbow tints, from angels' wings,
And all unuttered glorious things.

Yet, not that city's dazzling glow,
Nor limpid waters' crystal flow,
Nor dulcet harmony that springs
From golden lyres, nor angels' wings,
Though glistening with intensest dyes,
Reflected from immortal skies,
Completes the palmy bliss of those
On whom heaven's pearly portals close.

No! 'tis with unfilmed eyes, to see
The once incarnate Deity,
Who still, in lamb-like meekness bears,
Imprinted deep those glorious scars,
Whence issued wide that crimson flow
In which their robes were washed below,
Which bought that crown, whose splendor
Bright,
Now spheres them in a world of light!

No 'tis not all that heaven can show
Of great, or fair, unglimped below,
Nor converse deep with spirits high
Who saw these vollied lightnings fly
Which scared their bright compeers in bliss,
And hurled them down to hell's abyss;
Who marked creation rise sublime,
And hymned the early birth of time:

No! not with minds like these to blend,
And feel each angel form a friend;
But God, their fount, to know and see;
From all pervading Deity
To catch the nearer burst of light;
To gain the beatific sight;
Entranced in glory's peerless blaze,
Conformed to Him, on Him to gaze.

Bulmer.

Providence of God in Minute Events.

It is an erroneous view to think of God as governing the grand phenomena of nature, and leaving those which are minute to the operation of a set of laws which he does not uphold at every moment in all the fulness of their application. "We cannot," says Chalmers, "disjoin God from one particle of the universe of God." We may despise what is small as beneath the notice of our pride, but nothing is too microscopic for Him who, while "he measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance," yet numbers the very hairs of our head, and knows of every sparrow that falls to the ground. The minuteness with which God provides for all wants is well brought out in the sixty-fifth Psalm, where David speaks of him as attending to the very setting of the furrows of the field, and the watering of the ridges. "Thou makest the outgoings of the morning and evening to rejoice; Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided food; Thou waterest the ridges thereof abundantly; Thou settest the furrows thereof; Thou makest it soft with showers; Thou blestest the springing thereof; Thou crownest the year with thy goodness, and thy paths drop fatness."

Balfour.

Recruiting.

In the early part of his life, Mr. Whitefield was preaching in an open field, when a drummer happened to be present, who was determined to interrupt his pious business, and rudely beat his drum in a violent manner, in order to drown the preacher's voice. Mr. Whitefield spoke very loud, but was not so powerful as the instrument. He therefore called out in these words,—"Friend, you and I serve the two greatest masters existing—but in different callings—you beat up for volunteers for king George, I for the Lord Jesus—in God's name, then, let us not interrupt each other; the world is wide enough for both; and we may get recruits in abundance." This speech had such an effect that he went away in great good humor, and left the preacher in possession of the field.

Contentious Souls.

I never loved those salamanders that are never well but when they are in the fire of contention. I will rather suffer a thousand wrongs than offer one: I will suffer a hundred rather than return one: I will suffer many ere I will complain of one, and endeavor to right it by contending. I have ever found that to strive with my superior is furious; with my equal, doubtful; with my inferior, sordid and base; with any, full of unquietness.

Bishop Hall.

Cyprian of Carthage.

CYPRIAN was a native of Carthage. He was by education a heathen, and was eminent as a philosopher of the Epicurean school. He was chosen professor of rhetoric and logic in his native city, and won the admiration of his students, as well by the elegance of his manners, and the luxury of his mode of life, as by the principles of his philosophy, and the practice of elocution. Believing that the chief end of man was to gratify his appetites, and that he was created for pleasure alone, his life was a succession of feasts and parades. About the year 246, his attention was arrested by the preaching of a Christian minister, named Cæcilius. He studied the Scriptures with great care, and convinced that in Christ alone is life eternal, he was baptized.

He now sold his estates, distributed his wealth among the poor, clothed himself in plain attire, and gave himself to the ministry of the gospel, and in the year 248, he was elected bishop of Carthage. His ministry was characterized by great zeal. As he had when a teacher of polite learning, so now as a Christian pastor, he excited in the minds of his hearers the warmest enthusiasm, and very many were added to the church.

He had only labored about two years, when the persecution under Decius Trajanus broke out. Cyprian was immediately proscribed, and the Pagan populace repeatedly demanded his death with furious outcries of "Cyprian to the beasts, Cyprian to the lions." He withdrew for a period into a place of concealment. But while he thus withdrew for a season, he neither denied his faith, nor forgot his flock. He maintained a constant and affectionate correspondence with his people. In these pastoral epistles he shows most clearly how much he longed for them all in the Lord, and that though absent in the body, he was yet constantly present with them in spirit.

The persecution grew gradually more severe until the Gothic war, in which Decius lost his life. During the calm which followed this event, Cyprian returned to Carthage in 251. He was now busily employed, not only in the ordinary duties of his office, but in the expulsion of false doctrine, and in the administration of discipline. He was opposed by a party in his own flock, on account of his maintenance of discipline in the cases of those who had apostatized, and who now sought re-admission to the church. He was also engaged in a controversy with Stephen, the bishop of Rome, in which he earnestly opposed the arrogant assumptions of the Roman prelate, maintaining the independency of other bishops, and denying the claim of the Roman bishop to be considered as "Episcopus episcoporum,"—the Bishop of bishops.

A terrible plague now broke out in Carthage, while drought, and famine, and pestilence were spreading their ravages over the whole Roman Empire. As usual, these calamities were laid to the blame of the Christians. The heathen religion was everywhere declining, and when, notwithstanding an imperial edict, great numbers refused to sacrifice to the gods, new persecutions arose, and the fury of the populace fell upon the Christians, with more than its wonted virulence.

The Emperor Valerian, thinking to destroy Christianity by removing its teachers, ordered all the governors of the various provinces to summon the bishops before their tribunals. Cyprian was brought before the pro-consul Aspasius, when he witnessed a good profession, refusing to conform to the religion of the Empire, maintaining that "he knew no god beside the one true God, who created heaven and earth, the sea and all that is therein." To the question, "Dost thou persist in this resolution?" he answered, "A resolution grounded on the knowledge of God is unchangeable." Upon this the pro-consul sentenced him to banishment.

Curubis was the place of his exile, and from thence he frequently and affectionately wrote to his flock, strengthening them in God. He also sent them a large sum of money taken from his own income, for the relief of the suffering. His exile only made him dearer than ever to his people, and thus increased his influence. In the place of his banishment, too, a little church was soon gathered round him, so that his exile was overruled for the furtherance of the gospel. The ministers of Christ were now by an imperial edict condemned to death. Cyprian was recalled to receive his final sentence. At the beginning of the Decian persecution he had withdrawn, because he believed it to be for the interests of Christ's cause; but now, no entreaties of friends could induce him to decline making a public confession of his faith in Christ. On the night preceding his execution, his people thronged around the house in which their beloved pastor was confined, and he spent the greater part of the night in ministering to their spiritual wants for the last time. When he renewed his testimony in presence of the pro-consul, he received the sentence of death as an enemy to the Roman gods, and to the sacred laws. To this he replied, "God be thanked." They were his last words. He was immediately after beheaded.

Thus on the 14th of September, 258, died this excellent bishop. N. Y. Observer.

The Faith of Zarephath and Elijah.

FAITH is the great word to be written in the forefront of Elijah's history. He was "a man of like passions as we are,"—tempted as we are, open as we are to joy and pain—yet of him, of all men that had lived since "the father of the faithful," it was of him most eminently true that "he staggered not at the promises" or commands "of God through unbelief."

The chapter before us is full of faith—nothing but faith.

The waters of the brook Cherith began to fail. Now, in such a case it is to be feared, that you who read and we who write these words, should not have been perfectly at ease. The Arabs will go away when this water is done; then what shall we do for food? And even more than that, what for water? We should tremble to see the stream decreasing from day to day. What a sinking of the heart, when we wake one morning and note that the water-mark is lower than it was yesterday, and so, day by day, to see the stream of our life getting lower and lower, till at length there is but a narrow thread of water through the midst of the channel; and at last we are obliged to seek the water in the hollows, or to scoop hollows with our hands to collect the dribbling waters! It is such slow processes that try faith most of all. Many possess the faith for any sudden, great, and heroic deed—for one who can maintain his faith unshaken in the midst of such slow trials as this.

This trial of the faith Elijah stood. Yet it may be, that now and then, in his solitary musings upon the ways of God, the thought may have occurred to him, that this one stream might have been spared for his sake. But there was faith even in such a doubt. Such an exemption of this stream would, however, have brought crowds of people hither for water, and thus his retreat would have been discovered. In a time when water was everywhere sought for, the fact that it was to be found in the brook Cherith, could not long have remained hidden from the people. Besides, God does not always exempt those whom he loves from their share in such visitations as these. "It is," says Bishop Hall, "no unusual thing with God, to suffer his own dear children to be wrapped in the common calamities of offenders. He makes difference in the use and issue of their stripes, not in the infliction. The corn is cut down with the weeds, but to a better purpose."

We cannot doubt that Elijah awaited the gradual failure of his means with untroubled thoughts, believing that the Lord whom he served would in due time appear to make provision for his wants; and He did so—but not until the brook was actually dried up. We may say the Lord might have relieved his anxiety sooner. But he had probably no anxiety in the matter; and it very often happens that the Lord does not appear for help until the last moment of our exigency—when to delay any longer were to let us perish. Not that He takes pleasure in our trials; but He cares above all things for our soul's welfare, and therefore subjects us to such wholesome discipline as may help to build us up in the faith, and bring our souls nearer to him. It is when help comes but at the last pinch, that we value it the more, and are proportionably more thankful to our helper.

The relief came in the very extraordinary shape of an order to proceed across the country to Zarephath, in the country of Zidon, where a widow woman had been commanded to feed him. Strange it must have seemed, that he should be directed to go into that very country which had been, by its gods and by its Jezebel, the occasion of all Israel's troubles, and which, as appears by the sequel, had a common share in the calamity. Doubt might have asked, Why send him to such a country—subject to the same visitation; and why, out of all there, to a poor widow, who could have little means of providing for his subsistence? And if a widow, why not rather to one of the thousands of widows in Israel? But the high-hearted prophet knew that his course was not to reason and speculate, but to hear and obey. So he forthwith girded his hairy mantle closer to his body, and taking his staff in his hand, set forth at a strong pace upon his journey.

When he approached Zarephath, he encountered a woman gathering sticks. He had drank no water since he left the brook; and, devoured with keen thirst as he was, his first thought was naturally of water. "Fetch me," he said, "a little water, I pray thee, that I may drink." This was a great thing to ask in such a time of drought; but although the poor woman perceived from his appearance and accent, that he was a Hebrew, and even gathered from his hairy mantle and leathern girdle, that he was a prophet of the God of Israel—she was hastening to satisfy his want, when he called after her with the additional request,—"Bring me a morsel of bread in thine hand." On this she spoke, for this thing

was more than she could do—"As Jehovah thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and behold I am gathering two sticks, that I may go and dress it for me and my son, that we may eat it and die." Here note that, as among the Germans at this day, "two" is equivalent to "a few."

By this Elijah knew that he beheld the woman to whom he was sent. But how came she to know the Lord? That she was a worshipper of Him, as some have thought, is not likely, and betrays some ignorance of the extent to which the heathen were disposed to recognize the gods of other nations as gods—and powerful gods—but not as their gods. Besides, she says "thy God"—an addition which she would not be likely to have made, had the Lord been her God also. The prophetic garb of Elijah pointed him out as not one of the votaries of Baal, but a worshipper of Jehovah, and as such, it was a civility to mention his God; besides that, she really had such notions of the Lord's power as inclined her to speak well of his name; and, moreover, it had probably reached this quarter, that the existing drought was owing to the wrath of the God of Israel, against which could not but arise a fear of offending him, and a desire to mention his name with honor.

We see that the kindness of this poor woman shrunk from this test. Human kindness can scarcely come to the pitch of giving the last meal of yourself and child to another. The prophet hastened to re-assure her:—"Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son: for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Now here was a demand upon the faith of this woman—from a foreign man and a foreign God, as large as any exacted from the prophet himself. See how it stands. First, she was to make up her provisions for Elijah, trusting that, as he had said, more would then come miraculously to supply her own wants. What a trial! What would the "bird in the hand worth two in the bush" principle say to this? Who could find the heart to blame her had she declined to run what was under the circumstances so hard a risk? Who would blame her if she had discredited this stranger? How could she know but that, after he had eaten up her precious bread, he might laugh in her face? Besides, was not his very anxiety to be served first of all very suspicious? Looked it not as if he were determined, at all hazards, to secure a meal for himself; and could we call it unreasonable had she asked for the proof first—which could be given as well before as after—that it should be as he said? But nothing of this occurred. She went and did as Elijah had told her, and found the result as he had promised. That barrel from which she had taken the prophet's dole, never wanted meal, and the flask was never void of oil, during all the three years more that passed before the rains again watered the gasping earth. This was faith of the right sort—heroic faith—the faith that asks no questions. "Verily, verily, I say unto you, I have not found such great faith, no, not in Israel."

Kitto's Daily Bible Illustrations.

Hints to Promote Harmony in a Family.

1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.
2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice in it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their state.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, and encourage hope.
11. To speak kindly to the servants, and praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"
15. In conversation, not to exalt ourselves, but bring others forward.
16. To be very gentle with the younger ones,

and treat them with respect, remembering that we were once young too.

17. Never to judge one another, but attribute a good motive when we can.

18. To compare our manifold blessings with the trifling annoyances of the day.

The Leprosy in Norway.

A letter from James C. Richmond to Dr. Wainwright, dated Norway, Sept. 20, 1852, and published in the *Evangelical Catholic*, states that the genuine Oriental leprosy, as described by Moses and healed by our Saviour, exists in that country. The leprosy, Mr. Richmond says, was at one time prevalent in both England and France, having been introduced into those countries by the returned pilgrims who had intermarried in the Holy Land. But it was at length extirpated by sanitary regulations of the most stringent and oppressive character. Every person tainted with the disease was seized and isolated from the public in a government leprosy house. The disease not being contagious, but hereditary, was thus eradicated. No instance, until recently, has ever been known of an individual once tainted with the loathsome disease, becoming cured, except by miracle. It may disappear for one generation, only to re-appear in the next. The government of Norway have taken the matter in hand, and in addition to a "leprosy house," which has existed for five hundred years, have recently established a hospital, the first the world ever knew for the cure of the leprosy. It has been only three years in operation, under the management of Dr. Daniellssen; and this gentleman believes that he has succeeded in curing eight lepers, the first that have ever been cured by medical means. He has analyzed the blood of the diseased persons, and finds it to contain too much albumen, and febrile matter, and of course directs his efforts to the removal of the excess. He has published a scientific work, with plates, in the French and Danish languages. The institution is well provided with fresh and sea water, and vapor baths.

The writer thinks there is great danger of the disease being imported into America. It is much the most prevalent upon the Western coast, among the inhabitants of which one in every fifty is a leper; and it is from that portion of the country the increasing emigration takes place.

Dr. Daniellssen says he is certain that the disease will show itself among these emigrants; for he knows leprosy individuals who have gone to the United States, and one in particular, quite recently, whom he endeavored in vain to dissuade, and in whom the disease was only beginning to appear.

Mr. Richmond recommends that early measures be adopted to prevent the introduction here of such a disease, and that physicians be appointed at the ports where Norwegian emigrants arrive to examine them, and in case a leprosy individual is discovered, to give him his choice either of returning to his own country, or being transferred to a hospital. The writer concludes as follows:

"Could you have seen, as indeed you did in the East, the poor creatures, some afflicted with that type of the disease which covers the face, and even the eyelids, with red tubercles, and by the growth of the same within the throat, destroys the speech, reduces it to a husky and hoarse effort, while the poor leper in a few years descends to the tomb; or could you behold the limbs by degrees dropping from the body, and while they remained so destitute of feeling that the poor sufferers frequently burn themselves with deep scars before they are even aware of the heat, you would not wonder that I should wish to arouse such attention, before it is too late, as may secure posterity against this loathsome affliction."

Genealogical Sermon.

I had at one time for a co-curate a very impulsive and rather democratic man. Our rector was an aristocrat. One Sunday he had delivered himself of a sermon in which he incidentally justified family pride, and spoke in a manner that must have been offensive to any poor person of any intelligence or independence; and as we were leaving the church, my brother curate exclaimed, with unaffected indignation, "Well, that crowns—'s toadylike discourses. Such pulpit flunkeyism is intolerable. But I'll administer an antidote next Sunday—see if I don't. Like Herod's worms, our rector's pride is eating him up." I did not attempt to dissuade him; our rector tarred both of us with a condescension that was anything but flattering, and he thought more of being a "gentleman" (upon which he was always indirectly vaunting himself) than of being a Christian, forgetting what Coleridge said, that there was no real gentleman unless he was a Christian.

Next Sunday morning my curate carried out his threat. He told me nothing about how he

proposed to manage or mould his discourse; so judge my surprise, when, mounting the pulpit, he gave out as his text, the 3d chapter of Luke, part of the 23d, and the whole of the 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32d, 33d, 34th, 35th, 36th, 37th, and 38th verses; "in which," he continued, "will be found the following words;" and then, to the marvel of the congregation, who turned to the pulpit with eyes and mouth open, he read right through the sixteen verses, beginning with, "Joseph which was the son of Heli," and ending with, "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Every one is familiar with the peculiar and strange effect upon the ear of the repetition of the words, "which was the son," "which was the son," when even occurring in the reading-desk; but in the pulpit, as a prefix to a sermon, they sounded oddly. The rector looked at me as if for an explanation, and I did not know where to look, while the principal persons in the parish manifestly came to the conclusion that my brother curate was gone mad. But if he were, he soon showed them there was method in his madness, for he ingeniously evolved out of these sixteen verses a discourse that might have served as an essay on the republican legend of "liberty, equality, and fraternity." The reader has probably anticipated me in the use he made of his long text.

"Here," said he, "we have a genealogical tree not traced by the flattery of sycophants nor the uncertainty of heralds, but by the unerring evangelist, whose inspiration enabled him to mount from branch to branch; a genealogy beginning with God, and ending, so far as my text goes with a poor Galilean carpenter. Here is a lesson and a rebuke for the pride of descent; the poorest carpenter, in the poorest village in England, can trace his lineage through the same unbroken succession, and the proudest peer can do no more, unless the latter, in his presumption, would be disposed to ignore his divine origin. But it would be of no use; by whatever different branches, they arrive at the same root. The noble and the peasant, if both had the power of going back over their ancestry, would both meet at the 38th verse of the third chapter of Luke, 'Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.' Here," he continued, looking at the rector's and the squire's pews, "here we all meet on equal terms; disown them as we like in other degrees, here we are brought face to face, and can no longer refuse to acknowledge our poor relations;" then looking to some forms on which a group of almshouse people sat, he added: "Here, too, my poor friends, you and your 'superiors' meet in the presence of your common parent, the great God of heaven and earth, in whose eyes the factitious distinctions of the world are naught. Cold-shoulder you as they like through life, they cannot ignore their relationships when they come to this; they can no longer speak of you, spurn you, as though you were formed of different clay. The carpenter and the king are one; and how little importance St. Luke, who was no sycophant genealogist, attaches even to the regal office, may be seen from the manner in which he passes through the 31st verse, where no pause is made to mark the proud title of David, which was merely the son of Jesse, which was the son of Obed, and so on."

In conclusion, he urged the poor man to live up to his great origin, and not disentitle himself to that great share in the inheritance which his heavenly Father had laid up for his children who truly serve him. They need not care for the proud man disowning them now: the thing to be feared was God disowning them on the last day. The rich he enjoined to feel for the poor as for brothers, if they would not offend that great Being who had a father's interest in them all.

I thought the rector would never forgive my co-curate, but the only notice he took of the eccentric discourse, was to cease forever after preaching to "the humbler orders" of the deference they owed their superiors. It was before so bad, that a neighboring clergyman said to me, "If your rector had put on the eleventh commandment, it would run thus: 'Thou shalt not neglect to take off thy hat to myself and the squire.'"

A Curate's Notes.

An American in France.

Long before this reaches you, the news will be spread over the United States that France is no longer a republic, even in name. The miserable semblance and mockery of a republican government, which, for a year has been a gigantic falsehood, and an insult to the intelligence of the age, ceased to exist on the 24th of December. He, who four years since was an exile, supported by strangers, and only known to Europe as a desperate adventurer, is now the acknowledged and imperial ruler of a mighty kingdom. On Wednesday last he was proclaimed emperor by all the great departments of the State in the palace of St. Cloud, his summer residence, and the

next day, with all the pomp of royalty, surrounded by his marshals, his generals, and his guards; and followed by an immense array of military forces, he passed through the arch of Triumph, and entered the royal and ancient palace of the kings of France. The Tuilleries is now the residence of Napoleon III., and has been fitted up with extraordinary splendor, so that no traces remain of revolutionary violence. The object, at which this desperate and unprincipled political adventurer has so long aimed, is now a *fait accompli*. That government which sanguine reformers only four years since modelled after American institutions, is now a complete wreck, and their hopes and their labors have proved in vain. The attempt to institute a republic in this old monarchy is perhaps the most signal failure which history has recorded. It is one of the most humiliating experiments which the friends of liberty ever made. If we except the memorable *coup d'état*, we may say, that, without resistance, without bloodshed, without violence, and without fraud, the political institutions of a great country have been completely changed. The intentions of Louis Napoleon have been long anticipated; and, without a struggle, hardly without a cry of indignation or reproach, the French nation has yielded to his usurpation, unquestionably the most audacious and uncalled for in the whole annals of civilization. There were no dangerous and noisy factions to oppose his power; he was not hurried on, as was Cromwell, by the torrent of revolutionary excess which he could neither guide nor restrain; he did not even seek to veil his absolutism by the old forms of a republic as did the Cæsars of ancient Rome; but, in the face of Christendom, he has boldly placed upon his head the emblems, as he had already seized the reins of empire. Only four years ago, the French nation expelled from its soil the princes of an ancient and honored dynasty, and proclaimed with astonishing unanimity, the reign of "liberty, fraternity, and equality." To-day this same nation, with still greater apparent unanimity, hails, as a Saviour, the man who has abused his trust, overturned the liberties which were entrusted to him to guard, and disappointed all the hopes in which it most proudly indulged. The fall of Louis Philippe without a struggle, his ignominious flight from a base rabble; the election to the supreme office of a man known only as an escaped prisoner, and as a reckless rascal; his successive encroachments, and finally his assumption of imperial dignity—all in the space of four years, amidst all the trophies and boasts of an age of light and progress, are certainly most astonishing facts. But the most remarkable fact in the whole series of revolutionary events, is the vote of eight out of ten millions of citizens in favor of the empire. Making what allowance we can for bribery, fear, or deception, still the vote is a most wonderful fact, and shows the present sentiments of the French nation.

What will future generations say to these events? What explanation for them will be given by future historians? How suggestive must be this page of history to those philosophers who seek to unravel the tangled thread of human experiences!

I am living in the centre of these great movements, if any human movement can be called great. I converse daily with people who are, with me, witnesses, but not actors, of these changes, and who are lost in astonishment in view of this inexplicable mystery. I hear their speculations, and sometimes I think I perceive the feelings which swell in their bosoms. Alas, they are not those of pride, or joy, or hope, for the anticipations of emancipated humanity have become a dream.

Of course, no man's opinions respecting the facts are entitled to much respect, and those of one man may be as good as those of another. Still, if I were to return from the theatre of these events to my own home, I fancy I might be questioned whether I could offer satisfactory solutions or not.

You may ask, what do *you* think of this usurpation? What does it reveal? What does it betoken? Should you rejoice or lament in view of it? Does it evince progress, or retrogression? Should it give us hopes or fears?

The political state of France does not concern me, as an American, but nevertheless it is a subject continually before my mind. But the more I think of it, the more I am puzzled and perplexed.

The late changes indicate, however, some things with which we must be additionally impressed. It is a hackneyed remark that the French are fickle. What more powerful attestation can we have of this national characteristic than the peaceful elevation of Napoleon III? It is said in America that the French are incapable of liberty. What nation has ever yet proved itself so unworthy of it? When before has a great people surrendered its choicest blessings and privileges without a struggle? When before has the utter prostration of a right so invaluable as liberty been attended with such universal rejoicings? Two hundred years ago, the Huguenots, on this soil, struggled for forty years to secure the liberty of religious worship, and France be-

came a desert. But for a less glorious privilege than this France has been deluged with blood, even to maintain the rights of rival princes, or to gratify the passions of envious factions. Even to destroy a Mazarin, thousands have been willing to risk their lives. Amid all the scenes of revolutionary madness and wickedness, a female hand was found to avenge the insult which France sustained in the prostration of her liberties, and the blood of citizen Marat flowed even in the citadel of his strength. Now thirty-five millions of people see their dearest rights invaded, and the murderer of freedom is hailed as the Saviour of the republic by the representatives of 7-8ths of the families of France. Can the history of society furnish a parallel? And who shall explain this mystery?

N. Y. Observer.

Poetry.

WE often receive poetical communications which forcibly remind us of the anecdote told of a student at college, who, on one occasion, being required to write a composition, and feeling the poetical spirit strong upon him, attempted it in verse. The tutor on reading it looked grave, and turning to the expectant tyro in poetry, quietly said, "I have often told you that capital letters should be used only when beginning a sentence, or a proper name, or in speaking of the Supreme Being." "But this is *poetry*!" exclaimed the mortified student. "Oh, it is poetry, is it?" was the cool rejoinder, "I was not aware of that!"

It is a fact that good original poetry is a very scarce article, and we are compelled to lay aside a large portion of the poetical favors which are so bountifully bestowed upon us, even at the risk of having our gallantry called in question, and giving offence to subscribers for whom we entertain great respect. A contemporary journal publishes the following sensible remarks, which express our sentiments on this delicate subject, and which we commend to the attention of all who are in the habit of committing their lucubrations, whether in poetry or prose, to an editor's judgment:

"We receive many poetical communications which are not published, because, by inserting them we should offend the good taste of our readers, and do injury to the writers. We may be thought too fastidious, but cannot get over our conviction that rhymes are not necessarily poetry. A collocation of words with jingling terminations, may be destitute of all the elements of poetry, and outrage all the laws of versification; but, even where the rules are preserved, common-place remarks, not illustrated by poetical allusion, sublimity of thought, or felicity of expression, are but prose after all, and often 'prose run mad.' To write verses, we imagine, is a common temptation; but the true spirit of poesy is not a common endowment. On the contrary, it is a very rare gift. We hope, therefore, that our poetical correspondents will take no offence if we decline their favors. It implies no imputation on their understanding, or any want of respect for them personally. We only signify that the verses do not suit our taste, which taste may be very faulty, but still must be our guide as editor. Our opinion that the writer is not endowed with, or has not, in the particular instance given evidence of the rare qualifications of a good poet, ought to be no more offensive than to say he has not a musical voice. The strongest intellect and best cultivated mind are compatible with both the one and the other."

The Empire of France.

THE *London Daily News*, commenting upon the establishment of the French Empire, declares it to be the precursor of a war. The *News* says:

"Where the storm is first to burst, or under what pretext, it is impossible to tell; but the establishment of a French Empire is certain to lead to war in some quarter or another. In voting the Empire, the citizens of France will find that they have voted a renewal of the European wars which convulsed the early years of the present century."

It is certain, also, that an extraordinary activity exists in all the dock-yards and naval establishments of France; and Russia, Austria, Prussia, Great Britain, and even the smaller states of Europe, are putting themselves in positions to meet any emergency. The British Ministry are about to propose an addition of 5000 men to the navy, and the appropriation for steam machinery will, as compared with that of previous years, be enormous. During the past two years, £50,000 have been appropriated annually for this purpose; but the *Morning Herald*, speaking upon this subject, says the demand by government during the present year will not fall below £380,000. Orders have also been issued for the enlistment of 2000 additional men, and to be exclusively appropriated to the artillery service. Vigorous measures have also been adopted for the construction of carriages and ammunition wagons sufficient for a field force of 200 guns.

The *Standard* (ministerial paper) upon the same subject, states in addition that 1500 men are also to be added to the present force of the royal marines, and that before this time next year there will be afloat in the English navy at least twenty two and three deckers, propelled by screw machinery.

The *Times* hopes that neither at home or abroad will any false inference be drawn from the increased activity in the British arsenals and military depots, as it is merely carrying out a settled policy of the government, to render the seat of the empire impregnable.

One thing is certain, however; England looks across the Channel with something of a jealous eye and intends, at least, to be prepared for all contingencies; and the note of English preparation is exciting considerable sensation in Paris. The increased armament, just at the time of the establishment of the French empire, is believed not to be fortuitous. The two nations are mutually jealous of each other, and the French people, as well as their new Emperor, will never forget nor forgive the battle of Waterloo. Louis Napoleon regards the early successes of the elder Bonaparte as a prototype of his own brilliant career; but whether he will be disposed to disturb the peace of Europe or the world, is a problem yet to be solved. The loss of the French possessions in the West Indies, particularly St. Domingo, and the vain efforts put forth to regain them, is another matter not yet passed out of the national memory. Indeed, on several occasions in later times, they have manifested a disposition to re-establish their ancient dominion over the "Queen of the Antilles." The French interest in the matters of Hayti, and their late assumed patronage of the Dominican republic, may possibly be accounted for in this manner. Their seizure of Samana, in St. Domingo, is an act of the gravest importance.

The extraordinary inroad of French adventurers under the Count De Raousset Boulbon into the Mexican State of Sonora, may not be entirely without the cognizance of his government; and the proclamation of its independence and subsequent annexation to France, however ridiculous it may sound in our ears, is at least significant. Several of the European powers have manifested a desire to mix themselves up with the political affairs of the Western World, and the new made emperor might not be unwilling to take advantage of any plausible pretext to gain a foothold in North America, and attempt to maintain it, too, with all the power of his empire.

The suggestion to place at the disposal of the incoming President a fund of five millions, has the appearance of preparation for some extraordinary contingency, and an expectation of some urgent impending necessity. The United States have no cause to fear, but it is well to be prepared. Let the governments of Europe engage in hostilities, or enter into treaties and holy alliances as they list; if we maintain our national integrity, and remain strong in the rectitude of national intentions, and are united among ourselves, we shall go on in the same highway of national prosperity and national triumphs.

Boston Journal.

Riches of the Old Testament.

THERE is scarcely a surer evidence of low attainments in religion, than undervaluing the Old Testament. The mature Christian finds it rich in the same gospel as the New, and the New is the key to the Old. "If the Psalms," says Irving, in his brilliant introduction to Horne, "contain not the argument of the simple doctrines, and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is opened, where do we find such spiritual treasures as in the book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life, and death; or the labors of his apostolic servants, and the strugglings of his infant church, as these are written in the books of the New Testament, where in the whole Scriptures, can we find such declarations of the work of Christ, in its humiliation and its glory, the spiritual agonies of his death and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumph over the heathen, and the overthrow of all its enemies?"

Beauty of Jewesses.

It is related that Chateaubriand, on returning from his eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following one:

"Jewesses," he said, "have escaped the curse which alighted upon their husbands, fathers,

and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourged him, crowned him with thorns, and subjected him to infamy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in vases of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain and Martha's brother Lazarus. He cured Simon's brother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the woman of adultery. The daughters of Jerusalem wept over him; the holy woman accompanied him to Calvary, brought him balm and spices; weeping, sought him at the sepulchre. "Woman, why weepest thou?" His first appearance after the resurrection was to Mary Magdalene. He said to her, "Mary." At the sound of his voice Mary Magdalene's eyes were opened, and she answered, "Master." The reflection of some beautiful ray must have rested on the brow of Jewesses.



The Advent Herald.

BOSTON, JANUARY 8, 1853.

This readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER I.

(Concluded from our last.)

"Your country is desolate, your cities are burned with fire: Your land, strangers devour it in your presence, And it is desolate, as overthrown by strangers."—v. 7.

By the use of the metonymy, the land, which is said to be devoured, is used for the fruits or productions of the land, which were consumed by the desolators. This text explains what was meant by the figures of the previous one. The wounds and bruises were those of the body politic, and were made visible in fields desolated, cities burned, &c.

The desolation is, by the use of the simile, likened to that produced by the ravages of foreigners.

The time of these desolations is a subject of some dispute. The prophet is evidently describing what existed at the time he wrote,—which hardly compares with the condition of the Jewish people during the prosperous reigns of UZZIAH and JOTHAM. But in the reign of the wicked AHAZ, during which time ISAIAH also prophesied, the nation became corrupted. AHAZ made images and burnt incense to BAAL, wherefore (2 Chron. 28:5, 6, 8,) "The LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For PEKAH the son of REMALIAH slew in Judah an hundred and twenty thousand in one day, which were all valiant men: because they had forsaken the LORD God of their fathers. . . . And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also much spoil from them, and brought the spoil to Samaria." Also we read in the same chapter (vs. 16-25,) that "At that time did king AHAZ send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Timnah with the villages thereof, and Gimzo also and the villages thereof: and they dwelt there. For the LORD brought Judah low because of AHAZ king of Israel: for he made Judah naked, and transgressed sore against the LORD. And TIGLATH-PILNEZER king of Assyria came unto him, and distressed him, but strengthened him not. For AHAZ took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. And in the time of his distress did he trespass yet more against the LORD:

this is that king AHAZ. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And AHAZ gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers." Thus was it true, that the more the nation was scourged, the more they rebelled against JEHOVAH. They "revolted more and more."

"And the daughter of Zion is left as a cottage in a vineyard. As a lodge in a garden of cucumbers, as a besieged city."—v. 8.

Zion was the name of a hill in the southern part of Jerusalem on which the city of DAVID was built. By the phrase "Daughter of Zion," Mr. BARNES understands the material city. Dr. LOWTH says, "It may more properly be taken for the inhabitants of Zion." This last is the more plausible, from the use of the phrase elsewhere. Isa. 62:11, 12—"Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken." Zech. 9:9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Being used for the people of the city, to make the metaphor complete they should be affirmed to be the daughter of Zion. With that ellipsis, it is an elliptical metaphor. The idea, then, is, that the people of Jerusalem are left solitary, as a hut is left solitary in a garden of melons, &c. These similes illustrate the condition to which it had been reduced by the desolations of the strangers who had overrun the country.

During the gathering of grapes, it was often necessary to erect a temporary shelter for the use of the workmen. In like manner in large fields where cucumbers and other melons were raised, it was necessary to station some one to watch the vines and preserve them from depredations. "The jackal," says HASSELIQUIST, "is a species of mustela which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers. . . . There is also plenty of the canis vulpes (the fox), near the convent of St. JOHN in the desert, about vintage time; for they destroy all the vines, unless they are strictly watched."—Lowth. Thus SOLOMON says (Cant. 2:15), "Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes."

Mr. JOWETT, "Christian Researches," in speaking of the fields of melons on the Nile, says: "Some guard, however is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being in fact little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, protecting the property. It exactly illustrates Isa. 1:8."

When these temporary shelters have served their purpose, they are abandoned, and are liable to be destroyed. In like solitude were the people left in Jerusalem—the surrounding country being wasted.

"Like a besieged city," conveys a similar idea. During a siege, the region around the city is desolated by a besieging army, as the vines in a garden of cucumbers are destroyed, when the hut is abandoned. In other words, what remained of the city, was all that was left amid the surrounding desolations.

"Except the LORD of hosts had left unto us a very small remnant, We should have been as Sodom, and we should have been like unto Gomorrah."—v. 9.

In the midst of God's judgments on the nation, he had not made an entire destruction, as he did in the case of Sodom, but had spared a "remnant." This fact was here quoted by PAUL, in his argument on God's sovereignty, Rom. 9:29. God took from the nation at large, certain privileges which he bestowed on the remnant which he spared. In like manner, in the time of PAUL, there was a remnant, according to the election of grace, which constituted the people of God.

Their preservation, is attributed to the God of armies, who had permitted their desolators to proceed no farther than his permission. By the use of the simile, we are shown the condition to which they would have been reduced, without this instance of God's intervention. But so like the inhabitants of the cities of the plain were they in character, and so nearly like their's was their con-

dition, that they are next addressed by terms literally applicable only to those who perished in that overthrow. Thus we read:

"Hear the word of the LORD, ye rulers of Sodom; Give ear unto the law of our God, ye people of Gomorrah."—v. 10.

The previous allusion to Sodom, was perfectly intelligible. There being a digression from the previous narrative of their condition, this address is an apostrophe to them. That the people and rulers of Jerusalem, and not those of the former cities, are addressed is evident from the context—they alone professing to tread the courts of JEHOVAH, and to offer to him burnt-offerings. The calling them what literally they are not, is a metaphor, which figure is twice used in this apostrophe. In another place, Sodom is called the sister of Jerusalem. Ezek. 16:46-49—"Thy younger sister that dwelleth at thy right hand, is Sodom and her daughters. . . . As I live, saith the LORD God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." There could be no more striking reproof for their wickedness, than thus to identify them with Sodom.

"To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; And I delight not in the blood of bullocks, or of lambs, or of he-goats."—v. 11.

Mr. LORD points out the metaphor in the use of the word full,—"I am full of the burnt offerings," &c.—meaning I am satiated with them. The time to which this prophecy applies, is then, at a time when there was no outward want of the observances of God's house. In the time of AHAZ it would seem that they withheld even the outward service; for HEZEKIAH, his successor, testifies (2 Chron. 29:6-9) that "Our fathers have trespassed, and done that which was evil in the days of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy place unto the God of Israel. Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this."

To remedy the state of things to which they were reduced, that good king proceeds to say (2 Chron. 29:10), "Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us."

It is not to be supposed that the whole people would suddenly change, at the command of the king, from a total neglect of God's ordinances, to such abundant offerings, and do it all from the heart. They would naturally enough unite in these outward observances; but to show them how unsatisfactory these were to God, he reproaches them in the language of the text. That righteousness, and not mere external offerings, was what God demanded in his service, is also the burden of other scriptures.

Thus SAMUEL said (1 Sam. 15:22), "Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Jer. 6:20—"To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country! your burnt-offerings are not acceptable, nor your sacrifices sweet unto me." Hos. 6:6—"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." Amos 5:21-24—"I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

"When ye come to appear before me, Who hath required this at your hand, to tread my courts?"—v. 12.

By the use of the synecdoche, the "hand" is put for the whole person; so that the sense is, "Who hath required this of you?"

To tread the courts of the LORD, was to enter the spaces or areas which surrounded the temple. By the Mosaic law, the Jews were required to present themselves before the LORD three times in the year. Ex. 23:17—"Three times in the year all thy males shall appear before the LORD God." But God required that they should approach him with humble and contrite hearts; for, (Prov. 15:8), "The sacrifice of the wicked is an abomination to the LORD." God cannot be said to require what he abominates.

"Bring no more vain oblations; incense is an abomination unto me; The new moons and sabbaths, The calling of assemblies, I cannot away with; It is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: They are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: Yea, when ye make many prayers, I will not hear."—vs. 13-15.

In the above passage are metaphors in the use of the words "burden," "bear," and "weary," and in the expression, "hide my eyes"—none of which are literally applicable to God. And the phrase, "your hands are full of blood," Mr. LORD denominates a hypocastastases—it being another mode of calling them murderers.

The new moon was the beginning of the Jewish months, and the new moon of the month Nisan, was the commencement of their year. It was therefore a time of great interest to the Jews, and it is not unlikely that they celebrated it as a festival. The abundance of sacrifices referred to may have reference to those offered by HEZEKIAH.—And the solemn meeting may be that which immediately followed, to which he invited all Israel and Judah. On the first day of the first month, of his reign, the priests began to sanctify the house of the LORD, but did not complete that work till the sixteenth day of the same month (2 Chron. 29:17) which was too late for them to keep the passover in its season on the fourteenth day of the month. On the day after the temple was cleansed, which would be the seventeenth of the month, (2 Chron. 29:20, 21, 32-36), "HEZEKIAH the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of AARON to offer them on the altar of the LORD. . . . And the number of the burnt-offerings, which the congregation brought, was three-score and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD. And the consecrated things, were six hundred oxen and three thousand sheep. But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order. And HEZEKIAH rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly."

When for certain reasons the passover could not be kept on the fourteenth day of the first month, provision was made for its observance on the fourteenth day of the second month. (Num. 9:10, 11.) In accordance with this, (2 Chron. 30:1-12) "HEZEKIAH sent to all Israel and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together in Jerusalem. And the thing pleased the king and all the congregation. So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of ABRAHAM, ISAAC, and JACOB, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. And be ye not like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified forever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn his face from you, if ye return unto him. So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was

to give them one heart to do the commandment of the king and of the princes, by the word of the LORD."

It is not unlikely that the prophecy of the first chapter of ISAIAH was uttered after the sacrifices of the seventeenth day, and in view of those with which the passover was to be celebrated in the second month; and that the design of it was to produce on the part of the rulers and people that preparation of heart which the occasion required. If so, it appears not to have been uttered in vain. 2 Chron. 30:13-26—"And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD. And they stood in their place after their manner, according to the law of MOSES the man of God: the priests sprinkled the blood, which they received of the hands of the Levites. For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But HEZEKIAH prayed for them, saying, The good LORD pardon every one that prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the LORD hearkened to HEZEKIAH, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. And HEZEKIAH spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. For HEZEKIAH king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of SOLOMON the son of DAVID king of Israel there was not the like in Jerusalem."

(To be continued.)

Gleason's Pictorial Drawing-Room Companion

Published in Boston, Mass.,—will commence, on the 1st of January, 1853, a new volume, being Volume IV. of this elegant illuminated journal. It will appear with new type, new heading, and splendidly improved in every department, besides which, the price is to be greatly reduced. The publisher is resolved to commence the new year with a circulation of one hundred thousand, and, therefore, offers the most liberal inducements to clubs. Realizing the spirit of the age, the great improvement in art, and the constantly increasing intelligence of the people, the publisher, with this change of prices, will vastly improve his already splendid journal. Especially will a great improvement be manifested in the engraving department, as well as the literary character of the paper, so that the Pictorial shall appear in a style, not only to merit all the encomiums of praise so lavishly bestowed upon it, but also so as to challenge increased respect for its enhanced excellence and perfection. In short, the whole paper will be far superior to anything yet offered to the public by the publisher. By referring to the following list, which forms a part only of the regular contributors to the Pictorial, its high literary character will at once be understood.

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The following are the terms of the paper:—One subscriber, one year, \$3.00; two subscribers,

\$5.00; four subscribers, \$9.00; eight subscribers, \$16.00. The paper will be for sale at all the periodical depots throughout the country, after the 1st of January, at six cents per copy.

Any person inserting the above, editorially, with this paragraph, shall receive the Pictorial one year.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from the "Herald" of Dec. 25th.)

Now, the Basilidian movement tended to unite all these discordant elements, just as Jesuitism in its last form of Jacobinism united all the powers of evil in 1793. To the impoverished aristocrat it preached that his deity MITHRA had united himself to the man JESUS CHRIST, to declare the abolition of individual property, and marriage. To the Chaldee it allowed that JEHOVAH, the God of the Hebrews and of the true Church, was a stern God, and a jealous, and the foe of the true Supreme. To the wealthy Sooffee it spoke of the natural equality of man, and told him that he had the same right to office with the Arab or Circassian. Its lodges spread and multiplied. They became diffused through Persia; MAZDAK their prophet pretended to be the apostle of God. The Chaldees seem at first to have merged into them. Their magical powers were exerted. The King himself was deceived. Socialism triumphed. A decree was issued abolishing marriage, and destroying all difference between legitimate and illegitimate children, thus rendering impossible the continuance of an aristocracy. The declaration that all property belonged to the State appeared to destroy its very existence. But the King forgot that the war caste still retained their sabres, their horses, and their coats of mail, their skill in arms, and their pride of blood. A fierce reaction followed and a bloody war, in which a hundred thousand prisoners were executed at a time. Discipline at length prevailed. The surviving Socialists, driven across the Tigris, sought shelter under the banners of Rome. They were received at first gladly, as foes to Persia. Their views, however, began to spread. Alarm seized the Emperor. What if the vast slave population should once hear the doctrine and become Manichæans too? What if these dogmas should become diffused amongst the under-paid soldiery of the legions? Rome had no military aristocracy, no warlike gentlemen on whom to fall back, no point on which the lovers of order might rally. Its large towns contained more slaves than freemen, and of the freemen thousands were paupers. It became necessary to suppress, at whatever cost, the new ideas.

What course then could GALERIUS, whose portion of the Empire was mostly affected by the new doctrine, adopt under the circumstances? Unhappily he had refused the means of grace, he had neglected the one name by which men can be saved. He sought his priests for instruction, the priests of Cybele. He called in his colleagues. They felt their danger. They felt all the hereditary hatred of the worshippers of the male principle as opposed to their own secret worship of the female. They said that Manichæism must be crushed, or it would crush them. But they also saw that Christianity was the message of JEHOVAH, and that unless Christianity was exterminated Satan their Deity could not reign. And they led their dupes forward, and the fearful oblations were made, and that mysterious incense (still used in the rites of the Illuminati) consumed, and the sacrifices offered of living men; and as trembling tyrants stood between the reeking limbs of virgins hewn into quarters, and yet palpitating with life, they believed that they saw the infernal gods visibly appear, offer them direction, and promise them aid, and they devoted themselves to the Dark King of the infernal gods.

The decree went forth forbidding Manichæism. The decree excited small surprise. It secured the support of the friends of order everywhere, even of the worshippers of the Goddess and of the old Roman Aristocracy. Under this decree lurked a secret object unknown to the multitude. All were deemed Manichæes who recognized CHRIST, in any form, as the messenger of God. The bishops were carried off suddenly to the mines, the pastors scourged or crucified, the Bible everywhere burned, all religious worship save those of Jupiter and Cybele in the Roman Empire, Zeus and Athena in the Greek, Serapis in Egypt, and in Thrace the deadly War God. Had the decree named the Christians especially, some obscure sects might have escaped; but here, all were confounded under one ordinary name, all were represented as alike evil, all were alike suppressed as Socialists, and the character, the finances, the endowments, and in many cases the private property of all was confiscated to the State. The Roman finances were recruited, but who can tell how deep a blow was

struck at the very existence of the Empire! From this time Isis worship and that of Cybele alone remained as secret creeds, and could alone hold conventicles. Basilidianism, therefore, had the opportunity of unchecked progress.

For ten years no Christian teaching could be obtained in public. It could only be in secret and small lodges that parties, with carefully closed doors, could hear aught of CHRIST. But this, to the Basilidian, was easy and safe. Arrested by the officers of justice, he had but to give the countersign, and they knew him for the initiated, and willingly received his word that he was but teaching the legalized creeds. All writers admit that it was in secret lodges, and thus only, for ten years at least, Christianity was carried on, and all readers must perceive that long before the close of that time Basilidians and Christians must, in ninety-nine cases out of a hundred, have been crushed into one outwardly indistinguishable mass, the same individual assuming opposite characters with different conventicles.

We may, however, satisfy ourselves that the number of real Christians existing at this period can have been at the commencement of the struggle but small, or their martyrdom or exile would have disorganized society. Were an edict to go forth in England, Scotland, or America, condemning every Christian pastor to be scourged and crucified, and every layman, who confessed that CHRIST was other than a malefactor, to be deprived of civil rights and conveyed to the hulks for life, all business would be paralyzed, and we doubt whether the order could be enforced by any conceivable number of armed men. On the contrary, it appears that no moral resistance was offered to the Imperial command; that the emperors, on the other hand, grew in popularity by what the world called their wise and prudent measures; and that DIOCLESIAN, in particular, was regarded by the people as a great and majestic prince, the restorer of the Roman Empire, and another TRAJAN. No one struggled, no one resisted; latterly, none even clamored; and at the time DIOCLESIAN resigned his imperial pontificate, Christianity was to be traced only in mines or at the galleys, and the songs of praise that had been wont to rise to the SAVIOUR had now everywhere ceased. Never had the Roman and Greek races appeared so united in establishing the supremacy of their ancient creeds.

In one province alone the law was inoperative. CONSTANTIUS CHLORUS, the Emperor of the West, felt that his position was a perilous one. With 12,000 fair-haired Tungrians he had to line the Severn and the Dee, and watch, without provoking, the fierce Welsh. With as many dark-eyed Moors he had to guard against the mountaineers of Scotland. A third legion garrisoned London, York, Colchester, and kept up the communications of the Continent; whilst Welsh contingents, like SKINNER's irregular horse, performed police duties, kept down the Celtic and Teutonic tribes of South Britain, and repulsed incessant Saxon attacks from the Baltic on the eastern coast. The navy, too, seems to have been entirely manned with British seamen, and CONSTANTIUS, therefore, was, even more than GALERIUS, dependent upon native support. To secure this, he had married the Princess of Caernarvon, and boldly quitting his legions, and establishing his residence on the hills of Caernarvon, without any large force, had won the hearts of the mountain tribes, whom it was his interest to secure, by trusting his life and crown to their friendship. Especially he by personal intercourse sought to win upon the Druids of the north, and the Basilidians of the colonies of London, York, Chester, and Colchester.

In Britain, CONSTANTIUS had four religions to deal with. The swarthy South Welsh tribes professed Hebrew Christianity, if the term be lawful. The red-haired North Welsh, still Druid, extended their influence and their priesthood through the villages of England. The Roman colonists worshipped Jupiter, and believed in Isis. The Gallic legionaries looked to Odin the war-god of the North.

And what was the faith of CONSTANTIUS himself? If we may judge by the golden tablet found in his country-seat, Coed Helena, and yet preserved at Caernarvon, that of BASILIDES. He was a nominal unbaptized Christian, yet a worshipper of Isis, but above all a believer in himself; in other words, a Pantheist, like half the philosophers of the present day.

(To be continued.)

TO CORRESPONDENTS.—W. H. E.—You now state your argument just as we apprehended it, and stated it in the first paragraph. In the second, we gave the event from which it should be dated if it had any analogy; and in the third paragraph, marked 2, we noticed why we dissented from your commencement of it. On the first page of this paper we give an argument from FABER, on the suggestion we appended.

"THE PANOPLIST."—This was a monthly periodical, which has been issued in this city since the commencement of 1850, with a view to call the attention of members of Congregational churches, to manifest errors which have crept in among them, and have caused a sad departure, in many churches, from the simplicity of primitive Christianity. We are sorry to perceive by the last number that it is to be discontinued. Its conductors say:

"The chief reason for the discontinuance of this publication, is the fact that the Christian community is evidently not yet prepared to adopt the consequences which must follow an admission of the truth of our representations; and consequently, not prepared impartially to read and judge. Sad consequences, we admit, might and probably would follow. The rupturing of many Christian ties, possibly divisions in the churches, heart-burnings and contentions,—all these might follow; but sad as they are, what comparison will they bear with the bitter evil of a paralyzed gospel. It is the gospel of Christ in its purity that is the power of God unto salvation; but as adulterated and emasculated by many of the speculations of men, ancient and modern, an inspired apostle or a private Christian must needs be ashamed of it.

"We believe that the errors in doctrine which have crept into the churches, will so develop themselves as to compel men to see their pernicious tendencies, and awaken them to the necessity of resistance. We believe that at the present time, these evils are growing in our community, and all around us are destroying the life and energy of piety by slow degrees. Yet it may be that divine wisdom will suffer still more alarming departures from the truth, before divine grace is interposed; that the church will wander yet farther from the simplicity of the gospel, before it is brought back to the 'old paths,'—the good way,' a return to which will one day be the distinctive sign of soundness in the faith. Then will all who love the truth, awake to its maintenance by every lawful means. 'Fidei defensor' may not be monopolized by monarch or minister; it should be the motto of every faithful private Christian, and the time must come, when it will be.

"But till such time as these evils are more fully developed, there seems but little hope of usefulness in the continuance of this publication. We therefore suspend it till the indications of Providence shall seem to call for its revival. We cannot even guess when this will be; whether in our day, or at all."

OUR PAPER.—We are disappointed in the quality of the paper on which we print this week, and shall be compelled to print next week. Our paper makers are as disappointed as we are, and promise us, that after next week, the paper shall be what it should be.

THE EARTHQUAKE AT ST. JAGO.

A copy of the Redactor, published at Santiago de Cuba, has been received at New Orleans, from which some further particulars of the dreadful earthquake of the 26th ult. are taken. The Redactor says:

"The more we traverse our streets, the more we are confirmed in the belief that if the earthquake of yesterday was not greater than that of the 20th of August, it certainly was not less. We have believed this from the first moment that the oscillation of the earth awakened us from a profound sleep; and the more we contemplate its ravages, the more are we convinced of its intensity. We are also surprised at the number of happy accidents and fortunate cases whereby many persons have escaped falling victims. We can give but few additional particulars of the ravages, although we have been through the city in order to classify the disasters in the different wards.

"The Redactor here proceeds to give a long list of the houses which have suffered, not previously named. It further says that slight shocks continued to be felt, one having been noted at 3^h, and another at 8^h in the evening. The night was beautiful, the atmosphere clear, and the sky serene, which had also been noticed after the earthquake of the 20th August, and during the prevalence of the present one.

"On the 27th, another slight shock was felt at 2 p. m. The great shock was felt at sea, according to the testimony of captains of vessels which arrived at St. Jago on the 28th.

"The Orden says the earthquake has effected prodigies, the number of deaths from cholera having diminished very materially, and the people generally believed that the earthquake had effectually killed the malady. Persons suffering under violent attacks rose from their beds, and after being for hours in the streets, in the damp morning air, felt no return of their sickness.

"The steamer Cardenas arrived at St. Jago from Trinidad, the day after the earthquake, with the sum of \$1733 sent by the Governor of Trinidad as the proceeds of a collection made for the sufferers by the earthquake of the 20th of August, which came very opportunely.

"Advices received at Havana, from Neuvas, state that the shock was felt there at the same hour of the morning it occurred at St. Jago. Accounts from Bayamos, of the 26th ult., state that it was also felt there at the same hour. From these accounts we deem it probable that the whole eastern portion of the Island of Cuba has felt the shock of this earthquake.

"The steward of an estate in Sierra Maestra writes that, on the morning of the 26th, eleven shocks were felt there within an hour and three-quarters.

"Passengers arrived at Havana by the steamer

from St. Jago, say that, up to noon on the 30th, light shocks continued to be felt."

THE SKELETON OF THE WRECK.

Those who follow the occupation of a mariner are exposed to many perils, among which are shipwreck and starvation. It is a terrible thing to be destitute of food and drink, and to pass day after day in an open boat, or on a shattered wreck or a raft, far from human assistance, gradually losing strength and suffering all the cravings of hunger and thirst, until death comes at last, and puts an end to agonies, which cannot even be conceived. It is said that a man possessed of a good constitution, may live for seven days without any sustenance whatever; his form will gradually waste and wither, as the gnawings of hunger increase; and a morsel of bread or a drop of water will then be more valuable to him than all the precious mines or diamond gems in the world. If he falls asleep, he forthwith dreams of rills of clear sparkling water, of gushing springs, of delicious fruits and tempting viands—and suddenly awakens in a few moments to a full sense of the horrors and helplessness of his condition.

One of the most touching descriptions of shipwreck, connected with starvation, was published a few years ago in an American periodical, and gives a vivid picture of the horrors which surround a poor wretch in that sad condition.

"Many years ago, when Commodore Truxton, in the United States frigate *Constellation*, was returning from his famous cruise in the West Indies, the look-out at the mast-head, one morning ere the sun had risen above the horizon, descried at the distance of three or four miles, an object, which looked like the wreck of a vessel. The course of the frigate was altered, and in half an hour the Commodore had ascertained that the object was indeed the wreck of a merchant vessel. Her masts were broken off about fifteen feet from the deck, and the hull was full of water. They saw no living thing on board—but there was a camboose-house on deck, which had apparently been recently patched with old canvas, or tarpaulin, as if to afford shelter to some remnant of her crew. And although it blew a strong gale at the time, the humane Commodore determined to send off a boat with instructions to board the wreck, and ascertain whether there were indeed any human being still surviving, whom the help of his fellow men might save from the grasp of death.

"The boat proceeded towards the drifting wreck, and while the men were rowing, and struggling with the difficulty of getting along side, while a heavy sea was running, and shouting all the time as loud as they could, an object which resembled in appearance a bundle of old clothes, was seen to roll out of the camboose-house, apparently against the lee side of the vessel. With a boat-hook, they contrived to seize it, and haul it into the boat—when it proved to be the body of a human being, bent head and knees together, and so wasted as scarcely to be seen in the ample garments, which fitted him when he enjoyed health and strength. He seemed a pigmy in the clothes of a giant. He looked pale and ghostly indeed,—but although he was unable to speak, he still breathed.

"The boat's crew hastened back to the *Constellation* with this miserable remnant of humanity—this poor starving wretch was reduced to such a diminutive size, that a lad of fifteen years old was able to lift him from the boat. When placed on the deck he showed, to the astonishment of all, signs of returning life and consciousness. He tried to move—then opened his parched and blackened lips, and strove to speak. After two or three attempts, he succeeded in uttering in a faint, hollow and sepulchral tone, 'There is another man!'

"Commodore Truxton immediately ordered the boat to shove off again for the wreck, and after several abortive attempts the crew succeeded in boarding the wreck. In the camboose-house they found two other human bodies, wasted like the one they had taken on board the frigate, to the very bones, but without a spark of life remaining. Unfortunately men, they had suffered everything which it is possible for men to suffer, and had died the dreadful death of starvation.

"The boat's crew, after completing their melancholy survey, returned on board, where they found the attention of the ship's company engrossed by efforts to preserve the life of the poor fellow, who, on being brought on board, seemed to have just life enough remaining to remind his preservers that there was still 'another man,' a companion, to be saved.

"It is needless to say that no possible efforts were spared to restore to health this generous sufferer, who seemed a living skeleton. Food was administered to him with caution, and under the direction of the surgeon, who exerted all his skill to save his life. The undertaking seemed a hopeless one; but, strange as it may seem, was finally crowned with success. In a few days, the skeleton began to resemble a living human being. The poor fellow was able to stand, and even to walk—and afterwards rapidly gained strength—and his bones soon became covered with flesh. Before the frigate arrived in port, the crew were astonished to find in the feeble, wasted, corpse-like being, whom they had rescued from a dreadful situation, a stout man, nearly six feet in height. He was no longer 'the skeleton of the wreck.'

"It appeared that the vessel from which this man was thus providentially saved, was a Dutch brig, bound from Curacao for Amsterdam. It had been capsized in a furious hurricane; the masts broke off, and it righted full of water. The officers and crew, with the exception of three seamen, were drowned. The survivors, for the first few days, managed to obtain a little provision as it floated out of the hatchways. But these resources soon failed them, and the only water they could get to quench their feverish thirst, was the rain as it descended in slight showers from the clouds. Three-

ty-two days had these poor wretches dragged out a miserable existence on the wreck, growing weaker and weaker every day; and it was only a day or two before the *Constellation* fell in with the wreck, that two of these miserable men, overcome by their sufferings, died a dreadful death."

Our Subscribers.

Many of them,—most of them, in fact,—have no need of the gentle admonition contained in the following article, having discharged, with more or less of promptness, the obligation of which it treats. But there is here and there one among them, who has allowed a debt of honor to remain, year after year, unpaid and still accumulating, until there is danger of its becoming a debt of dishonor. To such, the suggestions below, copied from the *Western Watchman*, we trust will prove timely and profitable.

DEBTS OF HONOR.—These are such as men feel under especial obligations to pay promptly. An honest man will endeavor to pay all his debts. Yet if any of them must be paid off, debts of honor should be paid, in preference to debts which come in the ordinary course of business transactions.

A debt due for your religious paper, is a debt of honor. It was sent to you on the confidence reposed in you that you would pay for it honestly, according to its printed terms. It is due to one who has never seen you, but he confides in your integrity, believing that every one who takes interest enough in a religious paper to read it, will pay for it. If a stranger who had never seen you had lent you a sum of money at your request, would you not feel that it was a debt of honor, which must be paid? So it is with him who sends you your religious paper. The sum which you owe may be a small one; but it is by just such small sums that the heavy expenses of the paper are sustained. You pay four or five cents per week for your paper, but it costs, perhaps, from one hundred to five hundred dollars per week to keep the paper going. The very smallness of the sum which you owe, therefore, renders it even more sacredly, a debt of honor.

Now, it is always taken for granted, that a Christian will act on the highest principles of honor, in money matters. If he subscribes for a religious paper, he will pay for it according to its printed terms. If he does not pay in advance, he will pay the additional price for delay. He will not be small in a matter of such inestimable public and religious interest as the support of his religious paper. He will do as he would be done by if he was engaged in such an enterprise. He will not send to have his paper stopped, leaving eight or ten papers, nor even two or three papers unpaid for. Above all, he will not attempt to escape payment for his paper, by refusing to take it from the post-office. He would regard such conduct as the height of meanness and dishonor.

CORRESPONDENCE.



CHRISTIAN UNITY.

BY O. R. FASSETT.

"Behold, how good, and how pleasant it is for brethren to dwell together in unity!"—Psa. 133:1.

(Continued from our last.)

2. *Jacob and Esau.*—There is another part to their history which we have not yet considered and which it is truly pleasant to contemplate. Jacob, after twenty years service under Laban, in which he had served fourteen years for his two daughters, and six for his cattle, and in which Laban had changed his wages ten times, could endure his injustice no longer, and left with his family and his goods, and flocks, to return to his own land; but no sooner does Esau learn the fact than he goes out to meet him with four hundred men for the purpose of taking revenge on his brother Jacob. Jacob hearing of his brother's intention was "greatly afraid and distressed," and had recourse to God for protection. He thus prays, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee: deliver me, I pray thee, from the hand of my brother, from the hand of my brother Esau: for I fear him, lest he will come and smite me, and the mother with the children." He then sends before him a present to his brother to appease his wrath. Coming to the brook Jabbok, he took his wives, women-servants, and eleven sons, and sent them over the ford, but he remained that night alone on the other side; and that night it was that he wrestled with the angel and prevailed; and here it was that he said, "I have seen God face to face, and my life is preserved." Now he is ready to meet his brother Esau. "And he lifted up his eyes" as he passed Peniel, "and looked, and behold, Esau came, and with him four hundred men." And Jacob passed before his wives and children and "bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Jacob now endeavors to prevail

upon his brother to take his present, but "Esau said, I have enough, my brother; keep that thou hast unto thyself." But Jacob prevailed upon him to take his present, and by his solicitation also, Esau returned to his home, while Jacob travelled more moderately to favor his family and flocks. And finally, when their aged father,—good old Isaac, died, the time spoken of by Esau, when he said, "The days of mourning for my father are at hand; and then will I slay my brother Jacob," both shed the tear of affection together over his lifeless corpse and followed him to his grave. "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." "Behold, how good and how pleasant it is for brethren to dwell together in unity."

3. *Joseph and his brethren.*—After Joseph had been sold into Egypt by his brethren, the next we hear of him was his being in the house of Potiphar, an officer of Pharaoh, captain of the guard. And here "the Lord made all he did to prosper in his hand," and "he found grace" in the sight of his master and was made "overseer over his house, and all that he had." Being unjustly accused afterwards by Potiphar's wife, he was put into prison where he remained until Pharaoh had his remarkable dreams. Pharaoh, finding none able to interpret them, his chief butler told him of a young man whom he had seen in the prison when he and the chief baker were there, and who had interpreted their dreams, and which came to pass according to the interpretation. "And Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon." Joseph, by the wisdom God gave him, told him the interpretation of his dreams. And that according to these dreams God had established that there should be seven years of plenty throughout all the land of Egypt, and these to be succeeded by seven years of famine. He therefore advises Pharaoh to "look out a man discreet and wise, and set him over the land of Egypt," and he to appoint officers over the land, that they might "gather all the food of these good years," and lay up against the seven years of famine. "And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants." "And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according to thy word shall all my people be ruled." "And Pharaoh said unto Joseph, see, I have set thee over all the land of Egypt." The seven years of plenty came and the seven years of famine. And "Jacob saw that there was corn in Egypt," and he sent his sons down into Egypt to buy, as he says, "that we may live and not die." When they came into the presence of Joseph they fulfilled his dream; they all "bowed down themselves before him with their faces to the earth." Joseph knew his brethren, but they did not recognize him. And he at once charges them with being spies, but they deny the charge, and say they, "We are all one man's sons, we are true men." "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not." This only the more confirms the faith of Joseph that he sees before him his own brethren, and he again charges them with being spies, and says, "Hereby shall ye be proved . . . ye shall not go forth hence except your younger brother come hither." He then proposes to them that they should send one, while the others should be kept in prison till he returned with their younger brother. But instead of this he put them all together into the hold three days. Here they had time for reflection in respect to that wicked act of theirs in selling their younger brother into Egypt. "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child, and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself and wept." Joseph proposes that one of them be bound in the prison while the others should return with the corn to supply their families, and then return and bring their younger brother, and to this they assented. "And he took from them Simeon and bound him before their eyes." They then came to their father in the land of Canaan and told him all that had befallen them. The old man was overcome by the intelligence and says to his sons, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Reuben then gives the pledge of his two sons to be slain if he does not return Benjamin. But Jacob could not endure the thought

of losing Benjamin, and he says, "My son shall not go down with you; for his brother is dead and he is left alone: if mischief befall him by the way, then shall ye bring down my gray hairs with sorrow to the grave." But "the famine was sore in the land," they had eaten up the corn also which they had brought up out of Egypt, and their father said to them, "Go again and buy us a little food." "And Judah said unto him, the man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you." And Judah said to his father, if he would not send send their brother they would not go down. Judah promises to be surety for the lad, and says, "If I bring him not unto thee, and set him before thee, then let me bear the blame forever." Jacob saw that it must be so, or they would all perish, and he consented to let Benjamin accompany them. When they came down into Egypt and appeared before Joseph, they "bowed themselves to him to the earth." Joseph asked of their welfare, and inquired, "Is your father well, the old man of whom you spake," and they answered, "He is in good health, he is yet alive," and again they bowed down their heads and made obeisance." And "he saw Benjamin, and said, Is this your younger brother? And he said, God be gracious to thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread." Ultimately, Joseph could refrain himself no longer before his brethren, and he cried, "Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him. . . . And Joseph said unto his brethren, Come near to me, I pray you: and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. . . . And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. . . . And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked (familiarly) with him." Pharaoh learning that Joseph's brethren had come, and all the circumstances, proposes to Joseph that he send for his father's family to dwell in Egypt. And Joseph sent his brethren away, and with them beasts and wagons to bring his father and all his substance, and that of his brethren, down into Egypt. As they came to their father, "they told him, saying, Joseph is yet alive, and is governor over all the land of Egypt. And Jacob's heart fainted and he believed them not." But "when he saw the wagons that Joseph had sent to carry him, the spirit of Jacob revived: and Israel said, It is enough: Joseph is yet alive: I will go and see him before I die." And this he did. And from this time forward, until the death of Joseph, his father and his brethren dwelt under his protecting care. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

4. *David and Jonathan.*—It is said that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." How different this from that of his father toward David. And though Jonathan was heir to the throne, yet he "stripped himself of the robe that was on him, and gave it to David, and his garments, even to his sword, and his bow, and his girdle." And Jonathan made a covenant with David, because he loved him as his own soul."—(To be continued.)

RESURRECTION OF THE WICKED.

Among other doctrines which the *Herald* "proposes to sustain by the harmony of the inspired word," are, "The destruction of the living wicked from the earth at that event, (viz., the Advent) and their confinement under chains of darkness till the second resurrection. Their resurrection and judgment at the end of the millennium and consignment to everlasting punishment." Now it seems that there can be no question but what the wicked who shall be living on the earth at the time of the Advent, will then be destroyed. Then if everlasting destruction is not an everlasting punishment, we certainly have to confess our inability to conceive in what everlasting punishment consists. We, however, think that Matt. 25:41, 46, and 2 Thess. 1:9, sufficiently indicate both the kind and duration of the punishment which shall be inflicted on those who shall be living on the earth at the time of the Advent. And it does appear to me that any argument which would prove that the punishment of the wicked at the commencement of the millennium was not an everlasting punishment,

would apply equally as well, and with like success, when brought to bear against the duration of the punishment of those who have part in the second resurrection, at the close of "the thousand years."

Hence, with me, it seems obvious if the one is an unlimited punishment that the other must likewise be without end. And if it be so, then it would follow that the doctrine which represents those who shall be destroyed at the Advent as being, merely, confined under chains of darkness for a limited period, at the expiration of which time they shall be loosed and come forth to judgment, and be consigned again to everlasting punishment must, to say the least, be a very difficult one to sustain.

The above objections to the views which I have extracted from the *Herald*, you will, I have no doubt, consider to be of sufficient importance to demand an answer.

Wishing you abundance of success in your ministrations, with feelings of much unworthiness, I subscribe myself your brother in Christ,

WM. H. FERNALD.

Lawrence (Mass.), Dec. 28th, 1852.

REMARKS.—The question mooted above, seems to be whether, those who shall be destroyed at Christ's coming are to be subsequently raised, judged, and eternally punished—there being no issue made respecting the fact of the destruction at Christ's coming.

If the difficulty in the mind of the writer is in the subsequent resurrection of those who have once been destroyed, it is of equal force against the resurrection of those who perished in the deluge, and those who were destroyed when the cities of the plain were overwhelmed. Gen. 6:7—"And the Lord said, I will destroy man whom I have created on the face of the earth." V. 13—"Behold, I will destroy them with the earth." V. 17—"I do bring a flood of waters upon the earth, to destroy all flesh." Luke 17:27-30—"The flood came and destroyed them all. . . . It rained fire and brimstone from heaven, and destroyed them all.—Even thus shall it be in the day when the Son of man is revealed."

From the above we learn that the destruction of the living wicked at the coming of Christ will correspond with that of the living wicked at previous epochs in the world's history. Thus "they utterly destroyed the Canaanites" (Num. 21:3); they "utterly destroyed Sihon and his people" (Deut. 2:34); "And they smote the cities of those kings and all the kings of them did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them. . . . every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe."—Josh. 11:12-14.

As we suppose the resurrection of all the wicked is admitted—as all who are in their graves will come forth—it follows that their previous destruction will be no hindrance to it. And as the destruction of sinners in past ages is no bar to their subsequent resurrection, so the destruction of the living wicked at Christ's coming, will be no bar to their subsequent resurrection and additional punishment.

If the difficulty in the mind of the writer is respecting their resurrection after they have been visited with the *everlasting* destruction which is to be inflicted at the coming of the Lord, according to 2 Thess. 1:9, we suspect it is owing to the idea which he attaches to the word destruction. The *fact* is explicit. It is as certain that the righteous are raised at Christ's coming, as it is that the living wicked are then to be destroyed. But according to Rev. 20th, (after the remnant of the wicked have been slain with the sword, 19:21), when the righteous have been raised, the rest of the dead live not for one thousand years.

Is it asked how they can be thus raised when forever destroyed? The resurrection of the wicked does not restore them to God's favor,—as Israel might be restored when God said, "O Israel, thou hast destroyed thyself, but in me is thy help."—Hos. 13:9. After that destruction they never recover any of their lost privileges or opportunity for salvation. They were only raised for additional punishment, which never ceases from the coming of Christ—all subsequent addition being part of the everlasting punishment which then commences. The solitary confinement, and then the hard labor, are part of the one punishment inflicted on criminals in our prisons. In the same manner the wicked are not subjected to *two* everlasting punishments, but to two dispensations of the one everlasting punishment. In the case of the cities of the plain (Jude 7) those who gave "themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." The difficulty of the writer bears equally against their resurrection, as against that of the wicked at the end of the millennium.

The Rappers' Delusion.

The editor of the *Cincinnati Advertiser*, who recently visited the State Lunatic Asylum, at Columbus, says there are in that institution *twenty* persons, whose insanity is clearly traceable to spirit-rappings; and it is stated that there are in the Utica (New York) Lunatic Asylum, *nine* victims of the same delusion. The *Cleveland Herald* says—"In many minds it seems to finish the work commenced by Second Adventism—the fruits being neglect of business, neglect of families, running after visionaries and pretended seers, scouting of Christianity and its institutions, spiritual wifeism, insanity, and in some instances suicide."

In perusing the above I was very forcibly struck with the reflection that in each and every State in the Union, there can be found thousands upon thousands crowding our lunatic asylums, county houses, and penitentiaries, the result of *running after spirits* of a far more infernal kind (if such can be found), not commenced by *Second Adventism*, or any doctrine of the Bible, but commenced and tolerated by the strong arm of the law, the legitimate fruits of which is now, and ever has been, neglected business, scouting Christianity, and all efforts for reforms, accompanied by horrid oaths, blasphemies, and other manifestations, only fit to proceed from the infernal regions of despair, ending in infidelity, no wifeism, or at best a broken hearted one, murder, suicide, a homeless family, and children left without parental care, to find their way to prison, ignominy, and death. And is it so that this demon (and his name is Legion,) is allowed to go at large, yea, under the protection of the strong arm of the law, carrying in his train all the diseases to which flesh is heir, together with poverty, crime, and death.

T. CHITTENDEN.

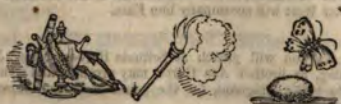
Sister URANIA BUCKLIN writes from Waukau, Wisconsin, Dec. 16th, 1852:—"For the last few weeks our community has been overwhelmed with 'spirit rappers' and mediums, they have come upon us like the 'frogs of Egypt,' and few, very few, that have not been influenced by them."

"If there is no one else in this wide world benefited by your paper, let me say for your encouragement there is one lonely wanderer in this western country, that can sympathize with you in your adherence to those blessed principles which once moved our hearts, with thousands of others, to a consecration to the living God which (perhaps) we had never felt before. But are those glorious promises which caused us to rejoice with a joy unspeakable and full of glory, less true now than they were ten years ago, though clouds have passed between us and the vision, yet blessed be God, they have been but clouds, and when the heavens and earth pass away the fulfilment of the promise made to Abraham shall testify to the faithfulness of our God. Oh, what a rock is this on which we stand, the word of our God endureth forever. May you, my dear brother, be kept by the mighty power of our God, yes, our God, the living Jehovah, who hath declared that in due season you shall reap if you faint not. Live then so near to God that there may be no evidence of your declension in spirituality, and then I am sure that those that watch for your halting will be disappointed. With an unshaken confidence in the word of our God, I remain your sister in Christ Jesus."

BRO. LEVI DUDLEY writes from Perry's Mills, N. Y., Dec. 25th, 1852:—"Bro. Taylor and myself have closed our meeting at Swanton, which resulted in removing much prejudice, and in the reclaiming of three backsliders, who came out of darkness into light with great joy. Others are left weeping on account of their sins. Praise God, he is willing to save all that want salvation."

BRO. MILES GRANT writes from West Winstead, Conn., Dec. 27th, 1852:—"The Lord continues to revive his work in this region, and several are endeavoring to trim their lamps and be ready for the coming Bridegroom. Within a few weeks between thirty and forty have been buried with Christ by baptism into death."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

BROTHER HIMES:—DEATH has entered our ranks again, and snatched away one of our number. ELIZA COLTON, of Clarencville, C. E., fell asleep in Jesus Dec. 2d, 1852, after a short illness of six

days. She was the daughter of brother Henry and sister Mehitable Colton. Eliza embraced the Friend of sinners in 1846, under the labors of bro. L. B. Sawyer, and the family at the altar of prayer. In the family circle she found peace with God, and from that day till her death, but few days passed but what her voice with that of her father and mother was heard in prayer. And it was only necessary to know her, to admire her as an imitator of the Head of the Church. When attacked with disease she could recommend religion to her youthful mates, and tell of the folly of seeking for worldly pleasures, and when blest with her reason, which she had only at intervals, her theme was the sufferings of Christ and the glory, sometimes breaking out in strains like this, Worthy, worthy is the Lamb; and the last word she was heard to utter, was the first note of the song of the redeemed, Glory, glory. She was consigned to the grave to sleep a little while, followed by her relatives and a large circle of friends and youth, Dec. 4th, 1852, after listening to a discourse from 2 Thess. 2:16—"Everlasting consolation and good hope through grace." May God sanctify it to the good of the youth, and sustain the family by his grace. This is the second of this family that has fallen this year—the youngest and eldest. HERBERT, about sixteen months, who fell into a kettle of water while playing in it and was drowned, the 27th of July. But they expect their children to come from the land of the enemy.

D. W. SORNERGER.

DIED, of consumption, at his father's, Isle Lamott, Grand Isle county, Vt., on the 9th of December, 1852, brother LUCAS HALL, only son of Simeon and Betsey Hall, aged 22 years, 11 months, and 9 days. Brother Hall embraced religion while in youth, and for a number of years past has been a consistent believer in the Advent doctrine, lived an exemplary life; and thus carried conviction to all that knew him, that he was indeed a follower of Christ. But he has been taken away, and his friends are called upon to mourn his loss. His father and family feel indeed that the hand of God has touched them, but while their hearts are made to bleed at every pore, they do not "sorrow as others, which have no hope." They have indeed laid away his cold remains in the land of silence, but it is *only* to await the morning of the resurrection, when we trust he will awake and sing (with others who now dwell in dust,) being newly attired with *eternal* youth and beauty, will bloom forever in the paradise of God. As brother Hall lived, so he died. He was ready to go, and had no wish to remain, only for the comfort of his friends; but he gradually sank to rest, and his end was peace. God grant that his death may be sanctified to this deeply afflicted family and all concerned. The funeral services were attended on Saturday Dec. 11th, by a large concourse of people, and a discourse was delivered by the writer, from 1 Thess. 4:18.

"How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves th' expiring breast!"

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

N. BILLINGS.

DIED, in New Bedford, Mass., Oct. 12th, 1852, Mrs. ELIZABETH HIMES, aged 69 years. She was born, in Wickford, R. I., May 4th, 1783, and was the daughter of Joshua and Mary Vaughan.

She possessed a good mind, an amiable disposition, and a love for the religion of the Saviour. Though she made no profession of religion in early life, yet she understood and enjoyed its principles and power.

From early life she entertained the belief of the second coming of Christ, and sympathized with the view of his near advent. She was patient and resigned under the trials of life, which, with her, were manifold and severe; and though she often wept under them, she never repined. In the latter part of her life she was an invalid. The infirmities of her naturally feeble constitution were increased by an accident, which happened while she was visiting at my house in 1835, and deprived her of the use of her limbs. Under this affliction, she was sustained by Christian fortitude and resignation.

A few years before her death, she felt it to be her duty to follow the Saviour in baptism; in the performance of which she received an unusual blessing, and often spoke of it afterwards with the greatest joy and gratitude. It was a theme, indeed, that she always loved to dilate upon, whenever I visited her.

She was united in marriage with Stakely Himes, January 13th, 1803, and had seven children, viz., Joshua V., John C., Charlotte A., Alexander S., Mary G., Martha C., and Elizabeth V. Himes, all of whom are now living. These she trained up in the principles of morality and religion.

When near her death, she was perfectly sensible and prepared, and died peacefully and happily.

"How blest the righteous when they die!
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves th' expiring breast!"

"So dies the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies the wave along the shore."

"Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright th' unchanging morn appears!
Farewell! inconstant world, farewell!"

She had a strong desire to see me, and hear my voice in prayer by her bedside, during her last moments. Had I known it in season, how quickly I should have hastened to gratify a beloved mother's last wish, and to close her eyes in death! But

when I received information that the hour of her departure was at hand, it was too late! She sleeps in Jesus. We shall, if faithful, see her in the resurrection morning, in the re-union of all the church of Christ.

"See Truth, Love, and Mercy, in triumph descend,
And Nature all glowing in Eden's first bloom!
On the cold cheek of death smiles and roses will blend,
While beauty immortal awake from the tomb!"

J. V. HIMES.

DIED, in Warren, Vt., SUSAN D. KELSEY, wife of Thomas W. Kelsey, aged 39.

THOMAS W. KELSEY.

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ADVENT HERALD.

BOSTON, JANUARY 8, 1853.

VISIT TO TRURO AND MAINE.

Dec. 6th.—Bro. J. CLARK conveyed me to the Hookset depot, where I took the cars, and arrived in Boston about noon.

Dec. 7th.—Attended the funeral of an interesting child of brother D. MARSHALL. She was a beloved one of the family, and was snatched away unexpectedly. But "of such is the kingdom of heaven." May God sanctify this event to bro. M. and his afflicted family.

Dec. 8th.—Rode part of the way to Truro by railroad, and part of the way by stage, a distance of over one hundred miles. Made the journey in fifteen hours. On the way, I read over the proof-sheets of about two hundred pages of the "Memoirs of William Miller," embracing a period of ten years—from 1834 to 1844. Many interesting and touching events, in connection with my association with that servant of God, were brought to my mind with much force. This book will be, no doubt, extensively read by friends and foes, and will have a salutary influence on all who carefully read it. It will also be of great service to the Advent cause. In this work, Mr. MILLER's sentiments on all questions are fully expressed in his own language. Truth and justice demanded, that his biographer should publish what he had written and expressed on questions connected with his faith and teachings. In proclaiming his views, Mr. MILLER did not attempt to set himself up as a master, for he detested the pernicious practice of following men as leaders. He gave the world his views, his reasons for them, and there left the matter. We should follow him only so far as he followed CHRIST.

Dec. 9th.—This being the day appointed for the dedication of the Advent chapel in Truro, the house was filled. Being alone, the entire services devolved upon me, which I was enabled to perform, though somewhat unwell. The presence of God was truly manifested to his people. It was not attended with pomp and show, but with deep inward spiritual enjoyment. I laid before them the plan of redemption by JESUS CHRIST—the cross blended with the crown. I preached again in the evening to a large and attentive audience.

Dec. 10th.—Gave two discourses. In the forenoon, I attempted to set before the church the duty of dedicating themselves to God, as well as their neat and commodious house, just erected. The house would be no blessing, unless the church were alive to God. The word was well received, and most of those present publicly renewed their covenant. Many also spoke with much interest, and to edification. In the evening I preached again, for the last time. The season was a delightful one. I felt sad in parting with this little flock, but duty required it.

This new church consists chiefly of those who were formerly connected with the Methodists. A few have been converted since they established their meetings. Some of the citizens, also, who make no profession of religion, aided them in erecting their chapel, and will make it their stated place of worship. The chapel is located on an eminence, about one mile from Parment Harbor, in South Truro. It is very near the place where the Methodists commenced on the Cape, more than half a century ago. Then, they were fanatics; but now they are popular, and we are the fanatics! Verily, "circumstances alter cases." May God keep the little and despised flock from worldly popularity and conformity. They can live and prosper, only as they live near to God, and consecrate all to him.—They need a pastor, and are able to sustain one; and this they are resolved to do, if they can obtain one that will build them up. The door is now open into other fields, and the farther spread of Advent principles in this direction will depend much on the course of this church. If they carry out the principles of the Advent faith in a way to show their real power on themselves and the community, the work will spread from Truro hills to the length and breadth of the Cape.

Dec. 11th.—Returned to Boston. Preached in Chardon-street Chapel on the Sabbath, the 12th, to a large audience. It was a solemn day. Spoke in the vestry on the evening of the 14th to a few. It was not an unprofitable time. The church are not so alive to God as they should be. May they become so.

Dec. 15th.—Took the cars for Hallowell, Me., where I arrived about 4 o'clock P. M. Dr. SMITH and family gave me, as usual, a cordial reception. I preached in the chapel in the evening to a good company, who gave the best attention to the word.

There is a remnant left in this place, the most of whom stand fast in the Lord.

A week before my arrival, a professed brother, on hearing the notice given that I would preach there on the 17th, arose and spoke of me in a disparaging manner to the audience, which had a tendency to injure my influence as a minister of the gospel among them. Now, if this brother had any real cause of complaint, this was not the manner nor the place to make it. A Christian will not publish the supposed or real faults of a brother in his absence, when he can neither explain nor defend himself. If he have anything against a brother, he will tell it to him alone; if he do not "gain" him, then he will take with him "one or two others;" and if he neglect to hear them, he will "tell it to the church;" if he refuse to hear the church, then he may be considered "as a heathen and a publican." This brother has taken no such steps; but, in a public meeting, and before the world, and under the influence of unkind feelings and prejudices, he has made charges against an elder, in the absence of proof of any kind. I can forgive the wrong done to me, and sincerely pray for the author of it; but this will not make the matter right before God. Such things He will not allow to pass without repentance and restitution. It is a wrong done to CHRIST.

Now, so far as I am personally concerned, such attacks affect me but little; but they seriously affect the cause of CHRIST. If such things are to be tolerated among us, there will be no end to them. Nor can we tell who will be the next victim, for no one is safe. "Tale-bearing" the worst and meanest form of scandal, is connected with this warfare. In most places where I have been for some time past, I have found that such persons had preceded me. Since the great "conspiracy" failed of its object, a new party has come up, consisting of a portion of the old elements, combined with new ones, of like character and spirit, and having a similar end in view. Serious misrepresentations are made of my labors, objects, and motives, for the purpose of destroying my influence. But none of these things move me. Though

"Ten thousand snares my path beset,
Yet will I, Lord, thy work complete,
Which thou to me hast given;
Regardless of the pain I feel,
Close by the gates of death and hell,
I urge my way to heaven."

"Still will I strive and labor still,
With humble zeal to do thy will,
And trust in thy defence;
My soul into thy hands I give,
And if I can obtain thy love,
Let Satan pluck me thence!"

Dec. 16th.—Dr. SMITH conveyed me to Whitefield, where I arrived just in time for meeting. A good audience were in attendance, who gave earnest heed to the word. Though I was much chilled in body, my heart was warm with the truth. Many present were blessed.

Dec. 17th.—Gave two discourses. In the afternoon I spoke to just twelve men, on the nature of trials. Some of the brethren thought a good case was made out; at least, so far as the faithful people of God were concerned. In the evening a large audience assembled, and listened with the most profound attention. Surely this people drink down the truth. But will they profit by it?

Dec. 18th.—Spoke twice this day, to larger and more interested congregations. The weather becoming more favorable, the brethren from the neighboring towns came in, which added much to the interest of the meetings. It was heart-cheering to see and once more greet so many old soldiers, by whose side I have fought the battles of the Lord for so many years. I examined the foundation of the heavenly City—the city for which ABRAHAM looked—viewed its bulwarks and defenses, which seemed to revive the confidence of the old "citizens." The only thing now wanting is patience, that, after we have done the will of God, we may receive the promise; "for He that shall come will come, and will not tarry." He cometh quickly!

Dec. 19th.—To-day (the Sabbath) there was also a good attendance. I gave two discourses on "the reasons of the hope" of the Church, and her final and eternal triumph in the new heavens and new earth, where there "shall be no more curse, but the throne of God and the Lamb" shall be there forever.

It is about five years since the Advent doctrine was introduced into this region; since that time prejudice has died away. The present healthful state of things is, no doubt, owing much to the judicious labors of brethren SANDFORD, PARTRIDGE, SMITH, WELLCOME, HOWARD, and others. Bro. P. resides among them, and is an example of the doctrine he teaches.

In the evening I rode four miles to Windsor, and preached in the Methodist chapel. There was a good attendance, and some interest was exhibited. At the close, one cried aloud for mercy, and was made to rejoice in hope that night.

I arrived at Windsor sick and exhausted, and

was kindly welcomed to the hospitalities of brother S. TIBBETTS. I felt at home on entering his dwelling, for my "peace rested there." But there was no peace for me, for I had been alternately exposed to such severe heat and cold, and had so overtasked my energies, as to become completely prostrated, both in body and mind. One of the most severe colds I ever experienced seized upon me, producing violent pain in my head, and sickness at the stomach. For three days I remained in this situation, when Dr. SMITH, on learning my condition, came to me, and by the application of the proper remedies, together with the kindest treatment, I was, through the mercy of God, soon relieved. I am now recovering my strength, and hope to be at work again in a short time.

I wish to express my gratitude to bro. TIBBETTS and family, and also to Dr. SMITH and wife, for their unwearied kindness and attention. May the LORD reward them.

I regret that I was compelled to disappoint the friends in Hallowell, Portland, and elsewhere; but I will endeavor to make amends at some future time. Bro. PARTRIDGE fulfilled my appointments at King's Mills and Hallowell to good acceptance.

I arrived at home on the 25th, and found that Mrs. H. had also been very sick for a week. But she is now recovering. The LORD doeth all things well. We shall soon pass from this mortal scene, and enter a land "where the inhabitant shall not say, I am sick." Then,

"His own soft hand shall wipe the tears
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die."

J. V. HIMES.

WORKS IN PROGRESS.—"Memoirs of William Miller," and "A Brief Commentary on the Apocalypse," are both in the hands of the binder. They will appear the present week.

On account of difficulty in procuring the size and quality of paper on which we thought to print the work on the Apocalypse, we shall put it on larger and better paper, and make a nice book of it. The price therefore will be 60 cts. at retail—except in the case of those who have already sent on the pay for it at the price before named.

BILLS.—Two weeks since we sent bills to 1213 subscribers of the Herald, who are in arrears for their papers \$2,515. This is in addition to money due from agents for the Herald, amounting to \$252. All the above is due from those who now receive the Herald,—not including what is due from past subscribers. Could we receive the above it would materially aid us in meeting our own obligations, which are unusually large at the present time.

OUR MINISTERIAL LIST.—This is not now quite full, so that there is opportunity to supply a few ministers of evangelical denominations with the Herald, who may wish for it, gratuitously, by sending in soon.

"PHENOMENA OF THE RAPPING SPIRITS."—Will those who have this tract on sale, and have copies which they do not wish to retain, return the same immediately to this office?

MARRIED, by Elder J. V. HIMES, in Chardon-street Chapel, Boston, on the 13th ult., Mr. JOHN GABRIEL and CHARLOTTE WATKINS, both of Charlestown, Mass.

Advent church in Philadelphia, Schuylkill Sixth street, above Chestnut-street.

Renewal of Appointments.

Philadelphia, Sabbath, Jan. 9th.
Kensington, N. H.—Jan. 14th, and remain over the Sabbath.
Pittsfield, N. H.—Jan. 21st, and remain over the Sabbath. J. V. HIMES.

DELINQUENTS.

S. CORNWILL, of Sheffield, C. W. stops his paper, owing 2 00
Amount of delinquencies since Jan. 1st, 1853..... 3 44

Appointments, &c.

D. W. SORNBARGER, Providence permitting, will meet with the brethren in Eaton, Jan. the 14th, and over the Sabbath; Caldwell's Manor, Bay Shore, 22d; brick school-house (by brother Young's), 23d, at 11 o'clock, and at Chardonville in the evening. Perhaps brother West will accompany him East.

CHASE TAYLOR will preach at Scituate Harbor, Mass., Jan. 14th, evening, as brother Asa Curtis may arrange, and continue over the Sabbath; Hingham, (at the house of brother Moses Tower,) Sabbath, 23d.

LEVI DUDLEY will preach at Swanton Falls, Vt., Sabbath, Jan. 23d, when the ordinance of the Lord's Supper will be celebrated. It is hoped that brethren from adjacent places will be present.

N. BILLINGS will preach in Lansing Jan. 4th, at 7 P. M.; West Troy, 5th, 7 P. M.; Albany, 6th, at 7 P. M. He recalls his appointments at Worcester and Holden.

L. D. THOMPSON will preach at Abington, Mass., Sabbath, Jan. 16th, and at Manchester, N. H., Sabbath, Jan. 23d.

ARRANGEMENT OF THE DAYS OF THE WEEK FOR THE YEAR 1853.

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J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 609.

BOSTON, SATURDAY, JANUARY 15, 1853.

VOLUME XI. NO. 3.



JUDGE NOT.

Judge not!—though clouds of seeming guilt may dim thy brother's fame,
For fate may throw suspicion's shade upon the brightest name;
Thou canst not tell what hidden chain of circumstances may
Have wrought the sad result that takes an honest name away.
Judge not!

Judge not!—the vilest criminal may rightfully demand
A chance to clear himself before a jury of his land;
And surely one who ne'er was known to break his pledged word,
Should not be hastily condemned to obloquy, unheard.
Judge not!

Judge not!—thou canst not tell how soon the look of bitter scorn
May rest on thee, though pure thy heart as dew-drops in the morn.
Thou dost not know what freak of fate may place upon thy brow
A cloud of shame, to kill the joy that rests upon it now.
Judge not!

Judge not!—but rather in thy heart let gentle pity dwell;
Man's judgments err, but there is One who "doeth all things well."
Ever throughout the voyage of life, this precept keep in view—
"Do unto others as you would that they should do to you."
Judge not!

Judge not!—for one unjust reproach an honest heart can feel
As keenly as the deadly stab made by the pointed steel!
The worm will kill the sturdy oak (though slowly it may die)
As surely as the lightning stroke swift rushing from the sky.
Judge not!

Ralph Erskine's Sword Sermon.

"COME, come then before I close; away with all your objections, and let God be glorified, to the highest in your embracing this way of salvation to your souls, and in this satisfaction to justice. Behold! once for all, I make you the richest offer that ever was heard tell of; in the name of the Lord of hosts I offer you the Man that is God's fellow, to be a complete Saviour to you, to stand between you and the sword of divine wrath, and to be the Burden-bearer for you; to bear the weight of all the curses of the law, the weight of all God's wrath, the weight of all your salvation for you; and to do all your work in you and for you, O soul, am I not offering a suitable and worthy match to you? He is a Man indeed, but a wonderful Man, the Man that is God's fellow: What say you? Will you go with this Man? Will you match with this Man? It is true, I am unworthy to offer the like of him; for the latchet of his shoe no man or angel is worthy to unloose; but, as I said, it was in the name of the Lord of hosts that I was making the offer: So I tell you again, it is the great Jehovah that is offering his Son to you this day; and it becomes such a glorious God to make such a glorious offer; and it becomes no vile sinner here to refuse the offer; and refuse or choose you must, there is no mids: for, be what you will, I again offer, in the name of the Lord of hosts, the Man that is his fellow. Are you a child of wrath? I offer him as a Saviour to redeem you, and deliver you from the wrath to come. Are you a poor bankrupt? I offer him who is the heir of all things, and has unsearchable riches to pay all your debt. Are you a poor ignorant creature? I offer you him as made of God unto you wisdom? Are you guilty? I offer him as made unto you righteousness. Are you polluted? I offer him to you, as made unto you sanctification. Are you miserable and forlorn? I offer him to you, as made of God unto you complete redemption. Are you hard-hearted? I offer him in that promise, I will take away the heart of stone. Are you contented that he break your hard heart, according to his promise? Come then, put your hard heart in his hands. Are you a wretched backslider, that has backslidden an hundred times, a thousand times more than an hundred? I offer him in that promise, I will heal your backslidings. Are your corruptions strong and prevalent? I offer him in that promise, I will subdue your iniquities. Are you pleased that he do so? Are you afraid, that you revolt more and more? I offer him in that promise, I will put my Spirit within you, and cause you to walk in my statutes. I will put my fear in your heart, and you shall not depart from me. Are you afraid you was never elected? Meddle not with that secret; but according to the revealed will of God, I offer God's chief Elect to you, in whom his soul is well pleased;

and if your heart go in to the offer, and you make him your Elect too, by choosing him, then your election is sure. Are you afraid you have sinned the sin against the Holy Ghost? I tell you, that as your fear of that says you was never guilty of it, so I offer the Man that is God's fellow; and if you be content to have him, you shall never be guilty of it. Are you full of enmity against God? I offer him as a Saviour that can kill your enmity: Do you consent that he do so? Are you an impenitent creature, destitute of repentance? I offer him as a Prince and a Saviour, exalted to give repentance and remission of sin. Do you consent? Have you received him formerly? I offer him apew, that you may receive him again, and take a more large armful of him than ever. Have you never received him to this day? I offer him after all the slights you have given him, to be now received and believed in. Are you unable to believe in him? have you no power to close with the offer? Why, I offer him to you as the Author of faith, to work it in you powerfully. Do you consent that he put forth his power for this effect? What shall I say? Are you willing to believe? Though that be the greatest let and impediment of all; behold, I offer the Man that is God's fellow, as a Saviour by power, as well as by price, to work in you both to will and to do. Are you content that he put forth his power to break your enmity, and make you willing? God knows it is neither in you to will nor to do, and that you have neither will nor power of your own, and faith lies not in bringing forth some great things by your own power, but in employing the power of God to work all your works in you, and for you. Behold then, the power of God is in your offer, while the man that is God's fellow is offered: the strength of God is offered. Let him take hold of my strength, that he may make peace with me, and he shall make peace with me; and feeling the strength of God is offered, Oh! give it employment, saying, in your heart, O come, come powerful arm of Jehovah, and make me go in to his call."

Pharisaism.

BY ELIZA COOK.

"He that is without sin among you, let him first cast a stone."—John 8:7.

BEAUTIFUL eloquence, thou speakest low,
But the world's clashing cannot still thy tones;
Thou livest, as the stream with gentle flow
Runs thro' the battle-field of strife and groans.
Thine is the language of a simple creed,
Whose saving might has no priest-guarded bound;
If soundly learned, say, would the martyr bleed,
Or such dense shadows fall on "hallowed ground?"
Oh, how we boast our knowledge of "the right,"
But blast the Christian grain with conduct's blight!

'Tis well to ask our Maker to "forgive
Our trespasses;" but 'tis as we may bear
The trespasses of those who breathe and live
Amid the same temptation, doubt, and care.
Oh! ye who point so often to the herd
Whose dark and evil works are all uncloaked,
Is there no other than condemning word
For minds untaught and spirits yoked?
Are ye quite sure no hidden leper taint
Blurs your own skin, if we look through the paint?

Ye throw from ambush!—let Truth's noontide light
Flash on the strength that nerves such eager aims,
Bring pigmy greatness from its giant height,
Where would be then the splendor of your names?

Ye harsh denouncers! 'tis an easy thing
To wrap yourself in Cunning's specious robes,
And sharpen all the polished blades ye fling,
As though ye held diploma for the probes;
But if the charlatan and knave were dropped,
Some spreading trees would be most closely lopped.

Ye that so fiercely show your warring teeth
At every other being on your way,
Is your own sword so stainless in its sheath
That ye can justify the braggart fray?
The tricks of policy, the hold of place,
The dulcet jargon of a courtly rote,
The sleek and smiling mask upon the face,
The eye that sparkles but to hide its mote;
Tell me, ye worms, could ye well bear the rub,
That tore the silken windings from the grub?

Ye lips that gloat upon a brother's sin
With moral mouthing in the whispered speech,
Methinks I've seen the poison fang within
Betray the viper rather than the leech.
I've marked the frailties of some gifted one
Blazoned with prudent doubt and virtuous sigh,
But through the whining cant of a saintly tone
Heard Joy give Pity the exulting lie,
As if it were a pleasant thing to find
The racer stumbling and the gaze-hound blind.

Too proud, too ignorant, too mighty man,
Why dost thou so forget the lesson taught?
Why not let mercy cheer our human span?
Ye say ye serve Christ—heed him as ye ought;
He did not goad the weeping child of clay,
He heaped no coals upon the erring head,
Fixed no despair upon the sinner's way,
And dropped no gall upon the sinner's bread;
He heard man's cry for vengeance, but he flung
Man's conscience at the yell, and hushed the tongue.

Great teaching from a greater Teacher, fit
To breathe alike in infancy and age;
No garbled mystery overshadows it,
And noblest hearts have deepest read the page.
Carve it upon the mart and temple arch,
Let our fierce judges read it as they go;
Make it the key-note of life's pompous march,
And trampling steps will be more soft and slow;
For God's own voice says from the eternal throne,
"Let him that is without sin cast the first stone."

BEAR HUNTING IN CALIFORNIA.

A LETTER in the *Sacramento Times*, dated Diamond Springs, Nov. 12th, gives the following account of an accident at a bear hunt:

After dinner they mustered double barrelled guns and rifles to the number of fourteen shots, and started for the chapparal. Upon reaching it, the men very imprudently scattered, some venturing in to see if they could start her, while others climbed trees to be in a place of safety, and to get a view of the ground. Among those who took a tree was Charles H. Packard, who had gone a short distance into the brush, and, as he had no gun, placed himself in a sapling about six inches through. The tree forked about six feet from the ground, and Packard went up one of the branches, a distance of about twelve feet from the ground, and in reply to one of his companions, said he considered himself safe.

At this moment he cried out "here's the bear within a rod of me," but hardly got the words out of his mouth before she made towards him furiously, jumped at and caught the tree a few feet below him, and with her tremendous weight split it at the fork, carrying man and tree both with her to the ground. He fell upon his back, the bear seized him by the left side of the head and face, tore his left ear completely from his head, laying bare his skull. She then seized him by the other side of the face, cutting a deep gash in the upper lip, and tearing the flesh from the right corner of the mouth to near the large artery in the neck; then by the left fore arm, laying bare the tendons, breaking some of them, and biting his right hand through.

She then left the upper part of the body, and made an effort, seemingly, to tear open his bowels, as she left some fifteen severe wounds on his body, but none of them so deep as to enter the cavity, and finished her horrible work by taking out about two pounds of flesh from his right thigh. By this time Packard was so nearly ex-

hausted that he lay as if dead, and the bear left him. Some of the company were within twenty steps of the wounded man, but were unable to render him any assistance. They saw the bear break down the tree, heard his cries for help, but after he struck the ground they could see neither bear nor man, so thick was the chapparal around them.

Mr. Packard was carried to the house, and, notwithstanding he is so terribly mutilated, is in a fair way to recover. He said this morning that he thought he would be up in a few weeks. This bear is said to be one of the largest kind, and in consequence of being wounded, had become furious. She has not been captured.

MORMON DOCTRINES.

THE *National Intelligencer* states that Orson Pratt, one of the Twelve Apostles of the church of "Latter Day Saints," is preaching three times on Sunday and once on Wednesday, every week, at Temperance Hall, Washington, to about two hundred people. The editor of that paper, describing a sermon on one of these occasions, says:

"It consisted chiefly in giving the history of the rise of Mormonism, the discovery of the Mormon scriptures, and the hopes of the sect for the future, which are very high and enthusiastic. In the expositions of Mormon ideas, doctrines, and practices, there appears no disposition to deny the polygamistic principles and habits that prevail amongst them. In reference to this, as to other points of Mormon doctrine, Elder Pratt refers to his journal '*the Seer*,' of which the first number has appeared. In this he defends a plurality of wives as a Divine institution, from arguments founded on the practice of three-fourths of mankind now, the customs of the old Jewish patriarchs, and the alleged tacit allowance of Christ. He also claims that polygamy is not proscribed by the Constitution and laws of the United States, but rather guaranteed, when held under religious conviction, by that article of the amendments to the Constitution which affirms that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' This plurality of wives he styles the 'celestial marriage,' which, he asserts, is to be a union as well in eternity as in time. There would seem now to be no further room for doubt about Mormon sentiments on this head; they are not only acknowledged but proclaimed and sought to be universally spread."

Lessons for Physicians.

NEARLY three centuries ago, the philosopher Palissy thus remarked on the errors of medical men:

"Do you not think that it is a great blunder on the part of doctors to keep an unhappy patient shut up in a room, the windows close, the bed close, and forbid any one to give him air? When already the poor patient cannot get his breath, by reason of his malady, except with a great deal of trouble, you cause him to be furthermore shut up and smothered. See how you blunder; first, you rob him of his breath, and render him more melancholy than he would be made by his disease, through the foul odors which cannot escape, which pierce his brain, and aggravate his illness; and if you grant to me that air aids the expulsive virtue, and that no animals having lungs can live without air, then man, however whole and cheerful he may be, cannot live without air, still less can he do so when he is sick; wherefore I say that you blunder in forbidding air to patients, when it is good, and not too cold, or moist, or windy."

MACAULAY gives the following as the medical treatment of Charles the Second, during his last sickness. All the medical men of note were summoned, and one of the prescriptions was signed by fourteen doctors. "He was bled largely, a hot iron was applied to the head, and a volatile salt extracted from human skulls was forced into his mouth." He survived this treatment four days.

The Church Completed, and the World Condemned.

FROM THE LONDON "QUARTERLY REVIEW OF PROPHECY."

In our day of evil, when the Church moves over the wilderness in the shadow of a cloud,—but there is sunshine upon the World,—it is needful to inquire, repeatedly and carefully, what is God's design regarding both? lest we fail to estimate as we ought, either the privilege of the one, or the peril of the other, as we are taught them in the Scriptures.

We pass our grieved eye hastily over the household of faith, and as we realize their fewness, their estrangement, and their obscurity, we wonder what the end will be,—whereas the men of this life fill their mouths with laughter, and are strong upon their foundation. It would seem as if these were on their way back to paradise; but of those, we ask, is not the oases narrowing to a tuft?—will not the tuft soon become a single blade?—and, ere the Son of man comes, shall there be one spot that is not desolately waste?

Carnal vision is sure to draw inferences such as these. But there is no room to fear. A single prediction of Jesus, if we take fast hold of it, will enable us to understand with exceeding joy, alike what awaits the Church as its blessed portion, and the World as its oppressive doom.

The prediction we refer to is in the seventeenth of John, and lies in the heart of these supplications: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that their union may be made perfect; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will—Volo, not Velim—that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me before the foundation of the world."

On a single reading of these verses, we are convinced that the sum of them is a prayer for a visible union among believers, with a view to the conversion of the ungodly. And such has been the exclusive use that has been made of them of late. But this interpretation is both defective and erroneous. It is defective, inasmuch as it does not embrace the full detail of that assurance which is here given to the Church; and it is erroneous, inasmuch as it does not exhibit the true relation in which the Church stands to the world. There is Promise in the words, and that most overflowing. But there is also Denunciation, and Threatening, and Wrath. Rightly understood, our Saviour's prayer points us to the Church Completed, as his first desire; and then to the World Condemned, as his eventual design.

THE CHURCH COMPLETED.

The foundation of the Church was only about to be laid in the great sacrifice of the cross. Many a storm would it need to weather, and for many an age. At times it would seem buried amid the sands of the desert, and scarce a broken shaft might be discovered. The princes of earth will combine against it, and the gates of hell would open to engulf it.

All this is known to the Son of Man. But on a Completed Church, nevertheless, his eye at this moment rests, and for a Complete Church he intercedes.

Jesus realizes the Church Completed in regard to its number; for his words are, "Neither pray I for these alone, but for them who shall believe on me through their word." Only a few stones have been as yet prepared for the Temple. No more than eleven were in the immediate view of the Saviour at this moment, as already built in. This, however, will not satisfy the soul of Jesus, and be a recompense for his travail. Others must be added. Others will be added. Jesus "prays," the apostles preach; and by the supplication of the one, and through "the word" of the other, a multitude shall believe, in every age and every country, and be joined to the living Church.

Since the hour when Jesus stood by the side of Kedron, on his way to Gethsemane, up to this present time, this prayer has been fulfilling; and it is not exhausted yet. He prays still, and prays for all who have been given Him. Neither has the truth which apostles announced lost its efficacy yet. They still preach, and preach over all the earth. The complement of the faithful is not yet made up. Christ's net is still in the waters; He still is gathering his own to land from day to day. And, even among the most hardened, there are some for whom He is lifting up his hands in heaven, and whom He will number with his chosen in the end.

It looks a tedious process; and when the multitude of the unconverted is put in contrast with the Church of the converted, we may feel unable to conceive that life shall yet cover all the

earth. But there are means which cannot fail, and every one added to the Church will add others. Jesus sends forth the apostles. By the apostles many believe. These, faithful in their turn, spread the grace which has come to them. It spreads. It comes to us. We, too, believe; and, through us, others also. The life is perpetuated,—it is transmitted,—it is diffused. And one living soul quickens another. And still around and onward the life flows; until, as the answer of Emanuel's prayer, all who are ordained to eternal life believe, and the Church is perfected in its fullness!

In itself, the thought of the Church in its fullness is elevating. But it adds to the interest of the anticipation to remember, that, to this increase and complement, every believer shall be found in the end to have contributed. Even "to walk among the nations of the saved" will be full of blessedness. But what an element of concord and delight will it be,—what love and praise will it awaken, if from the great apostle of the Gentiles, wearing the brightest crown of all, down to the lowest member of that glorious company which covers the fields of heaven, there will not be so much as one who cannot rejoice in having saved a soul from death and polished a jewel that is set in the diadem of Jesus!

But Christ realizes the Church completed in regard to its fellowship, for, says He—"I pray that they all may be one, as thou, Father, art in me, and I in thee." "I pray, also, that they may be one in us;" "I in them, and thou in me, that their union may be perfected."

There is union among all believers, even already. There is union with Christ Himself, for "He that is joined to the Lord is one Spirit." (1 Cor. 6: 17.) Yea, "We are members of his body, of his flesh, and of his bones." (Eph. 5: 30.) And there is union with one another, for "We being many," it is written, Rom. 12: 5, "are one body in Christ." And again, Eph. 2: 14, we read, "He is our peace, who hath made both one."

Beyond this, however, there is a union which the Church has not enjoyed as yet,—which the earth has never witnessed; for what saith Paul, in Eph. 4: 12—16? "The perfecting of the saints, the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;"—"that we may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This is union,—union resting upon truth, and which has no fellowship with error; union which embraces all, and leaves not one single believer out; union which will be gloriously realized on that day when we see Jesus and are made like Him.

But it is this union which Jesus contemplates, and intercedes for. He prays for the union of ALL believers—of all who have believed, and of all who shall yet believe. It is not merely a comprehensive—it is a Universal union on which the heart of Jesus is set. His soul embraces the Entire Nation of the Saved. And no union short of this meets the terms of his prayer.

Then—Jesus prays for a PERFECT union. He pleads that "the union of believers may be 'perfected'—'perfected' as to its universal scope; but also 'perfected' in regard to its nature, and development, and perpetuity—for he implores that it may be a union, even such as subsists between the Father and Son—between the Father as God, and the Son as the Man Christ Jesus. It was union of this character, and depth, and intensity, that Jesus had resolved upon,—and what union could be more 'perfect?' It is intimate, consubstantial, identifying. The Father does not merely stand in a near relation to the Son. He dwells in Him! Again—it was living, actuating, energetic union. The Father dwelt in the Son. And from the Father the Son received the Spirit without measure, to create Him when unborn—to anoint Him for his ministry—to quicken him from among the dead! Further—it was affectionate, endearing, blissful union. The Father loved the Son, and delighted in Him. And it was on the Father's bosom of kindness and sympathy that the Son found all his rest. Lastly—it was abiding, uninterrupted, eternal union. A union which had its foundations in the essential Nature of God, and which, as it never knew a beginning, never would be marred by change.

It is this union of which the union among all believers is to be the antitype. The united Church shall be united, even as the Father and the Son are united. And a less perfect union than this, Christ would not be satisfied with.

Whilst, therefore, we ought to long for union—as the predicted condition of believers, it is utterly vain for us to think that it lies within our means to accomplish the unity of the Church. The idea has come from God, and God only is fit to execute the plan. God has announced the grand event, and in his own time, and with his

own right hand of zeal will he omnipotently bring it to pass

(To be continued.)

Confession of a Chinese Rebel Chief.

By way of California we have the following confession of the Chinese rebel chief Tien-teh, captured by the government troops and executed, as previously announced:

I am a man of the district of Hang-shan, in the prefecture of Hang-chau; I am thirty years of age; my parents are both dead, and I have neither brothers, wife or children; I have been from my youth devoted to letters, and have several times entered the Examination; but as the officers did not acknowledge my talent for writing, and repressed my abilities, I became a priest. I had not long left the priesthood, when I again entered the Examination, and as before, I was unsuccessful. This greatly irritated me, and I began to study books on the military art very carefully, in order to scheme against the Empire; I also made myself perfectly familiar with the topography of every part of the land. While I was a priest, I kept myself quiet and retired, diligently examining all the works on strategy, so that all the rules of discipline and war since the days of antiquity were familiar to me; and I was emulous to equal Kung Ming (in the days of the Three States.) Thus I came to think I could carry out my plans speedily, and if I followed the plans of Kung Ming, flattered myself that I could take the Empire as easily as turn my hand over.

Several years ago, when I was a priest, I was travelling over Kwang-tung, and when in the district of Hwa, became acquainted with Hung Siu-tsiuen, (who is not my relative) and Fung-Yungshan, both of whom are literary persons of great talents, and the former, like me, had been unsuccessful in the Examinations. He had formerly been through both the Kwang provinces, and formed an association of reckless persons of the Triad Society. Every one of those who joined it in Kwang-tung adhered to Fung; and this was done several years, he deluding every one who joined the association to take their oaths that they would live and die with him, and exert all their efforts to assist him. They gradually increased in numbers, and it was feared that there might be a want of hearty union in some of the members; so Hung Siu-tsiuen learned magical arts, and to talk with demons, and with Fung-Pun-shan made up a story about "a heavenly father, heavenly brother and Jesus, narrating how the heavenly brother came down from heaven, and that all who would serve the heavenly father would then know where the best interests and profit lay; that when he sat it was in a small hall of heaven; and when he had been put to death by men, he sat in a great hall of heaven." With these inflaming words they beguiled the members of the association, so that none of them left it; and this procedure, I was well aware, had been going on for many years.

In December, 1850, when their numbers and strength became large, I went to Kwang, where I saw Hung Siu-tsiuen; he then had engaged the graduate Wei Ching, alias Wei-Chang-kwui, of Ping-nan and Siu, Yang, and others of Kwang-Tung, to go out and begin to plunder and fight the government. The members of the brotherhood willingly followed these men, giving themselves, their families, property, and all to them, so that they had funds for their purposes, and bought horses and engaged troops. Their hopes were now high, and they took at this time the name of the Shang-ti Association.

When I reached Kwang-si, Hung Siu-tsiuen called me his worthy brother, and honored me with the title of taking Tien-teh (Celestial virtue,) and took all his lessons in the art of war from me. He called himself King Taping, (Great Peace;) Yang was generalissimo of the troops, with civil powers, and had the title of Eastern King; Siu was deputy generalissimo of the right, with the title of Western King; Fung Yun-shan was general of the advance, with the title of Southern King; and Wei Ching was general of the reserve, with the title of Northern King.

Ministers were also made; thus Shih was appointed minister over the board of Civil Office, and king of the right wing; Tsin was over the Board of Revenue and king of the left wing; Wu Lai and Tsang were generals of guard; Chu was judge advocate, and Tsang-Yuh-Siu Lo, lieutenant-generals. There were many military officers, whose names I do not remember, some of them over 300 men, and others over 100 men. In action, whoever backed out was executed, and their officers severely punished: while rewards and promotion were given to those who were victorious. The government troops killed many of our men. I called Hung Siu-tsiuen my elder brother, and those under our lead addressed us both as Your Majesty: we addressed them by their names.

On the 27th of Aug., 1851, we took Yunggan, Wie Chung having before given battle to and defeated the Imperial troops. I and Hung

entered this city in our sedans on the 2d of Sept., and occupied the official residence, which we called our Court, and where we permitted none to dwell. This Hung Siu-tsiuen received most of his knowledge of tactics from me, but my opinion did not accord with his, and I often spoke of this being a small spot, and asked where was the propriety of having so many persons styled Kings? Moreover, he had relied upon his magical arts for assistance, but no one, even in ancient times, ever reached the throne by them; added to this, he was both a wine-bibber and a licentious man, having thirty-six women with him. I wished to hear of his destruction and defeat, for then I could myself succeed in obtaining dominion.

At this time the Eastern King Yang managed the forces, sending them out and appointing their duties, and the officers who should be over them. Wei Ching had the superintendence of actual engagement with the troops, in which he was both skilful and unwearied; he was a most courageous man; even ten thousand of the Imperialists were not a match for him with a thousand men under him. During the several months we occupied Yung-ngan-chau, which we called our Court, all our officers memorialized us respecting the affairs of state; a calendar was issued under the direction of Yang, in which no intercalary month was inserted; but in this matter I was not a party.

Now, when it happened that the ingress into the city was stopped, and rice, gunpowder and other ammunition were beginning to fail, we reflected that the members of our Association in Kwang-tung and in the department of Wu-chau, were formerly very numerous, and plucked up heart to make the attempt to get out of our hole. On the 7th of April we rallied our spirits and attempted the sortie, dividing the forces into three bands. About 8 p. m., Wei Ching sallied out with 6,000 men under him, followed by Yang and Fung Yun-shan with 5,000 or 6,000 men about 10 p. m., to cut their way through; these took Hung Siu-tsiuen and his women with them, thirty or more persons, with horses, sedans, and all.

About 2 a. m., having more than a thousand men with us, I and Siu went out, being distant from Hung Siu-tsiuen about a league, and were attacked by the government troops and pursued. Siu would not attend to my orders or signals, and our forces were routed, more than 1000 men losing their lives, and I was taken prisoner. It was our intent to have gone by way of a place called Kuchuh to Chauping-hieu, (in the department of Ping-lo,) and then to Wu-chau-fu, and thus get into Kwang-tung. The firing of the East fort, when we sallied from the city, was my fault, and I also directed putting fire in the city so as to facilitate our sortie.

My original surname is not Hung, but it is only since I contracted a brotherhood-relation with Hung Siu-tsiuen, that I changed it to Hung Tai-tsiuen. I wore embroidered clothes and a yellow cap; the four kings had red-bordered caps like mine; the rest of the high officers wore yellow embroidered aprons when they went into action, and carried yellow flags. In the Yamen, I wore a yellow robe; and I did not of my own will desire to sit on the king's throne.

This confession is true.

Paganism.

THE GOSAIN, OR HINDOO DEVOTE.

In the following description, the person who is acquainted with the history of the Monks and Friars of the Church of Rome, will trace a family likeness between them and the Hindoo Fakeers. It is also worthy of remark, that the Romish as well as Hindoo devotees, have supplied some of the most zealous converts to Christianity; even fanaticism is better than indifference—the man who is in earnest about religion can never be lukewarm. The contempt for the peculiarities of religious faith and observance which is called liberalism, and which is regarded by many as the perfection of religious character, is the fruits of a concealed but deep-rooted infidelity.

The religious devotees so numerous in India, are popularly known by the name of Fakeers. They are divided into many different Orders, more or less distinguishable by their costumes and the modes of penance or austerity which they practise. The principal Orders in Northern India are the Gosains; the Bairagees; Jogees; and Sunyases. But there are many other Orders, the disciples of which abandon secular life, and devote themselves to that of Religious Ascetics. Some of them remain almost always seated at one place, generally under the shade of the wide-spreading peepul tree, which is regarded as sacred by all the Hindoos; but a still greater number travel about the country, and especially frequent holy places, such as Benares, Gaza, Allahabad, Juggernath, and Burdwan.

At some of these places many thousands of these devotees are often to be seen at once, during the great Hindoo Festivals. They subsist by the alms of the people, and these are often

liberally bestowed on them upon such occasions. They include in their number men of all castes of Hindoos, not a few of them being Brahmans.

The sentiment of the different sects vary, but their principal doctrine is, That sin has its seat in the bodily organs, and is to be destroyed by mortifications of the body, and by abstracting the mind from material objects. When the soul entirely escapes from the influence of Matter, it obtains absorption in the Divine Essence, which is, according to the Hindoo System, the highest form of salvation.

SUPERSTITIONS OF THE CHINESE.

The whole religion of the Chinaman, from beginning to end, is purely and intensely selfish; no reverence is felt for the object professedly worshipped—it is solely on account of the good he is expected to bestow, or the evil from which he is able to deliver, that any devotion is paid to him. Of course, in a great proportion of cases, the votary is disappointed in his object in approaching the idol; but this does not usually create disbelief of the system in general: it merely leads to the conviction that the particular idol invoked is not efficacious, and induces the worshipper to betake himself to another deity more powerful or more propitious.

The general idea that a Chinese has of these idols is, that they are the officers and ministers of State, employed by the Supreme Ruler; without whom he could as little transact the multifarious business of this lower world as the Son of heaven (the Emperor) could manage his vast empire without his Mandarins. For the common people always to worship God and God only, would be thought as absurd as for the inhabitants of a distant province to decline all intercourse with the magistrates of the district, and seek constant audience only of the Emperor himself. To these deities he imputes passions and feelings exactly the same as men exhibit. The principal means, by which he propitiates their favor, are just those which he thinks would most likely weigh with his fellow-creatures. He sets before them as offerings, pork, fowls, fish, eggs, wine, to appease their hunger; burns incense before them to gratify their olfactory nerves; and the gilt paper which he burns, he believes becomes good gold and silver, and helps to defray the expense of living in the other world. Before removing the eatables, and despatching them themselves, the worshippers throw up their divining instruments, to ascertain whether the deity has had enough; and if, after many trials, the answer is unfavorable, they conclude he has been dissatisfied with his entertainment; and, to deprecate his anger, promise him, next year, a far superior one, both in quantity and quality.

Achill Missionary Herald.

The King and his Scotch Cook.

BY GRANT THORBURN.

THE witty Earl of Rochester being in company with king Charles II., his queen, the chaplain, and some ministers of state, after they had been discoursing on business, the king suddenly exclaimed: Let our thoughts be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, God and man. The queen hearing this, modestly said she thought there could be no such text in the Scriptures, and that it was but little else than blasphemy. The king replied that he was not prepared to turn to the chapter and verse; but was sure that he met with it in his scripture reading. The chaplain was applied to, and he was of the queen's opinion. Rochester, suspecting the king to be right, slipped out of the room to inquire for a Bible, [a pretty king by the grace of God and defender of the faith, and a pretty chaplain to a king, that could not muster a Bible between them,] among the servants. None of them could read, but David the Scotch cook, and he, they said, always carried a Bible about him. David being called, recollected both the text and where to find it. Rochester told David to be in waiting, and returned to the king. This text was still the subject of conversation, and Rochester proposed to call in David, who, he said, was well acquainted with the Scriptures. David was called, and being asked the question, produced his Bible and read the text. It was from the parable of the trees of the woods going forth to appoint a king over them. Judges 9th chapter and 13th verse. "And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees." The king smiled, the queen asked pardon, the chaplain blushed. Rochester then asked this doctor of divinity if he could interpret the text, now it was produced. The chaplain was mute. The Earl therefore applied to David for the exposition. The cook immediately replied: "How much wine cheereth man—looking Rochester in his eyes, your lordship knoweth, [no doubt David had seen him *for* a dozen times,] and that it cheereth God, I beg leave to say that under the Old Testament dispensation, there were meat offerings and drink offerings; the latter consisted of wine, which was typical

of the blood of the Mediator, which, by a metaphor, was said to cheer God, as he was well pleased in the way of salvation, that he had appointed, whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonized, the sinner was saved, and God in Christ glorified."

The king looked astonished, the queen shed tears; Rochester, after some very severe reflections upon the chaplain, gravely moved that his majesty would be pleased to send the chaplain into the kitchen to turn cook, and that he would make this cook his chaplain. Now, by way of conclusion to this historical fact, I will only remark that this same cook is a true specimen of what the Scottish peasantry are, at this present day, few of them learn more at school than to read the Bible and write their own name, but the beautiful and sublime language in which the narrative is conveyed, the true and concise descriptions of men and matter, &c., make those whose Bible was their school book, and who make it their companion by the way, to be wiser than their teachers. Hence in the heather hills among the shepherds, and in the lowlands among the ploughmen of Scotland, you will find thousands deeply read in almost every science and language. They are the most profound engineers, the most scientific gardeners and botanists, the most learned physicians, surgeons, and anatomists, learned, independent, and conscientious preachers of righteousness, and by them the gospel is preached to the poor.

Now Mr. Printer, I challenge all the Popes, from the days of Miss Pope Joan the First, down to the present incumbent, to produce as many Bibles in any country under the sun, of the same dimensions, as are to be found in Scotland. It is therefore a fair inference, that the Bible alone makes them to differ from the restless Frenchman, the ferocious Spaniard, the German serf, the Russian boor, and other white slaves in Europe. The goddess of liberty, when sent from above, was nourished and cherished in the Bible shops of America.

The present policy of the crowned heads in Europe, popes, priests, and cardinals, is to blot the name of Republic from the earth. No Bible no Republic is their watchword. Hence, when they see a Bible in the hand of a white slave, they tremble on their thrones. The Church of Rome, always the right agent of tyrants, is now in the full tide of successful experiment to drive the Bible from our schools, colleges, and fire-sides; this accomplished, the Republic dies.

N. Y. Observer.

God in History.

(Continued from the "Herald" of Jan. 1st.)

But Grecia was not only successfully to defend her liberties from attacks of Persia; she was in turn to attack and defend that mighty dominion, without which the prophecy respecting the third kingdom would be unfulfilled. Before this, however is done, a decisive action is to be had in the west, for the protection of the germs of that power which was to become the "fourth kingdom on the earth." This brings us to the second decisive battle:

THE BATTLE OF SYRACUSE.

"The Romans knew not, and could not know, how deeply the greatness of their own posterity, and the fate of the whole Western world, were involved in the destruction of the fleet of Athens in the harbor of Syracuse. Had that great expedition proved victorious, the energies of Greece during the next eventful century would have found their field in the West no less than in the East; Greece, and not Rome, might have conquered Carthage; Greek instead of Latin might have been at this day the principal element of the language of Spain, of France, and of Italy; and the laws of Athens, rather than of Rome, might be the foundation of the law of the civilized world."—Arnold.

Few cities have undergone more memorable sieges during ancient and mediæval times than has the city of Syracuse. Athenian, Carthaginian, Roman, Vandal, Byzantine, Saracen, and Norman, have in turns beleaguered her walls; and the resistance which she successfully opposed to some of her early assailants was of the deepest importance, not only to the fortunes of the generations then in being, but to all the subsequent current of human events. To adopt the eloquent expressions of Arnold respecting the check which she gave to the Carthaginian arms, "Syracuse was a breakwater which God's providence raised up to protect the yet immature strength of Rome." And her triumphant repulse of the great Athenian expedition against her was of even more wide-spread and enduring importance. It forms a decisive epoch in the strife for universal empire, in which all the great states of antiquity successfully engaged and failed.

A city built close to the sea, like Syracuse, was impregnable, save by the combined operations of a superior hostile army; and Syracuse,

from her size, her population, and her military and naval resources, not unnaturally thought herself secure from finding in another Greek city a foe capable of sending a sufficient armament to menace her with capture and subjection. But in the spring of 414 B. C., the Athenian navy was mistress of her harbor and the adjacent seas; an Athenian army had defeated her troops, and cooped them within the town; and from bay to bay a blockading wall was being rapidly carried across the strips of level ground and the high ridge outside the city (then termed Epipolæ), which, if completed, would have cut the Syracusans off from all succor from the interior of Sicily, and have left them at the mercy of the Athenian generals. The besiegers' works were, indeed, unfinished; but every day the unfortified interval in their lines grew narrower, and with it diminished all apparent hope of safety for the beleaguered town.

Athens was now staking the flower of her forces, and the accumulated fruits of seventy years of glory, on one bold throw for the dominion of the Western world. As Napoleon from Mount Cœur de Lion pointed to St. Jean d'Acre, and told his staff that the capture of that town would decide his destiny and would change the face of the world, so the Athenian officers, from the heights of Epipolæ, must have looked on Syracuse, and felt that with its fall all the known powers of the earth would fall beneath them. They must have felt, also, that Athens, if repulsed there, must pause forever from her career of conquest, and sink from an imperial republic into a ruined and subservient community.

At Marathon, the first in date of the great battles of the world, we beheld Athens struggling for self-preservation against the invading armies of the East. At Syracuse she appears as the ambitious and oppressive invader of others. In her, as in other republics of old and of modern times, the same energy that had inspired the most heroic efforts in defence of the national independence, soon learned to employ itself in daring and unscrupulous schemes of self-aggrandizement at the expense of neighboring nations. In the interval between the Persian and the Peloponnesian wars she had rapidly grown into a conquering and dominant state, the chief of a thousand tributary cities, and the mistress of the largest and best-manned navy that the Mediterranean had yet beheld. The occupations of her territory by Xerxes and Mardonius, in the second Persian war, had forced her whole population to become mariners; and the glorious results of that struggle confirmed them in their zeal for their country's service at sea. The voluntary suffrage of the Greek cities of the coasts and islands of the Ægean first placed Athens at the head of the confederation formed for the further prosecution of the war against Persia. But this titular ascendancy was soon converted by her into practical and arbitrary dominion. She protected them from piracy and the Persian power, which soon fell into decrepitude and decay, but she exacted in return implicit obedience to herself. She claimed and enforced a prerogative of taxing them at her discretion, and proudly refused to be accountable for her mode of expending their supplies. Remonstrance against her assessments was treated as factious disloyalty, and refusal to pay was promptly punished as revolt. Permitting and encouraging her subject allies to furnish all their contingents in money, instead of part consisting of ships and men, the sovereign republic gained the double object of training her own citizens by constant and well-paid service in her fleets, and of seeing her confederates lose their skill and discipline by inaction, and become more and more passive and powerless under her yoke. Their towns were generally dismantled, while the imperial city herself was fortified with the greatest care and sumptuousness; the accumulated revenues from her tributaries serving to strengthen and adorn to the utmost her havens, her docks, her arsenals, her theatres, and her shrines, and to array her in that plenitude of architectural magnificence, the ruins of which still attest the intellectual grandeur of the age and people which produced a Pericles to plan and a Phidias to execute.

With the capture of Syracuse, Sicily, it was hoped, would be secured. Carthage and Italy were next to be attacked. With large levies of Iberian mercenaries she then meant to overwhelm Peloponnesian enemies. The Persian monarchy lay in hopeless imbecility, inviting Greek invasion; nor did the known world contain the power that seemed capable of checking the growing might of Athens, if Syracuse once could be hers.

The national historian of Rome has left us an episode of his great work, a disquisition on the probable effects that would have followed if Alexander the Great had invaded Italy. Posterity has generally regarded that disquisition as proving Livy's patriotism more strongly than his impartiality or acuteness. Yet, right or wrong, the speculations of the Roman writer were directed to the consideration of a very remote possibility. To whatever Alexander's life might have been prolonged, the East would have fur-

nished full occupation for his martial ambition, as well as for those schemes of commercial grandeur and imperial amalgamation of nations in which the truly great qualities of his mind loved to display themselves. With his death the dismemberment of his empire among his generals was certain, even as the dismemberment of Napoleon's empire among his marshals would certainly have ensued if he had been cut off in the zenith of his power. Rome, also, was far weaker when the Athenians were in Sicily than she was a century afterward in Alexander's time. There can be little doubt but that Rome would have been blotted out from the independent powers of the West, had she been attacked at the end of the fifth century B. C. by an Athenian army, largely aided by the Spanish mercenaries, and flushed with triumphs over Sicily and Africa, instead of the collision between her and Greece having been deferred until the latter had sunk into decrepitude, and the Roman Mars had grown into full vigor.

The armament which the Athenians equipped against Syracuse was in every way worthy of the state which formed such projects of universal empire, and it has been truly termed "the noblest that ever yet had been sent forth by a free and civilized commonwealth." The fleet consisted of one hundred and thirty-four war-galleys, with a multitude of store-ships. A powerful force of the best heavy-armed infantry that Athens and her allies could furnish was sent on board it, together with a smaller number of slingers and bowmen. The quality of the forces was even more remarkable than the number. The zeal of individuals vied with that of the republic in giving every galley the best possible crew, and every troop the most perfect accoutrements. And with private as well as public wealth eagerly lavished on all that could give splendor as well as efficiency to the expedition, the fated fleet began its voyage for the Sicilian shores in the summer of 415.

If left unprotected, the Athenians would have conquered Sicily, and thus have established their supremacy in the West. To protect the germs of the future "fourth kingdom" God used the arms of the Greeks against themselves. The Spartans, jealous of the growing greatness of Athens, sent a fleet to the assistance of Syracuse. Thus strengthened, the besieged and besiegers met. The latter were seemingly on the point of victory. On the following night when

Demosthenes formed his men in columns, each soldier taking with him five days' provisions, and the engineers and workmen of the camp following the troops with their tools, and all portable implements of fortification, so as at once to secure any advantage of ground that the army might gain. Thus equipped and prepared, he led his men along by the foot of the southern flank of Epipolæ, in a direction toward the interior of the island, till he came immediately below the narrow ridge that forms the extremity of the high ground looking westward. He then wheeled his vanguard to the right, sent them rapidly up the paths that wind along the face of the cliff, and succeeded in completely surprising the Syracusan outposts, and in placing his troops fairly on the extreme summit of the all-important Epipolæ. Thence the Athenians marched eagerly down the slope toward the town, routing some Syracusan detachments that were quartered in their way, and vigorously assailing the unprotected side of the outwork. All at first favored them. The outwork was abandoned by its garrison, and the Athenian engineers began to dismantle it. In vain Gylippus brought up fresh troops to check the assault; the Athenians broke and drove them back, and continued to press hotly forward, in the full confidence of victory. But, amid the general consternation of the Syracusans and their confederates, one body of infantry stood firm. This was a brigade of their Boeotian allies, which was posted low down the slope of Epipolæ, outside the city walls. Coolly and steadily the Boeotian infantry formed their line, and, undismayed by the current of flight around them, advanced against the advancing Athenians. This was the crisis of the battle. But the Athenian van was disorganized by its own previous successes; and, yielding to the unexpected charge thus made on it by troops in perfect order, and of the most obstinate courage, it was driven back in confusion upon the other divisions of the army, that still continued to press forward. When once the tide was thus turned, the Syracusans passed rapidly from the extreme of panic to the extreme of vengeful daring, and with all their forces they now fiercely assailed the embarrassed and receding Athenians. In vain did the officers of the latter strive to re-form their line. Amid the din and the shouting of the fight, and the confusion inseparable upon a night engagement, especially one where many thousand combatants were pent and whirled together in a narrow and uneven area, the necessary manoeuvres were impracticable; and though many companies still fought on desperately,

wherever the moonlight showed them the semblance of a foe, they fought without concert or subordination; and not unfrequently, amid the deadly chaos, Athenian troops assailed each other. Keeping their ranks close, the Syracusans and their allies pressed on against the disorganized masses of the besiegers, and at length drove them, with heavy slaughter, over the cliffs, which an hour or two before they had scaled full of hope, and apparently certain of success.

This defeat was decisive of the event of the siege. The Athenians afterward struggled only to protect themselves from the vengeance which the Syracusans sought to wreak in the complete destruction of their invaders. Never, however, was vengeance more complete and terrible. A series of sea-fights followed, in which the Athenian galleys were utterly destroyed or captured. The mariners and soldiers who escaped death in disastrous engagements, and a vain attempt to force a retreat into the interior of the island, became prisoners of war; Nicias and Demosthenes were put to death in cold blood, and their men either perished miserably in the Syracusan dungeons, or were sold into slavery to the very persons whom, in their pride of power, they had crossed the seas to enslave.

All danger from Athens to the independent nations of the West was now forever at an end. She, indeed, continued to struggle against her combined enemies and revolted allies with unparalleled gallantry, and many more years of varying warfare passed away before she surrendered to their arms. But no success in subsequent contests could ever have restored her to the pre-eminence in enterprise, resources, and maritime skill which she had acquired before her fatal reverses in Sicily. Nor among the rival Greek republics, whom her own rashness aided to crush her, was there any capable of reorganizing her empire, or resuming her schemes of conquest. The dominion of Western Europe was left for Rome and Carthage to dispute two centuries later, in conflicts still more terrible, and with even higher displays of military daring and genius than Athens had witnessed either in her rise, her meridian, or her fall.

Thus was secured for Rome that greatness which God had declared she should attain to.

(To be continued.)



The Advent Herald.

BOSTON, JANUARY 15, 1853.

These readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER I.

(Continued from our last.)

"Wash you, make you clean; Put away the evil of your doings from before mine eyes; Cease to do evil; learn to do well; Seek judgment, relieve the oppressed, Judge the fatherless, plead for the widow."—*Isa. 1, 17.*

THE command to wash, and thus become clean, is the completion of the figure—the hypocastastasis—commenced in verse 15: "Your hands are full of blood." The stain of blood being put for the sin of murder, the figure is completed by the command to wash themselves clean from that stain. There may also be here a reference to the legal ceremony of washing, which was commanded in the case of the leper, and which illustrates God's abhorrence of moral uncleanness: (Lev. 14:8, 9) "He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean."

We cannot literally take our evil doings, as we would any material object, and put them away; but by the use of that metaphor can be expressed the abandonment of them. God here specifies what he requires of them to make their offerings acceptable. Their conduct, and the affections of their hearts, must conform to the principles of the Divine government, or all external ceremonies would be worse than vain.

The phrase "Relieve the oppressors," BOCHART renders—"amend that which is corrupted;" and

Bishop LOWTH adopts that translation—admitting that he is not perfectly satisfied with it.

To seek judgment, is to seek justice. The Bible makes it an essential part of Christianity that we should strive for an equal and exact justice between man and man; particularly when there are those in dependent and helpless circumstances. In the Mosaic law God said: (Deut. 24:17) "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge." Ex. 22:21-24—"Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Impiety was manifested by oppressing the widow and fatherless. Job said: (24:3) "They drive away the ass of the fatherless, they take the widow's ox for a pledge." God is therefore represented as the vindicator of their rights: (Psa. 68:5) "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Jer. 49:11—"Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me."

"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; Though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: For the mouth of the Lord hath spoken it."—*Isa. 1:18-20.*

The service of God is a reasonable service. He requires nothing of his creatures contrary to the dictates of sound reason. God here offers to debate the justice of his claims with them; and he proceeds to present the conditions on which he is ready to extend pardon to them. By the use of the simile, four times repeated, he shows how the darkest crimes may be entirely effaced.

Scarlet and red were among the most indelible colors,—the former words signifying "twice dipped, or double died." However indelible the stains of sin might be, God knew how to entirely efface them.

White is a metaphor illustrative of innocence. Sin would of course be illustrated by its opposite. While the sins are said to be thus changed in color, the idea expressed by this metonymy, is that the sinners should be thus made clean. Thus the Psalmist said: (Psa. 51:7) "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

"If ye be willing and obedient." That was all which God required of them. They had only to submit their will to his will, and to walk in accordance with his requirements. The goods of their land had been appropriated by strangers, who had burned their cities. A reformation on the part of the people would secure to them the possession of the increase of their fields for their own sustenance. But a refusal to do this would reduce them to the alternative of farther slaughter by their enemies,—which is the idea conveyed by the metaphor of being devoured by the sword.

"How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves; Every one loveth gifts, and followeth after rewards: They judge not the fatherless, neither doth the cause of the widow come unto them."—*Isa. 21-23.*

In the time of DAVID and in the early part of SOLOMON'S reign, the inhabitants of Jerusalem, who are referred to by the metonymy of "the city," were comparatively faithful to God's service. They had so degenerated that God applied to them the metaphor of "an harlot"—illustrative of their having become, like a wife to her husband, false and treacherous to him. That city, once actuated by principles of justice and righteousness, expressed by the metaphors of fullness and abiding, had become the abode of murderers, whose hands were stained with blood.

The 22d verse Mr. LORD instances as a hypocastastasis. The terms silver and wine are substituted for their virtues; and those of dross and water, for the moral deterioration which they had undergone. The same deterioration is literally expressed when they are called rebellious, and companions of thieves.

As they could not literally follow after rewards, nor the cause of the fatherless literally come before them, those expressions come under the denomination of the metaphor. The course of justice had been frustrated by bribing the magistrates. They loved the gifts, better than they loved to administer justice. All such conniving at wrong made the judges, as well as the parties, robbers of those who were thus defrauded.

"Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies."—*Isa. 24.*

By the use of the metaphor, they are represented

as a burden to the LORD, because of which the LORD would ease himself of them. God is not represented as taking pleasure in the punishment of the wicked, except when they have filled the measure of their sins and proved utterly incorrigible. Deut. 28:63—"As the LORD rejoiced over you to do you good; so the LORD will rejoice over you to destroy you." Ezek. 5:13—"Then shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted."

The determination expressed, seems to be as if suddenly arrived at. As though, there being no prospect that the nation would repent, God himself would meet the emergency by separating the bad from the good. Dr. BARNES gives as the Chaldee rendering of this text, "I will console the city of Jerusalem; but woe to the impious when I shall be revealed to take vengeance on the enemies of my people," &c. "But," he says, "this is manifestly a false interpretation; and shows how reluctant the Jews were to admit the threatenings against themselves."

"And I will turn my hand upon thee, And purely purge away thy dross, and take away all thy tin."—*Isa. 25.*

Each line of this verse contains a metaphor—the turning of the hand not being an act literally appropriate to God; nor the purging away dross, nor the taking away of tin, being results consonant to the nature of those addressed.

To turn the hand, conveys the idea of taking hold of any work for its accomplishment,—whatever the nature of it may be. The work to which God here determines to set himself, is the separation of the alloy and base metal from the good. Thus we read of CHRIST: (Mal. 3:2, 3) "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of LEVI and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

The time when this purgation is to be effected is not specified. It may be near, or remote, without affecting its connection; but the language obliges us to understand, that, when it is effected, the bad are to be separated from the good, and destroyed, as incorrigible,—as God said by EZEKIEL, (20:38) "And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD." This view is confirmed by the 28th verse; and it is evidently the purification referred to at the coming of the LORD. Mal. 3:17, 18—"And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 4:1-3—"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall neither leave them root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." In that day (Matt. 3:12) CHRIST "will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. 13:40-43—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

God must have foreseen that all their attempts, as a people, to conform to his requirements would result only in a temporary service. Only five years subsequent to this wonderful celebration of the passover, in the sixth year of HEZEKIAH, (2 Kings 18:10) was Samaria taken by the king of Assyria. Both Israel and Judah had become very wicked: (2 Kings 17:12-20—"For they served idols, whereof the LORD had said unto them, Ye shall not do this thing. Yet the LORD testified against Israel, and against Judah, by all the prophets and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the laws which I command your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant

that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not be like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight."

In view of these future rebellions, and backslidings, nothing could be more proper than this reference to the day of final retribution, when all the defilements of sin will be forever effaced from the Daughter of Zion.

(To be continued.)

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by DAVID N. LORD. No. XIX. January, 1853. New York: Published by FRANKLIN KNIGHT, 140 Nassau-street."

THE January number of this Journal has been received, and contains valuable articles. The one with which we are the most pleased, is a review of Dr. HITCHCOCK'S late work entitled, "*The Religion of Geology and its Connected Sciences.*" Mr. LORD is doing a very valuable work by his demolition of the several geological theories which conflict with the Scriptures. He shows their insufficiency, by showing that they cannot be reconciled with geological facts, nor with philosophical and chemical laws. He takes up Dr. HITCHCOCK'S book, and shows its fallacies in the following particulars:

"His theory erroneous—His judgment respecting those who have opposed it mistaken—His error in regarding his theory as founded on scientific principles—His theory rests not on the facts of the science, but on assumptions that are groundless and in contradiction to the laws of matter—The arguments mistaken by which he attempts to prove the great age of the world—His error in treating his theory as a principle of interpretation—Instead of reconciling the history of Genesis with his theory, he would alter it so as to make it contradict other parts of the Pentateuch—He is mistaken in representing his theory as an auxiliary of natural and revealed religion—Instead of confuting Hume, he yields to the pantheist and atheist the points for which they contend."

Dr. HITCHCOCK pretends to be guided in his deduction by "the strictest rules of the Baconian philosophy." After quoting specimens of his reasoning, Mr. LORD thus disposes of that pretension:

"He first adopts an hypothesis that the world originally existed in a state of which he has no proof, and that is inconsistent with the laws of matter. He next builds a theory of the formation of the strata out of the materials of that hypothetical world, which is also altogether incompatible with the constitution of nature, and denominates the period which he deems the process would have occupied a fact. That supposititious fact he proceeds to erect into a settled principle of the science; and forthwith converts that principle into a law of interpretation. And finally, having wrought that metamorphosis, he employs that law—not to determine the meaning of the language of the first verse of Genesis, which is the proper office of a law of interpretation—but to justify the interpolation of an immeasurable period betwixt the event announced in that verse and that which is recorded in the verse that follows! and all this in the lofty and authoritative names of Science and Religion! Was such a tissue of monstrosities ever before presented to the faith of men! Did misconception and mistake ever before reign on such a scale? If the conclusion at which he has arrived, by a process of false logic, from a false and unphilosophical hypothesis, were admitted to be a fact, how could that fact become a scientific principle, by which its own existence is to be explained? And if that extraordinary transformation could be accomplished, how could that scientific principle then be converted into a rule of interpretation, the office of which should be, not to determine the meaning of the language of the first chapter of Genesis, but to prove that a period of immeasurable length intervened between the creative act that is recorded in the first verse, and that which is narrated in the second? What an extraordinary confusion of ideas in a scientific investigation, conducted according to "the strictest rules of the Baconian philosophy!"

After referring to various positions of Dr. H., Mr. LORD closes as follows:

"It is apparent, then, from these considerations that Dr. Hitchcock's speculative geology has no title whatever to the character he arrogates for it, of a demonstrative science: nor his theory of the great age of the world any claim to be regarded as an established fact. So far from it, they are wild fantastic fancies that not only have no foundation whatever in the strata, but are in total antagonism alike to the facts of geology and to the laws of matter. Nor are they entitled in any manner to the praise he so zealously lavishes on them, of harmony with the Scriptures, and an effective corrobor-

ration of the doctrines of natural religion. Instead, no doctrines in the whole circle of false speculation afford a more direct and fatal contradiction to the teachings of revelation, or are more natural and powerful auxiliaries of scepticism and infidelity.

"To those who concur in this judgment, it cannot be necessary to dwell on the duty of openly rejecting these errors, and endeavoring to arrest the mischievous influences they are exerting. What louder call was ever addressed to good men to exert themselves to intercept the spread of a great evil? It is demanded by the interests of learning. The wildest dreams of the alchemists of the dark ages, are not more unworthy of the learned of the present time, than the belief and support of this system, which sets at such open defiance the plainest facts and laws of every branch of physical knowledge with which it has any connexion; and substitutes the fictions of false conjecture and hypothesis in their place. The credit of their profession requires that the cultivators and teachers of geology should discard it, and enter on a re-investigation, and re-construction of the science. It is demanded also by the interests of religion. The credit of its ministers requires that they should vindicate the word of God from the imputation which the theory casts on it, and protect their people from the fatal prepossessions and errors into which it is adapted to betray them. May God give them fidelity and wisdom to fulfil this great duty."

The following are the remaining articles in this number:

Art. II.—"The Neglect of the Sacred Scriptures." By R. W. Dickinson, D. D.

Art. III.—"Dr. Wordsworth's Lectures on the Apocalypse." By J. W. Dickinson, D. D.

Art. IV.—"A Designation and Exposition of the Figures of Isaiah, Chapter XXIII."

Art. V.—"The Fulness of the Times." By J. Forsyth, Jr., D. D.

Art. VI.—"Mr. Williamson's Letters to a Millenarian."

Art. VII.—"The Re-establishment of the Napoleon Dynasty."

Art. VIII.—"Literary and Critical Notices."

On Article V., we shall take occasion to offer some remarks in another number of the *Herald*. We have only space in this number to notice Article III.

Dr. WORDSWORTH, the author of the Lectures on the Apocalypse, it seems, is a Doctor of Divinity, Canon of Westminster, formerly Fellow of Trinity College, Cambridge, Eng., and Public Orator of the University. His work claims to be Critical, Expository, and Practical; but is directed against the Pre-millennial Advent. As it has been republished in Philadelphia, Mr. LORD has done a good work in unveiling some of its sophisms. Mr. L. says:

"He makes it the object of his two first lectures to show that no revelation is made in the Apocalypse of a reign of Christ and the saints on the earth during the period denoted by a thousand years. To sustain this position, he alleges, in the first place, that the doctrine of a millennium was introduced into the church from the synagogue, or was founded on Judaic interpretations of the ancient prophecies and traditions; not on the teachings of the New Testament. No mistake, however—as we had occasion to show in a previous number—could be greater. Justyn Martyr, Irenaeus, Tertullian, and Lactantius, expressly found their doctrines of the millennium on the twentieth chapter of the Apocalypse, and the prophecies of Isaiah, chap. 65th, Zec. 14th, and other passages of the Old Testament, that are alleged by Millenarians as foreshowing the reign of Christ and the saints on the earth. Not a hint is uttered by them that they were led to their belief in that reign by Jewish interpretations or traditions; or that they drew their notions of it in any manner from the opinions that were entertained by the Jews of the reign of the Messiah."—pp. 425-6.

"He next alleges as a proof that there is no authority in the Apocalypse for the doctrine of the millennium, that the imputation to it of such a revelation was the reason that the prophecy fell into disrepute in the third and fourth centuries, and was rejected by some from the catalogue of inspired writings. But that—if it were so—instead of confirming, would confute what he attempts to prove from it. For why should they have pronounced the Apocalypse a fabrication, because it was appealed to by the Chiliasts as authority for their doctrine of the millennium, unless it were on the ground that it actually presents a revelation of the reign of Christ and the saints on the earth for a thousand years, so clearly, that they had no method of escaping it, but to deny that the book was authentic and inspired. If they were able to show that, properly interpreted, it contains no revelation of a reign of Christ and the saints, the mere imputation of such a prediction would be no reason for branding it as a fabrication, and excluding it from the canon of authentic Scriptures."—p. 426.

"He offers it as a third proof that a millennium is not foreshown in the Apocalypse, that Origen, Dionysius, Jerome, and Augustine assign to the vision of the living and reigning martyrs (Rev. 20:1-6) a merely spiritual or allegorical meaning. But in this he takes for granted the point in debate, that their construction of the passage is correct. Origen, Jerome, and Augustin do not deny that the prediction of the restoration of the Israelites, the rebuilding of Jerusalem, the first resurrection, and the reign of the Messiah, teach, if taken in their literal sense, what the Chiliasts ascribe to them. They admit it: but they maintain that that is not their true sense."—p. 427.

Dr. WORDSWORTH's most striking avowal is that "The doctrine of the millennium is repugnant

to Holy Scripture; and that if it could be proved from the Apocalypse, the Apocalypse would not be Scripture." And therefore he calls on those who suppose they find the millennium in the Apocalypse to be on their guard, lest they "lose the Apocalypse"! On this Mr. LORD remarks:

"What an exemplification of the extremity to which anti-millenarianism is driven to sustain itself! No matter how clearly that reign is foreshown in a vision which John has recorded, it must be erased from the Apocalypse, or else that revelation itself must be discarded! Instead of this astounding infatuation, counsels directly the reverse of those which he utters should have been urged by him on his hearers. Beware, he should have said, how you allow prepossessions to sway you in determining what can or cannot have been revealed by God. Take care that you are not beguiled into the fancy that the doctrine of a millennium is a mere Jewish fable, and cannot be contained in the Apocalypse;—or that, if found there, it will prove that the work is not a genuine prophecy; for as there is a vision in it, in which it is clearly foreshown that Christ and his risen saints are to reign a thousand years on the earth, that groundless prepossession will naturally lead you to reject the Apocalypse and brand it as a fabrication; and therefore debar you from the blessing which is promised to those who read and hear its records, and keep the things that are written in it."—pp. 434-5.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

In Gaul, where the legions, recruited from abroad, seemed mere tools, and the people were disarmed and powerless, the laws of DIOCLESIAN were at least partially carried into effect. In Britain, however, the legions, brigaded with mountain auxiliaries, had largely intermarried with them, and were probably in part also filled up by Christians, who were glad to find, under the shadow of the eagles, a refuge from the rack. Hence, when DIOCLESIAN's edicts were promulgated by CONSTANTIUS, the officers of the army generally threw up their commissions. To accept their resignation, would have been to grant the independence of Britain. CONSTANTIUS not only re-appointed them, but having thus secured their fealty, gradually expelled all who had shown any disposition to obey the Pontiff rather than himself. What could be more natural than that his wife's kinsmen should accept commissions in their sovereign's guards, as these commissions were thus rendered vacant?

The time at length arrived to strike. DIOCLESIAN had resigned the Empire. The army in Gaul, we may suspect, as well as in Britain, had been filled up with CONSTANTIUS' own clansmen and followers. Having intermarried with, he could not afford to despise them. Thus, for the first time in Roman history, the crown, instead of being despoiled by mercenary legions, was to be fought for by a national army under its native king, and the strife was between the British people and the Roman Pontiff.

The death of CONSTANTIUS brought matters to a crisis. His son CONSTANTINE, a Briton by birth and a half Briton by blood, was a proud chief and a daring one. The priesthood had sought to slay him. The Pontiff was his enemy. He felt that every moment's delay endangered his pontificate. He called on CONSTANTINE to put DIOCLESIAN's edicts in force. The movement was no more a religious one than the Waterloo campaign, nevertheless the Roman Pontiff found it advisable to rely, in part at least, on religious ceremonies and moral force. The rites of Cybele were performed, and amidst slaughtered infants, and embowelled virgins, and youths hewn across by the imperial hands, the unholy forms of the Alysse were believed to appear before the trembling tyrant, and assure him of their aid.

When Satan thus clearly manifested his power on the side of evil, CONSTANTINE had but one course. All men allowed CHRIST's power, although few admired his holiness. The Christians already despised heathen magic. Might not their general, by declaring that the aid of CHRIST was promised to his cause, animate the Basilidians, who did not deny his majesty, and believed his power to work miracles, although they did not allow him to be one with the Supreme? Why not hoist as the standard of victory that badge dear to the Christian as emblem of his salvation, but known to the Gnostic Isiaes as the mystic Tau, the key of knowledge, the emblem of initiation?

The battle of the Milvian Bridge followed.

Here let us pause: we may gain more by considering what GIBSON does not mention, than by studying the facts he does adduce. What was then the real creed of the Roman people?

Most of them seem to have been believers in the unity of all creeds when fully understood, members of the mysteries, expectants of a future spiritual existence, totally ignorant of sin as a spiritual disease, and to have regarded things as evil only so

far as they proved injurious to man, not as they are offensive to the holiness of God.

In other words, the great delusion of the Semitic race, whether Boodist, Vishnovee, Brahmin, as distinguished from the Hamitic Seeva worship, Sooffee Moslem, or orthodox Turk, consists in regarding the body as the sole source of evil, overlooking the necessity of spiritual renewal, yielding to the belief that happiness consists in passive contemplation, not in the gift of the Most High. Man's soul is placed on the throne of the Supreme. The delusion of the race of JAPHETH has been, on the other hand, that of seeking salvation by active energy and the might of their own right hands, by stern endurance and by destruction of the enemies of their Deity, by self-development rather than by self-negation. Both are equally open to temptation, but the temptations most dangerous to each take an exactly opposite form. The one tends invariably, when unrestrained by grace, to Virgin worship, as that of embodied purity and endurance; the other to reverence to some hero-king—to make an ODIN, a CHARLEMAGNE, a NAPOLEON, its god.

Now let us calmly examine the exact position of CONSTANTINE at this juncture. We may best understand it by comparison. Let us for a moment suppose that a British NAPOLEON, with a small army composed of English and Irish Episcopalians, Scotch Presbyterians, Welsh Methodists, and Irish Roman Catholics, had conquered the whole Roman Empire, and that, in order to heal all dissensions and unite all parties, he allowed the College of Cardinals to elect and consecrate him as Pope, with a view of combining and governing all creeds under one head. This would be precisely the position of CONSTANTINE. His first step would probably be to license the celebration of Episcopalian and Presbyterian worship everywhere on the Continent, as lawful forms of dissent; to encourage the Italian people rather to join the new worship, and thus to quit their own nationality. He might then go further, and treat both Presbyterian and Episcopalian ministers as validly ordained, and might conclude with each a sort of concordat, similar to that contracted with IGNATIUS LOYOLA. If in any place Protestant worship had been suppressed, and Protestant estates confiscated, he would of course restore them. In the Church of Rome, he would himself promote the most tolerant and liberal-minded of the priesthood. He would, in fact, endeavor to reconcile, or rather to keep all parties in harmony as much as possible. He would be in the position of King LEOPOLD, the nominally Protestant head of the Roman Catholic Church in Belgium. And it is possible that motives of worldly expediency might lead men in general to approve this system and to support the rule of the new Pontiff, and that even good and pious men, finding themselves a mere handful in the mass, might submit without publicly attacking what in heart they disapproved.

Now this position, of course, could only be held by a man naturally great, but not savingly converted. He might have much respect for truth, great anxiety for its diffusion, but, it is evident, not enough love for the SAVIOUR to risk empire on his behalf. He would act on the principle of worldly expediency, to do the utmost possible good to others at the least possible danger to himself.

Now his first task to restore the whole of the property and funds of which the Church had been deprived, of itself led to fresh troubles. Let us suppose that the entire wealth, not only of the English Church, but of all other Christian denominations, including the private fortunes of their members, having been confiscated for many years, an order was suddenly issued restoring it simply to all Christians. Can we doubt that a vast number of "Christians" would at once start up, and that millions who cared little about the cross would come forward to divide the coin? But there could exist no touchstone. For ten years there had been no regular pastors, no fixed congregations. Any man who pronounced the creed, and stated himself to have been baptized, was, of course, a member of the Church. But their pastors had perished. New ones had to be chosen. The Pontiff named the Heathen priesthood; he left the licensed churches to choose their own pastors, just as the Pope now lets the Jesuits and Franciscans and Maronites elect their own chiefs. But were those pastors chosen by Christians? Neither popular elections nor state patronage can secure the appointment of holy pastors, unless the Spirit of God be vouchsafed.

No one can, we think, doubt that under such circumstances the Basilidians would call themselves Christians, or that their secret organization would enable them to exercise great weight in the selection of "priests" and episcopoi. We use the word "priests" purposely, for the Basilidian heresy of a sacrificial priesthood had sunk deep into the Church. We believe further that nothing would

be more easy, under such circumstances, than for the same men carefully drilled, to attend a dozen congregations successively. At this epoch, acclamation, or show of hands, elected the priesthood, boys and even women shouted, and, of course, at each election the voices of these men could be brought to bear. Hence it appears almost uncontested that vacancies in the Christian Church would, in nine cases out of ten, be filled up by Basilidian worshippers, whilst, on the other hand, these Basilidian worshippers would be compelled to mask their real creed, to cover it with a show of Christianity, and to lead the Emperor and the people to believe that they were Christians at heart as well as in name. True Christians, under such circumstances, who had for ten years been left without spiritual communion and without the Bible, would hesitate to come forward as pastors, lest they might ignorantly mislead.

However this may be, Gnosticism, from this moment, nearly disappeared. What, then, became of the Gnostics? They had till now, by all accounts, outnumbered the orthodox five-fold. They surely did not all die off. We can hardly believe that they, at the tap of the drum, became converted into genuine Christians. They did not merge into the mysteries of Isis worship, for these were no longer recognized as lawful by the state. What, then, became of them? They must have united with the Church, just as, continuing our comparison, the Roman Catholics of Ireland would merge into the Established Church, if a king of England were elected Pope, and the Established Church, without any legal change, without any corporate act of her own, would thus find herself insensibly swamped by foul and abominable idolatry, which she would have no power to expel or reject.

(To be continued.)

LETTER FROM NEW YORK.

DEAR BRO. BLISS;—Bro. HIMES has just left us, after spending the Sabbath and a part of the week with us. We had a large attendance on Sunday, and the audience listened with attention to two excellent practical discourses.

It seems to be a law of our nature, that a variety of spiritual food, as well as a variety of food for the body, is necessary to the healthful condition of our souls. And it would not be strange if we should fall into an error, similar to that into which other professed churches have fallen, and in our high appreciation of some truths, in giving them due prominence, should neglect others. It is important that we have the word of God "rightly divided," and that the whole Christian manhood be developed by it.

A symmetrical Christian is a rare production. We find many Christians, who in some respects are models, to be very deficient in other things. This is owing, in part, to the fact, that man is greatly perverted in some respects by nature, and the proper remedy is not apprehended by the mind,—the word of God adapted to his wants is not unfolded to him. We need all the great truths of the Bible in order to our completeness of Christian character. Professed Christians neglect very generally those truths which we feel and preach to be of superlative importance. But this is no reason why we should, in our turn, neglect other portions of divine truth.

The Advent doctrine is a mighty motive to correct practice, but it does not follow from that fact, that Christians do not need to be shown from the Bible what correct practice, or holiness, is. The Bible declares our duties,—tells us what we should do, and what we should not do; what temper of mind to cherish, and what to avoid; what are "the fruits of the Spirit," and what are "the works of the flesh." Now, these things should be preached earnestly and fully; and it should not be taken for granted that these things will follow on belief in the theory of the Second Advent, for if they would, there would have been no necessity for their being placed on record in the Bible. The fact of their being placed there shows that the Church needed them, in connection with the great motives which are drawn from the sublime and glorious plan of God in respect to the "restitution of all things." The doctrine of CHRIST's coming is a practical doctrine, not because it indicates in itself what ought to be practical, but because it is the mightiest conceivable motive to influence us to do what the Scriptures teach us to be our duty. This doctrine is the motive power,—the effect of it will depend upon the machinery to which it is attached.

Yours in CHRIST, L. D. MANSFIELD.

P.S. I would say to my friends, that my health is much improved. L. D. M.

January 6th, 1853.

BROTHER HIMES returned from Philadelphia on Tuesday last, in health, and left for Exeter and Kensington, N. H., on Thursday.

CORRESPONDENCE.



CHRISTIAN UNITY.

BY G. R. FASSETT.

"Behold, how good, and how pleasant it is for brethren to dwell together in unity!"—Psa. 133:1.

(Concluded from our last.)

5. *The early disciples.*—After the ascension of our Lord, the first that we hear of his disciples is that they were all *with one accord* in one place, and "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Next we hear, on the spread and success of the gospel, that "all that believed were *together*, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with *one accord* in the temple, and breaking bread from house to house, did eat their meat with singleness of heart, praising God and having favor with all the people."

We might refer to many other instances in the history of the New Testament Church as illustrating the blessedness of unity. Those familiar with church history, will call to remembrance many examples when even life has been sacrificed in behalf of brethren, and thus has the Saviour's command been heeded, "This is my commandment, that ye love one another as I have loved you." "Greater love hath no man than this, that a man lay down his life for his friends." And the apostle in its application says, "Hereby perceive ye the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." What love is this! "My little children, let us not love in word, neither in tongue, but in deed and in truth."

III. Let us consider the language employed by the prophet, expressing the true blessedness of unity.

"Behold, how good."—We ascribe goodness to "those physical qualities which constitute value, excellence, or perfection," and those "moral qualities which constitute Christian excellence, moral virtue; religion."—(Webster.) "Behold, how good." How excellent, how much of *value*, and what *perfection* and *virtue*, does *unity* exhibit.

"Behold, how pleasant."—i. e., "agreeable; grateful to the mind or to the senses; as, a *pleasant* ride; a *pleasant* voyage; a *pleasant* view. Light is *pleasant* to the eye; an orange is *pleasant* to the taste; harmony is *pleasant* to the ear; a rose is *pleasant* to the smell."—(Webster.) "How good and how *pleasant* it is for brethren to dwell together in unity."

IV. To what is it likened?

1. "It is like the *precious ointment*."—How fragrant and grateful is the odor of precious and costly ointment! How sweet to the smell! Mary Magdalene "took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Another evangelist says, "she had an alabaster-box of very *precious* ointment and poured it on his head as he sat at meat." Thus she anointed his *head* and his *feet*, and wiped his feet with her hair. But when his disciples saw it, they had indignation, saying, to what purpose is this waste? for this ointment might have been sold for much" (three hundred pence)—(John) "and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wherever this gospel shall be preached in the whole world, there shall this also that this woman hath done, be told for a memorial of her." Such is "unity and brotherly love." Like this precious ointment that Mary poured upon the head and feet of her Lord. "The house was filled with the odor of the ointment." And says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one for another." Love and unity make the church a "sweet savor" to all around.

"Upon the head." Ointment is put upon the head, also, to beautify the hair; it serves the double purpose of emitting a sweet fragrance and of beautifying and adorning the person. So is "brotherly love." It is a precious ointment which perfumes and beautifies the entire body of Christ; which makes her attractive; and the world say, "See how these brethren love one another."

"It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirt of his garment."

It is like that holy *anointing oil* which the Lord told Moses to make, and of which he gave him the ingredients, telling him to "compound it after the art of the apothecary," that none other should be made like it, "after the composition of it," but that it should be "holy;" that "whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, or man's flesh," should "even be cut from his people."

This was to "anoint the tabernacle of the congregation, and the ark of the testimony, and the table and all his vessels, and the candlesticks and his vessels, and the altar of incense, and the altar of burnt offering, with all his vessels, and the laver and his foot, and that then "whosoever toucheth them" should "be holy." With this he was to "anoint Aaron and his sons, and consecrate them, that they might minister unto the Lord in the priest's office." Aaron and his sons were first washed in water, and then Aaron had put upon him "the coat, and the robe of the ephod, and the ephod, and the breast-plate," and was girded with "the curious girdle of the ephod," and then on his head was placed the "mitre," and the "holy crown upon the mitre," and then the "anointing oil" was poured upon his head, and it ran down upon the beard, and went down to the skirts of the garments." Such is "brotherly love" and "unity." It is a holy, consecrating, and anointing oil, and fits and prepares the church for usefulness. And a church without it can effect no good. She is unholy to the Lord, and cannot be used by him till this anointing oil is poured upon her.

"As the dew of Hermon."—How delicious and fragrant are the beautiful fields in the morning, when the dew is upon them and evaporating before the rising sun! The fragrance fills the entire air. How delightful and invigorating to inhale the rich and pure mountain air! To leave the crowded metropolis,—the pent up and stifled atmosphere of the city, and seek a retreat for a season beside the fertile fields, mountains, and valleys of the country! "Hermon" was a beautiful mountain on the other side of Jordan, and rising from the plains of that river. It was located in that region where was the half tribe of Manasseh, at the northern extremity of the territory portioned out to them. It was a mountain rich with spices, and its remarkable fertility shed a sweetness and fragrance, together with that of Lebanon, lying to the west of it, over the entire land, as the northern winds swept over them toward the south where the tribes of Israel lay.

"And as the dew that descended upon the mountains of Zion."—Those still more rich and fertile mountains of the land of promise, then were covered not only with beautiful forest trees, "the fir, the pine, and the box," and spices of various description, but with grass and flowers. There was the "excellency of Carmel," the beauty of Tabor, and Gerazim, &c. There too grew the rose of "Sharon," and all are likened to the new earth. "It shall blossom abundantly, and rejoice with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Think of the descent of dew upon these mountains in the days of Israel, when the blessing of the Lord was upon that land "from one end of the year even unto the other." Such is brotherly love.

"For," adds the prophet, "there the Lord commanded the blessing." The giving of the dew and rain in their season was a token to Israel of God's blessing, the withholding, of his displeasure. And the reason why those mountains were so fertile and luxurious, was because the Lord commanded his blessing upon them. So where unity prevails, there the Lord will command his blessing to descend, as on those mountains of Zion. The refreshing dews of his divine grace will distil upon them, and they shall flourish under his blessing.

"Even life for evermore."—This is the richest blessing of all. It is there, upon the mountains of Zion that he "commandeth the blessing, even life forever," to descend. There Jesus came. There he descended as the *Babe* of Bethlehem, the "Man of Sorrows," the crucified. There he came "to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness." There he descended to make an atonement for the sins of the world, to bring life and immortality, and there will he appear the second time, and his people shall enjoy with him in that land, and a restored world, everlasting life, "even life for evermore." So, also, upon that church and those brethren where it can be said, "Behold, how good, and how pleasant it is to see brethren dwell together in unity." Then the Lord will command his blessing, "even life for evermore."

IMPROVEMENT.

First. We should endeavor to cultivate and pos-

sess this unity. "Let brotherly love continue," says the apostle, and where it does exist, the churches should guard against the destruction of the precious and heaven-born plant. And when it does not, they should endeavor to restore the principle, that they may be prepared for the descent of the blessing of God's grace and Spirit upon them. How much good we may do. How much may we still accomplish, before the fearful day of the Lord, by this course. By this, we shall recommend ourselves as Christians and our faith as the people of God. "By this shall all men know that ye are my disciples, if ye have love one to another." Without this unity, the Lord will not bless us. "In unity," especially in this instance, "there is strength." "United we stand; divided we fall." "A house divided against itself cannot stand."

Second. Those who endeavor to cultivate and promote unity in the body of Christ may expect the blessing of God upon them in time, and in eternity: his grace here, and "life for evermore" hereafter! It will as certainly descend upon such, as the dews descended upon the mountains of Zion in the days of Israel. "Blessed are the peacemakers: for they shall be called the children of God."

Those, however, who do not do this, but cause strife, discord and division, may expect God's curse! It will follow them as certainly as it did Cain, Ishmael, Saul, Judas, and a host of others in every age. Such destroy the peace and harmony of the church, hinder the work of God, and ruin their own souls. Says our Lord, "It must needs be that offences come, but woe to that man by whom they come." There are "six things" which the Lord hates, and the "seventh" is no less an abomination unto him:—"He that soweth discord among brethren."—Psa. 6:16-19.

HUMILITY.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:4-9.

The humility of Jesus Christ is a subject at which angels may wonder, and the inhabitants of the earth be paralyzed with astonishment. Far above men and angels, was the height from which he stooped. Being in the form of God he thought it not robbery to be equal with God. He was rich with the glory he had with the Father before the world was. He the Alpha and the Omega, the beginning and the end, the first and the last. Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are on the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created for him and by him: and he is before all things, and by him all things consist. Thy throne O God, is forever and ever. Though Christ was thus excellent, high, and glorious, he humbled himself—took the form of a servant and became obedient unto death. His humility appears in his birth and parentage. He was born of a woman—a poor woman—in a poor country village. Christ the Lord, at whose birth the angels chanted their hosannas on Judea's plains, was born in an abject place—a stable, their being no place for them in the inn. Christ's parents were not able to bring a lamb for a burnt-offering; but offered sacrifice according to the provisions of the law in such cases. "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons." These they brought when they presented him to the Lord. (See Lev. 12:8; Luke 2:24.)

The circumstances in which Christ was placed evinced his humility. He lived in comparative obscurity for many years; and probably worked at the trade of a carpenter. After he commenced his mission we hear from his own lips—The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Also he was oppressed with poverty, while he went about preaching the gospel. Christ's humility is seen in his becoming of no reputation, while hated without a cause, and loaded with the most abusive railing—in his being falsely accused, mocked and set at naught. See this heavenly spirit shine forth while he is scourged,—crowned with thorns,—offered gall and vinegar to drink. In his death crucified between two thieves, and having no burying place of his own—his body is deposited in the tomb of another. O wonder of wonders that the Lord of glory should condescend thus for our salvation! No angel or man ever equalled him in his humility, though he was the highest in dignity and honor. Christ would have been under the greatest temptations to pride if it had been possible for anything

to have tempted him. The temptations of the angels that fell was the dignity of their nature and the honorableness of their circumstances: but Christ was infinitely more honorable than they. The human nature of Christ was so honored as to be in the same person with the eternal Son of God, who was equal with God; and yet that human nature was not at all lifted up with pride. Nor was the man Christ Jesus at all lifted up with pride, by all those wonderful works he wrought, of healing the sick, curing the blind, lame, and maimed, and raising the dead. And though he knew that God had appointed him to be the King over heaven and earth, angels and men, as he says, Matt. 11:27—"All things are delivered unto me of my Father;" though he knew he was such an infinitely honorable person, and "thought it not robbery to be equal with God;" and though he knew he was the heir of the Father's kingdom: yet, such was his humility, that he did not disdain to be abased and depressed into lower and viler circumstances and sufferings than ever any other elect creature was; so that he became least of all, and lowest of all. The proper trial and evidence of humility is, stooping or complying, when called to it, with those acts or circumstances which are very low, and contain great abasement. But none ever stooped so low as Christ, if we consider the infinite height from which, or the great depth to which he stooped. Such was his humility, that though he knew himself to be infinitely worthy of being honored ten thousand times as much as the highest prince on earth, or angel in heaven, yet he did not think it too much when called to it, to be bound as a malefactor, to become the laughing stock of the vilest of men, to be crowned with thorns, to have a mock robe put upon him, and to be crucified like a slave and malefactor, as one of the meanest and worst of vagabonds and miscreants, and an accursed enemy of God and men, who was not fit to live. And this not for himself, but for some of the meanest and vilest of creatures, even some of those accursed wretches that crucified him. Was not this a wonderful manifestation of humility, when he cheerfully and most freely submitted to this abasement?—Edwards.

Christ in his humility has left us an example that we should follow his steps. Let this mind be in you which was also in Christ Jesus. Pride ill becomes such sinful creatures as we; besides we are dependent upon God for all we are, and possess. All the temporal blessings and enjoyment of time, as well as the present favor of God, and the hope of his eternal glory, are from him. Again man is mortal, corruptible, and dying. How inconsistent, therefore, that we should be lifted up with pride and vanity. God abhors the proud, and knoweth them afar off, but is nigh unto the lowly. To the Lord even a proud look is said to be an abomination. The period is approaching when the proud shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts. But the humble shall be exalted to the throne and kingdom of Jesus Christ.

"Humility is the effect of divine grace operating on the soul, and always characterizes the true Christian. It does not oblige a man to wrong the truth, or himself by entertaining a meaner or worse opinion of himself than he deserves—nor does it oblige a man right or wrong to give everybody else the preference to himself. A wise man cannot believe himself inferior to the ignorant multitude: nor the virtuous man that he is not so good as those whose lives are vicious. Nor does it oblige a man to treat himself with contempt in his words or actions: it looks more like affectation than humility, when a man says such things in his own disparage as others know or he himself believes, to be false: and it is plain also, that this is often done merely as a bait to catch the praises of others. Humility consists, in not attributing to ourselves any excellence or good which we have not—in not overrating anything which we do—in not taking an immoderate delight in ourselves—in not assuming more of the praise of a quality or action than belongs to us—in an inward sense of our many imperfections and sins—in ascribing all we have and are to the grace of God. *True humility will express itself*—1. By the modesty of our appearance. The humble man will consider his age, abilities, character, function, &c., an act accordingly. 2. By the modesty of our pursuits. We shall not aim at anything above our strength, but prefer a good to a great name. 3. It will express itself by the modesty of our conversation and behavior: we shall not be loquacious, obstinate, forward, envious, discontented, or ambitious."—Buck.

To the humble God hath made many promises of grace and glory. One of the most sublime passages found in the Scriptures is of this character. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Says Job: "He will save the humble person." Daniel says: "He forgetteth not the cry of the humble." He that humbleth himself shall be exalted. Before honor is humility. Better is it

to be of an humble spirit with the lowly, than to divide the spoil with the proud. Blessed are the poor in spirit, saith the Saviour, for theirs is the kingdom of heaven. This grace is of such importance, that we are told to be clothed with humility: For God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. He hath showed thee O man what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

"Humility makes a man peaceable among brethren, fruitful in well-doing, cheerful in suffering, and constant in holy walking. Humility fits us for the highest service we owe to Christ, and yet will not neglect the lowest service to the meanest saint. Humility can feed upon the meanest dish, and yet is maintained by the choicest delicacies, as God, Christ and glory. Humility will make a man bless them that curse him, and pray for those that persecute him. A humble heart is a habitation for God, a scholar for Christ, a companion of angels, a preserver of grace, and meet for glory. Humility is the nurse of our graces, preserver of our mercies, and the great promoter of holy duties."

A. SHERWIN.

Lowell, Jan. 4th, 1853.

LETTER FROM ILLINOIS.

BRO. HIMES:—We are now enjoying a precious revival of religion, and I am so constantly employed in visiting from house to house that I find no suitable leisure to say a word for the columns of the *Herald*. Yet having written twice before since the date of my last published letter, and now having occasion to write again, ordering the *Herald* to new subscribers, (saying nothing for publication,) I consider it my duty at this time, though in a hasty manner, to speak a word to the brethren of the "household," assuring them that in the midst of persecution we are yet alive, and that the cause in this portion of the "far west" is in a prosperous state.

Directly after the date of my last, Oxford, Sept. 15th, we returned to Hampton, Rock Island county, and spent some two weeks in the family and neighborhood of brother L. Edwards. On the Sabbath, Sept. 19th, I preached in the Protestant Methodist church, from Matt. 3:2. Brother Crompton, the minister, and most of the church received the word joyfully. Brother C. followed me in speaking, and frankly acknowledged that he believed that "the kingdom of heaven" was now in every sense of the word "at hand," and liable to come at any moment. Through that medium I am confident the church there, and that entire community will be duly admonished of the approaching judgment, and when the Lord comes it will be said to that dear brother, "Well done, good and faithful servant."—Matt. 25: 21. After preaching several times, and visiting the brethren in the several districts where I had formerly labored, (leaving them all in a hopeful state,) brother Edwards kindly conveyed me to Pain's Point, seven miles north of here, (some eighty miles north-east of Hampton.) There I found a pleasant home in the family of brother J. King. It was by his special request I consented to visit Ogle county. Brother K. embraced the Advent faith under our labors in the State of New York, in '46, and removed to the "far west" in '48.

We entered upon our work there on Thursday Sept. 30th, had respectable congregations till the following Sunday, P. M., when several rude men clubbed together, seemingly for the purpose of breaking up our meetings. During public service they continued to laugh and whisper to each other, as if the plan had been previously concerted. Seldom have I spoken where the congregation generally appeared more anxious to hear. Several times we stopped and entreated those gentlemen rowdies to desist, and give others opportunity to hear, if they were determined not to hear themselves, but this was all in vain. At the close of the meeting, brother Wood the class leader, gave me an introduction to one of the principal actors in that disturbance, saying, "This is Mr. C. the Methodist minister that preached to us this morning." I looked him directly in the eye, and remarked, "Well, sir, you are the last man in the congregation that I should have picked out for the minister." We then left the house, saying no more to the minister. But he remained it is said, and entertained his company with what he professed to know of the "fanaticism of '43," referring doubtless to all the newspaper slander of those times, of which we ourselves were entirely ignorant, although we were in the midst of it all. We continued our meetings at the school-house till Wednesday evening, October 6th. The congregation at that time seemed eager to hear, but that evening (being exceedingly dark) the house was surrounded by a crowd of ruffians, who as soon as I commenced preaching began to tear down the shade in front of

the house, and with the materials of the same commenced beating the house, making a hideous yell. But perceiving that we paid no attention to them at all, more than to elevate our voice, so as to be distinctly heard by those within the walls, they seemed the more enraged, and (for want of stone probably,) commenced throwing tufts of grass and other hard substances through the windows, manifestly aiming their thrusts at the speaker. Our position that evening being in the centre of the house, most of the shot were received by the congregation instead of myself. During the assault the friends went out several times, hoping to detect the rowdies, but it being so exceedingly dark, it was utterly impossible. Under existing circumstances it was decided that we should adjourn our meetings to brother King's private house. This reminded us of the words of Martin Luther, the great reformer, when speaking of the final consummation, which he supposed must occur in about three hundred years. At that time he says, "This gospel will be shut out of all the churches and confined to private houses." And it is well known that Martin Luther, that man of God, died in A. D. 1546, (about three hundred years since.) In the main we confidently believe he was correct, and with regard to the time.

We continued our meetings at brother King's without interruption for three days. The result of which was, brother Wood the class leader, and several other intelligent men and women, heartily embraced the faith, and became exceedingly blessed in confessing the same. A few souls were manifestly converted to God, (one extreme and almost hopeless case.) While there we received an earnest call to visit White Rock, a settlement some four or five miles east. O. Cheaney, Esq., who presented the call, having already become deeply interested in the great subject, kindly furnished a building, and fitted it up as a sanctuary for us. I preached there to respectable and attentive congregations twenty-one times. The result was good. Quite a number received the word joyfully, they publicly declared their faith in the soon coming of the Lord, and sinners were converted to God. Among the number were those who for years had sheltered themselves under the "fable" of universal salvation. Seven precious souls received baptism at our hands. The Lord's supper was administered. The friends being present from P. Point and other directions, the season was very refreshing. The brethren in each neighborhood having established their meetings of worship, it was very pleasant to witness the interest they manifested in each other's prosperity, by covenanting to visit back and forth on Tuesday and Friday evenings, so as to mingle together in their worship.

While our meetings were in progress at the "Rock," brother C. having business in this neighborhood (six miles south,) fell in company with Mr. J. W., a confirmed infidel. After giving him an account of our meetings at the Rock, the doctrines we taught, &c., Mr. W. was induced to return with him and hear for himself. But before they left he said, "All the priests in the land cannot change my religious views." After listening to the first discourse, and being about leaving for home, brother C. inquired of him, "Well, Mr. W., what do you think now?" His reply was, "Don't say a word." On the following Sabbath he came again, with a large wagon load of friends, and listened attentively to the word through the day. At the close of our evening service, Mr. W. gave me a hearty invitation to hold a series of meetings at Jefferson Grove (this place,) kindly offering me a home in his own family. Having previously had an introduction to Mr. W., and knowing his religious sentiments I could not refuse, although at that time we had pressing calls from other quarters where the people were daily expecting us.

Entered upon our work here Nov. 10th. At the commencement we met with violent opposition from those who had once professed better things. During, and more especially at the close of one of our first meetings the enemy raged to such a degree the authorities had to interpose. Esq. B., the magistrate, who was the most active in suppressing the mob, was himself an infidel, but a gentleman, (now a Christian.) After that evening perfect order was observed in all our meetings. The sanctuary crowded and the best attention paid to the word. Preached to this people in all thirty-one times. Broke away in the time and spent a week with the Christian Church at Washington Grove, (six mile west.) Minister and people received the doctrine in the love of it. This whole community for miles around us (with comparatively few exceptions,) are awake to hear on the all-important subject. Hundreds it is said in the different neighborhoods have confessed faith in the doctrines we teach. Many precious souls have been converted to God, mostly men and women of middle age, among whom were Mr. W. and Esq. B., our in-

felid friends. Clearer cases of conversion I have seldom witnessed.

Twenty-four happy souls (besides those at White Rock,) have received baptism at our hands. Elder Noah of the Wesleyan order, and Elder Rice of the Christian, have heartily embraced the "blessed hope," and say they shall preach the doctrine. Each in their turn have appointed to preach to the Advent brethren when I leave the field. The good work is still going on gloriously.

The brethren came together to-day, and after a season of solemn prayer twenty-six decided believers cheerfully subscribed to a brief declaration of faith and covenant, thus constituting the Second Advent church at Jefferson Grove, Ogle county, Illinois. Quite a number of the brethren being absent on business, a church meeting was appointed one week hence to give others an opportunity to unite therewith. We know of about the same number who are waiting only for an opportunity to subscribe their names. It was truly encouraging and heart-cheering to find brother Noah in the company to-day, all ready to leave his own people and identify himself with the Advent brethren. He was unanimously chosen as moderator and pastor of the church; he is a man of acceptable talent and much religious experience. Besides preaching to the church, he will take the oversight of the Advent interest in this community.

Expecting to leave here soon, and being quite uncertain what field I shall enter next, let my address for the present remain Springfield, Ill., care of I. R. M. Helm Love to the brethren. Hope for a continued interest in their prayers, for surely we are in perilous times. Yours as ever, looking for, and expecting redemption soon.

S. CHAPMAN.

Ogle county, Dec. 21st, 1852.

LETTER FROM PHILADELPHIA, Pa.

BRO. HIMES:—We have been blessed with some mercy drops, during the last six weeks, in Philadelphia. For some time past there had been more than ordinary spirit of prayer in the church, for a revival of the work of God, and a spirit of inquiry began to manifest itself. We commenced a series of meetings on the 21st of November, which continued three or four weeks, during which about ten precious souls submitted themselves to God, and found peace in believing, and others were restored from a state of great spiritual coldness.

We were favored during the first two weeks with the presence and labors of brother J. W. Daniels, whose efforts were owned and blessed of God.

Brother Edward Matthews, from Cleveland, Ohio, is spending the winter among us, and we find in him a true and faithful helper in the work of the Lord.

As the new year dawns on us our prospects are more cheering, and commence it with new courage, to labor in this blessed cause, and to hold up the great truth of the coming kingdom of our Redeemer. Yesterday we had a great day, and seven followed the Lord in baptism.

With respect to my views of the times and seasons, I do not know as I can speak of any change. I never felt more deeply nor believed more strongly in the near coming of our Saviour than at present. It is to my mind a living and vivid reality. The state both of the moral and political world declare us to be in the last times, just at the close of the "times of the Gentiles."

And the position we occupy, never called more loudly for vigorous effort to hold up and spread the doctrines we entertain. The labors of God's servants are owned and blessed of him; and he that reapeth receiveth wages and gathereth fruit unto everlasting life.

On the prophetic times, I cannot express myself more fully than brother D. I. Robinson has done in his recent article. While I acknowledge with him my inability to harmonize the commencement of the seventy weeks in the 20th year of Artaxerxes, with the time of Christ's birth and death, yet I am persuaded that is the true date of the periods, at least so much so that I shall look for the times of the Gentiles to end 2300 years from that point, and mystery Babylon, the city and temporal government of Rome to fall, as the literal Babylon and its government fell at the expiration of the seventy years.

All beyond the times of the Gentiles is darkness and gloominess, clouds and thick darkness till the great prince of Israel shall be seated on this throne in Zion. May we all improve the lingering moments.

J. LITCH.

Jan. 3d, 1853.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, in Wilton, N. H., Dec 1st, 1852, SAMUEL SMITH, aged 65 years.

Ah! he is gone—there enshrouded he lies, Hushed is his voice, and bedimmed are his eyes. Cold is that form, and all motionless now, Death's fatal seal on his calm, pallid brow. Mournful we gazed on the face of the dead, Many the tears that in sorrow we shed; Deep was the anguish then rending the heart, Sad was the hour, when we saw him depart.

Slowly away moved the burial train,
Severed one link in affection's fond chain;
Lower in the earth have they laid him to rest,
Precious the treasure enclosed in thy breast!
Mother! the loved from thy bosom is torn,
Children! our father has left us to mourn.
Lonely the hearth-stone—for one is not there—
Broken the circle—and vacant the chair.
Peaceful thy slumber! O, sweet thy repose!
Safe from life's turmoil, its cares and its woes.
Short is the silent embrace of the tomb;
Hope, pointing upward, disperses its gloom,
Soon will the King in his glory descend,
Triumph o'er Death, and the grave's fetters rend;
Kindred and friends shall we meet as they rise,
Bright and immortal, ascending the skies. s.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1½ cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 18 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss. This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 12 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. Postage, 6 cts.

Do. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

Do. do. gilt. \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37½ cts. Postage, 7 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. Postage, 5 cts.

Do. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37½ cts. Postage, 6 cts.

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

The first ten of the above series, namely, 1st. "Looking Forward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;"—stitched, 12½ cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come; The present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. Mountr Brock, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee;" a Letter to the Rev. Dr. Raffles on the Subject of his Jubilee Hymn; "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33½ cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each.

Postage, 1 ct.

KEISO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near. Price, 25 cts. Postage, 4 cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency. Price, 37½ cts. Postage, 7 cts.

A suitable discount will be made on the above when purchased by the dozen or hundred.

OTHER WORKS.

LORD'S EXPOSITION OF THE APOCALYPSE. Price, \$2. Postage, 33 cts.

WEEKS' " " " \$1.50. Postage, 21 cts.

CRUDEN'S CONCORDANCE (in boards). Price, \$1.25. Postage, 33 cts.

Do. do. (in sheep). Price, \$1.50. Postage, 34 cts.

MY SAVIOUR. Price, 50 cts. Postage, 7 cts.

BONAR ON LEVITICS. Price, \$1.50. Postage, 35 cts.

BONAR'S STORY OF GRACE. Price, 30 cts. Postage, 7 cts.

BONAR'S NIGHT OF WEeping. Price, 30 cts. Postage, 7 cts.

BONAR'S MORNING OF JOY. Price, 40 cts. Postage, 8 cts.

ANALYSIS OF MATTHEW 24TH. Price, 15 cts. Postage, 2 cts.

BLISS' ANALYSIS OF GEOGRAPHY. Price, 75 cts. Postage, 12 cts.

THE AMERICAN VOCALIST. Price, 63 cts. Postage, 22 cts.

In addition to the above are various miscellaneous works, Bibles, &c., &c.

ADVENT HERALD.

BOSTON, JANUARY 15, 1853.

FATAL RAILROAD ACCIDENT.

We exceedingly regret to be called upon to announce the sudden and instantaneous death of BENJAMIN PIERCE, 11 or 12 years of age, the son and only child of General FRANK PIERCE, the President elect. The sad event was caused by an unavoidable accident on the Boston and Maine Railroad, and the circumstances relating to it are painful in the extreme. The following are the particulars, which were kindly furnished us by Mr. EDWARD C. THOMPSON, one of the conductors on the Boston and Maine Railroad, and Mr. HALL, depot master.

Upon the arrival at Andover Thursday afternoon, 6th inst., of the express train, which left the depot in this city at quarter past 12 o'clock m., Gen. PIERCE, his wife and son, who had passed the night at Andover, at the house of his brother-in-law, Mr. AIKEN, took passage for Concord, N. H. The train consisted of the locomotive and tender, a baggage car, and one passenger car, in which were about sixty passengers.

The train proceeded with its usual speed until it reached the Poor House Ledge, nearly opposite the Andover Poor House, and about half way to Lawrence, when the forward axle of the passenger car broke, turning the truck and dragging the car about twenty rods in that condition, when the coupling which attached it to the baggage car parted, and caused the passenger car to run off the track and down an embankment of ten or twelve feet. The consternation of the passengers can hardly be imagined, much less described, as in far less time than is occupied in penning the fact, the car, in its descent down the embankment, had turned end for end, and upon reaching the foot of the bank, completely upset, so that the bottom was up, and the top stove in pieces on the rocks.

At the moment of the accident, Gen. PIERCE and his wife were seated on the forward seat but one on one side of the aisle, while his son sat on the forward seat on the opposite side. At the instant of finding that something was wrong, Gen. PIERCE threw one of his arms around his wife, and extending the other towards his son, called him by name, but in an instant the car rolled over and down the embankment, and death had forever sealed the lips of their much loved child, who was soon after found with his head shockingly crushed.

Gen. PIERCE and his amiable lady very fortunately escaped with only a few very slight scratches and bruises. Their deep distress upon learning the sad fate of their son, was sorrowful to witness, especially that of the almost heart-broken mother. As soon as the painful circumstances in which they had thus suddenly fallen would permit, Gen. PIERCE and wife, together with the remains of their son, were conveyed back to Andover, to the residence of Mr. AIKEN, which they had but a very short time before left in their usual health and spirits. Here every attention in the power of kind hearted friends was afforded to the deeply afflicted parents. Mrs. PIERCE seemed almost inconsolable, and was nearly frantic with grief; and at last accounts it was feared that through excess of grief she might be bereft of her reason; but it is to be hoped that she will be preserved in her right mind, and be enabled to bear up under the heavy affliction which has so suddenly befallen her.

Mr. NEWELL, an elderly gentleman, who resides in West Cambridge or Somerville, Mass., near Winter Hill, was considerably bruised, and is believed to have one or two ribs fractured, besides receiving internal injuries. Mr. BAILEY, of Lawrence, had one of his legs broken, besides being badly bruised. A lady, whose name and residence were not ascertained, had a foot badly crushed. With the exception of these, none of the other passengers were seriously injured, although several received slight contusions and bruises, but not to such an extent as to prevent them from extricating themselves from the ruined car, and in some cases to render assistance to others.

Scarcely an instant before the accident occurred, MICHAEL DONNEVAN, brakeman, was standing on the forward platform of the passenger car, when he had occasion to step across to that of the baggage car, and before he had fairly turned about, the coupling had broken, and the car he had just left was rolling down the embankment. His escape was indeed a very narrow one.

Boston Journal.

New Works.

Just published, "MEMOIRS OF WILLIAM MILLER." pp. 430. Price, \$1. Postage, by mail, 20 cents. Next week we shall have some gilt, at \$1.50.

BLISS ON THE APOCALYPSE.—pp. 484. Postage, by mail, 16 cents.

It will be seen that these books weigh more than we anticipated.

THE YELLOW FEVER AT ST. THOMAS.—A letter from WALTER A. C. BRIGHAM, of Worcester, a passenger in ship Palmyra, at St. Thomas, dated Dec. 18th, states that the yellow fever was raging to a terrible extent. He himself, and Captain PERKINS, of the Palmyra, had been down with it, but were recovering. Five of the crew, however, had died. There were other vessels in port, from which all on board had been buried—captains, mates, and seamen; and the terrible disease was hourly destroying new victims. Among those who had fallen, was the American Consul, who died a few days previous. The atmosphere had become so infected, that even turkeys, ducks, and other fowls, are dying with the epidemic. Mr. BRIGHAM was about to sail in the ship Art Union, Capt. STUBBS, for Mobile or Apalachicola. We hope and conceive it to be highly probable that the description of the ravages of yellow fever given above, will prove to be greatly exaggerated.

Capt. PERKINS, of the ship Palmyra, writing to his wife in Worcester, under date of Dec. 19th, and speaking of the ravages of the yellow fever there, says:—"That there were lying directly around him no less than seven American vessels which had lost their captains, mates, and crews, including all on board, and also among them five of the wives of the captains, who accompanied the vessels to the Island; and all of these were victims of the prevailing epidemic. One of these ladies was intending to have returned with Mrs. PERKINS, who arrived home a few days since by steamer from St. Thomas, but unfortunately some occurrence prevented; and thus the former is numbered with the dead."

Boston Journal.

AN INDIAN WAR IN PROSPECT.—The Washington correspondent of the N. Y. Herald, reports the following intelligence from BILLY BOWLEGS and the Seminole Indians:—"Private letters have been received here from Florida, stating that BILLY BOWLEGS and the rest of the Seminole chiefs had refused to ratify the treaty made with General BLAKE, and that BILLY and his followers, after gathering all the arms they could, had fled. General BLAKE had proceeded to the Florida Legislature, and asked for the immediate raising of a large number of volunteers to quell the war. It appears that when BILLY got back, and informed his people that he had signed a treaty agreeing to leave Florida, they at once refused to ratify it, and as a means of reducing BILLY to obedience, took his wives away from him, and threatened to place another man at the head of their affairs. BILLY stood to his word for about four weeks, when he gave in, and, telling General BLAKE that he could not help it, fled. The War Department has not yet received official notice of the matter, but will, as soon as it is received, order all the available troops to the scene of difficulty."

TERRIBLE EARTHQUAKES.—The earthquakes at the East were more destructive than previously reported. The *Pekin (China) Gazette* of August, reports that in the province of Kansuch, 20,000 houses had been destroyed, 300 of the inhabitants killed, and 400 wounded. During the early part of September there were several slight shocks of an earthquake experienced at Manila. On the 16th, at 6 o'clock in the evening, a shock occurred which nearly destroyed the city. Many houses were entirely thrown down, and others rendered unsafe to inhabit. Two churches were destroyed; one of them the fine church of the Company of the Philippines. Many inhabiting the houses of the river side sleep in the arched godowns of their buildings, but the greater part of the citizens are encamped in bamboo houses in the suburbs. The palace, the town-hall, and the custom-house, are so much damaged as to be uninhabitable. Three lives were lost, and one person wounded. Accounts received from the provinces tell of great injuries committed in all directions; many of the churches were partially or wholly thrown down, and the damage done is very great. The inhabitants who, on the night and on the morning of the 17th of September, fled to the country districts, or sought an asylum in boats on the river, have returned to the city; but it is impossible to conceal the fact, that a general apprehension prevails that the terrific phenomena have not yet ended.

BRO. C. B. TURNER.—By a letter recently received from brother TURNER, we learn that his passage out to Savannah, Ga., was rough, and he was much prostrated. He was, however, improving at Taylor's Creek, where he spent the last winter, which place he had reached with much difficulty.

POWDER EXPLOSION—THREE MEN KILLED.—We learn from Mr. COOK, of FISKE & RICE's express, that the powder mill in South Acton was totally destroyed by an explosion of 150 kegs of powder, about 10 o'clock yesterday morning, instantly killing three men that were employed in the mill. The explosion made a tremendous report, which was distinctly heard and felt at a distance of several miles in all directions. In Concord, the shock jarred several buildings, the inmates of some of which were somewhat alarmed. The names of the three unfortunate men who lost their lives by the explosion were T. BALCOM, — HANSON, and — HUDSON. The body of one of them was completely severed about the middle—the head and trunk being thrown several rods in one direction, the lower part going in a different direction. The bodies of the other two men were shockingly mutilated. The cause of the explosion was not ascertained.

Boston Journal.

TRACTS SENT BY MAIL.—I will send by mail, and pre-pay the postage, the tract "Are You Ready?" to all who order twenty-five copies or more, at \$1.25 per hundred. The present postage law enables me to do this. They will continue to be sent by express at \$10 per thousand, with a notice of meetings, if one be forwarded with the money and order. L. D. MANSFIELD, 22 Market-st., N. Y.

BRO. BLISS.—I have read and re-read [the proof-sheets of] your *Exposition of the Apocalypse*, and though I do not agree with you on some of the subjects, yet there is more sound instruction and help to understand the book than can be had for the same money elsewhere, and more than is contained in many larger works. A chief defect is its brevity. D. I. ROBINSON.

ARRANGEMENT OF THE DAYS OF THE WEEK FOR THE YEAR 1853.

DOM.	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.	DOM.	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.	DOM.	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.	DOM.	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.	DOM.	MON.	TUE.	WED.	THUR.	FRI.	SAT.	SUN.																						
1847.	1848.	1849.	1850.	1851.	1852.	1853.	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.																		
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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
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HERALD

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PSALM LXXXIV.

BY H. A. LYT.

Pleasant are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
O, my spirit longs and faints
For the converse of Thy saints,
For the brightness of Thy face,
King of glory, God of grace.

Happy birds that sing and fly,
Found Thy altars, O, Most High!
Happier souls that find a rest
In a Heavenly Father's breast!
Like the wandering dove that found
No repose on earth around,
They can to their ark repair,
And enjoy it ever there.

Happy souls! their praises flow
Ever in this vale of woe;
Waters in the desert rise,
Manna feeds them from the skies;
On they go, from strength to strength,
Till they reach Thy throne at length,
At Thy feet adoring fall,
Who hast led them safe through all.

Lord, be mine this prize to win;
Guide me through a world of sin;
Keep me by Thy saving grace;
Give me at Thy side a place.
Sun and shield alike Thou art,
Guide and guard my erring heart;
Grace and glory flow from Thee,
Shower, O, shower them, Lord, on me!

The Maiden and the Rack.

At Lisbon in the early days of the Inquisition, a young lady, Maria de Coceicao, was seized and brought before the judges of that blood-thirsty court.

Maria was charged with being faithless to the Church of Rome. Gifted with an inquiring mind, and availing herself of means to acquire a knowledge of the foundations on which true religion is based, she was not long in learning that the Roman Catholic religion is a cheat and a lie, and her pure mind rejected it with disgust. But she was a timid girl. Gentle as she was pure, and nursed in the arms of luxury, she was not fitted for the conflict of faith and patience through which she was called to pass. When brought into the presence of the cruel judges, she trembled from head to foot, the cold sweat stood on her pale brow, and she was ready to sink to the earth with fear. She had heard of this terrible Inquisition. In her hours of secret study and prayer, the thought of it had often come, and she had asked God to give her strength if the day of trial which had come to many, should at last reach her. And now it had come, and she alone and undefended, (alas! who could defend against such accusers) was standing face to face before the monsters of the rack, and fagot, and sword.

Again she prayed, and strength was given her. She made a good confession before the bloody witnesses, and refusing to yield to their arguments, or their threats, she was stretched upon the rack. Her tender limbs were extended by the slow revolving wheel, and though the spirit was willing to bear even more, the flesh was weak, and the poor girl yielded in the hour of agony, to confess the faith she abhorred.

Released from her torture, more dead than alive, she was taken to her cell and suffered there to lie, till she recovered the use of her limbs, when she was again brought before the tribunal to sign the confession she had made in the hour of her extremity. But while her torn limbs had been recovering strength, her heart had rejoiced again in the faith that forsook her; and now she stoutly refused to deny the truth. She would die a thousand deaths, before she would be false to Christ.

Brave girl now! And yet how little we know of our own weakness. Every one has said to himself, if I were called to be a martyr, I would show them how to die! Maria was now firm in her refusal to confess, and again the gentle maiden was stretched upon the cruel wheel; again the cords were fastened to her feet and hands, and her joints started from their sockets by the

slow remorseless roll of that engine of despair. God help thee now, Maria; the men that have thee have no hearts, and thou must perish or confess. She bore it longer than before. Instead of being weakened, she seemed to have gained strength by the former suffering, and now was resolved to be faithful unto death, and wear the crown of life. But who knows his own strength? The agony was inexpressible. When she had thought it had reached its climax, it was only just begun. New seats of pain were reached; in the wretchedness of her woe, she began once more to cry for mercy. But she cried for what those wretches never had. They offered to relax the cords if she would confess, and again, poor thing, again the racked and shrieking victim groaned a miserable assent to their demand. They took her up, and once more left her in her solitary cell to come back to life. There in her aching misery she had time to think of what she had done, and why. She had been faithless to the cause she loved; and though it was sweet to lie on that cold stone floor, and feel that the wheel was no longer dragging her limbs and her life away, yet she was sorry, even then, that she had purchased her deliverance from torture, by a confession of what her soul abjured. Stand up to that, Maria, when they bring thee before the monsters again.

That day of trial was at hand. She was longer in recovering from this second torture, but she was hurried into the presence of the judges there to sign the extorted confession. Calmly but decidedly she told them of her weakness under suffering, how she had hoped to bear all and die rather than deny the faith she loved, but the anguish was awful, and she, a poor, weak girl, had been tempted to confess. But now she would retract all she had said in the moments of her misery. She abjured the Church of Rome, and defied its power. "Twice," she added, "I have given way to the frailty of the flesh, and perhaps while I am on the rack, I shall deny what was extorted from me by pain."

And then the wretches racked the brave girl again. She was strong now. Her strength was made perfect in suffering. The more severe the agony, the braver was her heart, and woman-like she rose above the present, and was a hero in her martyrdom. Her constancy triumphed. The judges ordered the punishment to be stayed. They would not give her the luxury of dying in her victory. They ordered her to be scourged through the streets of Lisbon and banished!

Let us not judge too harshly of those who deny the faith. We know not the strength of their temptation, nor the weakness of their powers of resistance. We might fall with less. They may be recovered; and gathering strength from suffering, may yet be mighty in faith, and victorious too.

N. Y. Observer.

The Dead Wife.

In comparison with the loss of a wife, all other earthly bereavements are trifling. The wife! she who fills so large a space in the domestic heaven—she who is so busied, so unwearied in laboring for the precious ones around her—bitter, bitter is the tear that falls upon her cold clay! You stand beside her coffin and think of the past. It seems an amber-colored pathway, where the sun shone upon beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered above that sweet clay, save those your hand may unwillingly have planted. Her noble, tender heart, lies open to your inmost sight. You think of her now as all gentleness, all beauty and purity. But she is dead! The dear head that laid upon your bosom, rests in the still darkness, upon a pillow of clay. The hands that have administered so untiringly, are folded, white and cold, beneath the gloomy portals. The heart, whose every beat measured an eternity of love, lies under your feet. The flowers she bent over with smiles, bend now above her with tears, shaking the dew from their petals, that the verdure around her may be kept green and beautiful.

Many a thousand may read this in the silence

of a broken home. There is no white arm over your shoulder, no speaking face to look up into the eye of love; no trembling lips to murmur, "O, it is so sad."

There is so strange a hush in every room! no light footstep passing round. No smile to greet you at nightfall. And the old clock ticks and strikes, and strikes and ticks—it was such music when she could hear it! Now it seems to knell only the hours through which you watched the shadows of death gathering upon her sweet face.

It strikes one—the fatal time when the death-warrant rang out, "There is no hope!" Two! she lies placidly still—sometimes smiling faintly, sometimes grieving a little, for she is young to tread the valley of the shadow. Three! The babe has been brought in, its little face held on her bosom for the last time. Four! Her breath comes fainter, but a heavenly joy irradiates her brow. Five! There is a slight change—O, that she might live! Father spare her!

"Thy will be done."

It was her soft, broken accents. Yes, heavenly Friend, who gavest her to bless me—Thy will be done!

Six! There are footsteps near—weeping friends around. She bids them farewell, as she murmurs, "Meet me in heaven!" The damp drops gather upon her pallid features at the seventh hour. She lies very still—sometimes she hears sweet music. Eight! passing away so gently. But her hand yet clings to yours, and so she lies while that old house-clock tolls forth nine—ten—eleven—twelve solemn strokes. You spring to your feet. The lips are still—cold to your lips. The hand has fallen back; its touch grown icy. She is gone. You must bear that cold gaze that love so lately kindled—and you fall weeping by her side.

And every day the clock repeats that old story. Many another tale it telleth too—of joys past, of sorrows shared, of beautiful words and deeds that are registered above. You feel—O, how often—that the grave cannot keep her.

Austrian Tyranny.

AN American, surrounded as he is by the protection of humane laws, which hold as fundamental principles that every man is presumed innocent until he is proved guilty; that no man in any criminal case shall be compelled to be a witness against himself; that in all criminal prosecutions the accused shall enjoy a speedy and public trial, by an impartial jury; that the accused shall be confronted with the witnesses against him, and shall have the assistance of counsel for his defence; cannot regard without the utmost indignation and horror the picture presented below of Austrian tyranny and the administration of Austrian laws. If the iron-ruled subjects of these despotisms had a title of the spirit, the love of justice, and the disposition to resist tyranny which has flowed in Anglo-Saxon veins since the time of Alfred, they would build a funeral pile for the imperial dynasty that would reach to heaven; and consume with the indignant denunciations of outraged humanity, every emblem of a royal prerogative which desecrates by bloody butcheries the sacred name of law.

The correspondent of the *London Daily News*, writing from Lugano, says:

"You will have received through the medium of the Italian papers accounts of the recent executions in Lombardy. But hitherto, I think, none of those papers have reported what appears in private correspondence from Mantua—that the Priest Tazzoli was whipped twelve times during his trial, and that by such means they vainly tried to extract from him, as well as from Scarsellini and the other three who were executed with them, confessions and revelations against themselves and others—that a few incoherent words, pronounced in the agony of pain, seemed to have been extorted by the inhuman judges from the rest, or from some of the other five who had their sentences commuted, and those words were the only foundation on which were rested both the accusation and the sentences. On this foundation solely were the accused declared

guilty, and self-convicted. Another in this most atrocious drama, which reminds one of the barbarity of the middle ages, and goes indeed beyond it, is, that the other political prisoners were carried before the presiding judges, and interrogated, at the moment of the execution of the other victims, and within hearing of what was going on, in the hope that thus, under the appalling impression of the fate of their brothers, answers might be more easily obtained in conformity with the blood-thirsty vengeance which stirs these imperial savages. The mother of one of the condemned went out of her mind on the horrible announcement—the father of another attempted suicide.

Tazzoli was formerly Professor of Belles Lettres, and afterwards of Philosophy, in the Mantuan Seminary. He was of bright intellect, mild and charitable. He wrote with much elegance both the Latin and Italian languages, this is proved by various compositions which he published, and whose chief merit is great feeling and love. He was the very soul of the infant schools in both the town and province of Mantua. He belonged to a very rich family, was most liberal of his means to the poor, and was esteemed and loved by his fellow-citizens.

There was no publication of the trial, which was carried on with closed doors, and before judges who do not understand—who rather misunderstand the Italian language—while the perdition of the tried is already plotted through false depositions. The judges proclaim that the accused have confessed—after their death—when the secret of that infamous process rested between the judges and God. The victims are dragged in the flower of their youth and hopes, to the scaffold yet warm with the blood of the Priest Grioli, of Seicosa, of Dottosio, and of other unfortunate brave ones, strangled by the hand of their executioner, after having embraced their own relations, introduced to the chapel of the condemned probably for the very purpose of rendering their last moments more agonizing.

More than two hundred and forty families of Venetian Lombardy see now pending over the some dear one the fate of the first ten victims of imperial vengeance.

EFFECTS OF ELOQUENCE.

SHERIDAN'S speech on the trial of Warren Hastings, if we are to judge by the effect produced upon the hearers, has never been surpassed in modern times. The power of this celebrated speech is thus described:

"Bissett, the continuator of Hume and Smollett, tells us that Logan, an accomplished scholar, and who himself wrote a masterly defence of Hastings, went into the House of Commons prepossessed in favor of the accused, and against the accuser. At the end of the first hour of Sheridan's speech, he pronounced it all declamation without proof—at the end of the second he said, 'this is a most wonderful oration'—at the close of the third he said, 'Mr. Hastings has acted very unjustifiably'—after the fourth, 'Mr. Hastings is a most atrocious criminal'—and at the close of the speech, which lasted five hours, he said, 'of all the monsters of iniquity, the most enormous is Warren Hastings.' Sir William Dolben moved the adjournment of the debate, confessing it was impossible to give a determinate opinion after such a speech. Mr. Stanhope seconded the motion; his opinion had inclined to the side of Mr. Hastings, but now nothing but information, almost equal to a miracle, could prevent him from sustaining the charge; but he had just felt the influence of such a miracle, and therefore he must avoid an immediate decision. Mr. Matthew Montague made a similar confession; and Burke, Fox, and Pitt immediately paid compliments, which proved that all were overwhelmed by the display. It may be well here to add, that the result in this case marks the difference between the ancient and modern theatre. Had the decision been made immediately, as would have been done in Athens, or even as quickly as in Rome, Hastings would have been hanged or sent to the galleys."

The Church Completed, and the World Condemned.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

BUT as entering into his idea of "perfect" union, Jesus finally prays for union with THE GODHEAD, as well as union with one another, after the similitude of the Godhead. "May they be one in us!" God is the source of union; it flows from Him. God is the basis of union; it rests on Him. But he must also be the scene and dwelling-place where it is ultimately and forever "perfected." The Church has yet to be presented unto the Father. The Church has yet to be welcomed to its mansions by the Father. The Church has yet to be united under Christ unto God. The Church has yet to be embosomed in God! And this is what Jesus asks, when he asks, "that all may be one in us." But what he asks will be granted. As "One Body," shall reconciled and reconciler together—believers of every age, and from every land, with Jesus as "the first-born of the many brethren," enter "the palace of the King," and rejoice forever in his love. The Son shall lie in the Father's bosom, and all the faithful shall lie in the arms of the Son; and thus shall it be realized that "all are one in God."

The Fellowship of the Saints, then, is no vague, nor uncertain hope; but in this respect, as in all others, shall the Church be Completed, when God's time arrives, to the lasting joy of those who have kept the faith. As yet the ransomed know not each other; here they are insulated, and scattered over the wastes of earth. Still are they truly one—and, in the end, they shall be actually one. Their root is in God himself; and in heaven shall all be seen growing on the same vine—offering their fruit to the same husbandman—sharing the same perpetual sunshine—and sending the same holy fragrance to the ends of the universe!

As the consummation of his desires, we remark, finally, that Jesus realizes the Church Completed with regard to its glory; for he adds—"and the glory which thou hast given me, I have given them, that they may be one, even as we are." Grotius can find no more in "the glory" here spoken of, than the power of working miracles; and Olshausen determines it to mean "that glorification of the inner life, which is manifested here below." Bengel, on the other hand, holds, that "all the glory of the Only Begotten is imparted unto the faithful;" and Calvin affirms, that "as the image of the Father's glory was imprinted on the human nature of Christ, so we, if in Christ, are transformed into the same." But Titmann is more correct than most other expositors; for, in the term "glory," he includes all the honors which belong to Christ as Head of the Church, and with which he was crowned, "for the suffering of death."

Christ has "a glory" which was not given Him—even his essential glory, which belonged everlastingly to Him with the Father. But it is of that "glory," which was "given" Him that He makes mention here; and it is this which shall be the reward of his obedience in the flesh. What it is, we cannot tell. Eye has not seen it, ear hath not heard it, it has not entered into the heart of man to conceive it. Yet this we know, that it is something which will make the Son conspicuous above all other beings, and direct upon Him for ever the adoring gaze of a redeemed creation. But this is what Jesus means by "the glory which has been given to Him;" and it implies majesty and grandeur—magnificence and power—dignity and honor, above all that has yet been seen. It is effulgence, such as broke from amid the clouds over the plains of Bethlehem—it is splendor, such as was manifested on the hill of Transfiguration—it is radiance, like that which smote Paul to the dust, as he went to Damascus.

The same glory, however, that envelops Jesus, are the righteous to be invested with. They are to rise upon the firmament of the universe as stars, and shine without dimness, or night. They are to become as brightly manifest among the works of God, as their Head. And not till then, is their union "perfected;" not till then, are they united in the union of the Godhead; not till then are they "one, even as the Father and the Son are one." It is not enough that the Son of God took off the robe of righteousness from his own shoulders, to cast it over the nakedness and shame of his bride. He must take off the robe of his "glory," and, like Jonathan, clothe David, to whom his heart cleaves, with his royal garments. Pardon! how sweet a gift. Holiness! how blessed a privilege. Eternal life! how exalted a condition. But this exhausts not the love of Jonathan. "His love is wonderful." And the redeemed must wear, in addition to all beside, a diadem of "glory;" they must be one with Jesus in his "glory," as well as in his blessedness; the Church must be "perfected" in her union, by shining forth in "the glory" of her King! David must sit at Saul's table in Jonathan's apparel! And not, till then, are the

faithful united in that unity, of which the pattern is in the Godhead itself and alone.

We have seen now what is Christ's idea of a Completed Church; and it is a Church perfected in its number—its fellowship—its glory. But if this be the consummation to which Scripture points—nothing less secure, less blissful, less ample—then it must be plain, that the unity of the Church is the cause of God, and not the achievement of man—the glory of millennial ages, not the wonder of the present time.

To love one another on the ground of a common propitiation and a common pilgrimage, is a high duty; and it ought to be, more than it is, our effort and distinction. Unity, however,—the unity of the redeemed Church in the Godhead, and like the Godhead, is an enterprise which belongs to Christ himself, and is reserved to his coming.

Nor have we any cause to mourn that it is so appointed; but only reason for congratulation. Unity will be a blessed and a hallowing thing among saints, when all are saints. But unity on earth, whilst still tares and wheat are growing together, has ever resulted in tyranny, and will continue to do so until the union of millennial rest overtake us.

Indeed, nothing could more truly eclipse the glory of God than for men to be able to say, as now they boastingly hope they soon may proclaim, "We hushed all storms, and renewed the dominion of peace. We knit the Church into unity, and perfected her strength." These issues are the prerogatives of God; and for man to aim at them, with his own resources, will not only prove abortive, but be disgraced as sinful. It is the plain of Shinar, with its vain imagination, if not its rebellious daring, under another form.

By shrewd organization, and mutual forbearance, and loving concession, and elevated spirituality, and familiar intercourse of believer with believer, mild philanthropists expect to usher in the era of Christian union, before a few years are past. "I create peace," however, is the attribute not of the creature, but of the Creator, and what Almightiness can alone accomplish, it is delusive in man to aim at.

(To be continued.)

God in History.

(Continued from our last.)

THE BATTLE OF ARBELA, B. C. 331.

THIS battle defeated Persia, and established the empire of Grecia. Had ALEXANDER here been defeated, what would have become of the he goat from the west?

"Alexander deserves the glory which he has enjoyed for so many centuries and among all nations: but what if he had been beaten at Arbela, having the Euphrates, the Tigris, and the deserts in his rear, without any strong place of refuge, nine leagues from Macedonia!"—Napoleon.

"Asia beheld with astonishment and awe the uninterrupted progress of a hero, the sweep of whose conquests was as wide and rapid as that of her own barbaric kings, or of the Scythian or Chaldean hordes; but, far unlike the transient whirlwinds of Asiatic warfare, the advance of the Macedonian leader was no less deliberate than rapid: at every step the Greek power took root, and the language and the civilization of Greece were planted from the shores of the Aegean to the banks of the Indus, from the Caspian and the great Hyrcanian plain to the cataracts of the Nile; to exist actually for nearly a thousand years; and in their effect to endure forever."—Arnold.

Napoleon selected Alexander as one of the seven greatest generals whose noble deeds history has handed down to us, and from the study of whose campaigns the principles of war are to be learned. The critique of the greatest conqueror of modern times on the military career of the great conqueror of the Old World is no less graphic than true.

"Alexander crossed the Dardanelles 334 B. C., with an army of about forty thousand men, of which one eighth was cavalry; he forced the passage of the Granicus in opposition to an army under Memnon, the Greek, who commanded for Darius on the coast of Asia, and he spent the whole of the year 333 in establishing his power in Asia Minor. He was seconded by the Greek colonies, who dwelt on the borders of the Black Sea and on the Mediterranean, and in Sardis, Ephesus, Tarsus, Miletus, &c. The kings of Persia left their provinces and towns to be governed according to their own particular laws. Their empire was a union of confederated states, and did not form one nation; this facilitated its conquest. As Alexander only wished for the throne of the monarch, he easily effected the change by respecting the customs, manners, and laws of the people, who experienced no change in their condition.

"In the year 332 he met with Darius at the head of sixty thousand men, who had taken up a position near Tarsus, on the banks of the Issus, in the province of Cilicia. He defeated him,

entered Syria, took Damascus, which contained all the riches of the Great King, and laid siege to Tyre. This superb metropolis of the commerce of the world detained him nine months. He took Gaza after a siege of two months; crossed the Desert in seven days; entered Pelusium and Memphis, and founded Alexandria. In less than two years, after two battles and four or five sieges, the coasts of the Black Sea, from Phasis to Byzantium, those of the Mediterranean as far as Alexandria, all Asia Minor, Syria, and Egypt, had submitted to his arms.

"In 331 he repassed the Desert, encamped in Tyre, recrossed Syria, entered Damascus, passed the Euphrates and Tigris, and defeated Darius on the field of Arbela, when he was at the head of a still stronger army than that which he commanded on the Issus, and Babylon opened her gates to him. In 330 he overran Susa, and took that city, Persepolis, and Pasargada, which contained the tomb of Cyrus. In 329 he directed his course northward, entered Ecbatana, and extended his conquest to the coasts of the Caspian, punished Bessus, the cowardly assassin of Darius, penetrated into Scythia, and subdued the Scythians. In 328 he forced the passage of the Oxus, received sixteen thousand recruits from Macedonia, and reduced the neighboring people to subjection. In 327 he crossed the Indus, vanquished Porus in a pitched battle, took him prisoner, and treated him as a king. He contemplated passing the Ganges, but his army refused. He sailed down the Indus, in the year 326, with eight hundred vessels; having arrived at the ocean, he sent Nearchus with a fleet to run along the coasts of the Indian Ocean and the Persian Gulf as far as the mouth of the Euphrates. In 325 he took sixty days in crossing from Gedrosia, entered Keramania, returned to Pasargada, Persepolis, and Susa, and married Statira, the daughter of Darius. In 324 he marched once more to the north, passed Ecbatana, and terminated his career at Babylon."

The enduring importance of Alexander's conquests is to be estimated, not by the duration of his own life and empire, or even by the duration of the kingdoms which his generals after his death formed out of the fragments of that mighty dominion. In every region of the world that he traversed, Alexander planted Greek settlements and founded cities, in the populations of which the Greek element at once asserted its predominance. Among his successors, the Seleucidae and the Ptolemies imitated their great captain in blending schemes of civilization, of commercial intercourse, and of literary and scientific research with all their enterprises of military aggrandizement, and with all their systems of administration. Such was the ascendancy of the Greek genius, so wonderfully comprehensive and assimilating was the cultivation which it introduced, that, within thirty years after Alexander crossed the Hellespont, the Greek language was spoken in every country from the shores of the Aegean to the Indus, and also throughout Egypt—not, indeed, wholly to the extirpation of the native dialects, but it became the language of every court, of all literature, of every judicial and political function, and formed a medium of communication among the many myriads of mankind inhabiting these large portions of the Old World. Throughout Asia Minor, Syria, and Egypt, the Hellenic character that was thus imparted remained in full vigor down to the time of the Mohammedan conquests. The infinite value of this to humanity in the highest and holiest point of view has often been pointed out, and the workings of the finger of Providence have been gratefully recognized by those who have observed how the early growth and progress of Christianity were aided by that diffusion of the Greek language and civilization throughout Asia Minor, Syria, and Egypt, which had been caused by the Macedonian conquest of the East.

In Upper Asia, beyond the Euphrates, the direct and material influence of Greek ascendancy was more short-lived. Yet, during the existence of the Hellenic kingdoms in these regions, especially of the Greek kingdom of Bactria, the modern Bokhara, very important effects were produced on the intellectual tendencies and tastes of the inhabitants of those countries, and of the adjacent ones, by the animating contact of the Grecian spirit. Much of Hindoo science and philosophy, much of the literature of the later Persian kingdom of the Arsacidae, either originated from, or was largely modified by, Grecian influences. So, also, the learning and science of the Arabians were in a far less degree the result of original invention and genius, than the reproduction, in an altered form, of the Greek philosophy and the Greek lore, acquired by the Saracenic conquerors, together with their acquisition of the provinces which Alexander had subjugated, nearly a thousand years before the armed disciples of Mohammed commenced their career in the East. It is well known that Western Europe in the Middle Ages drew its philosophy, its arts, and its science principally from Arabian teachers. And thus we see how the intellectual influence of ancient Greece, poured on the Eastern world by Alexander's victories,

and then brought back to bear on Mediaeval Europe by the spread of the Saracenic powers, has exerted its action on the elements of modern civilization by this powerful though indirect channel, as well as by the more obvious effects of the remnants of classic civilization which survived in Italy, Gaul, Britain, and Spain, after the irruption of the Germanic nations.

These considerations invest the Macedonian triumphs in the East with never-dying interest, such as the most showy and sanguinary successes of mere "low ambition and the pride of kings," however they may dazzle for a moment, can never retain with posterity. Whether the old Persian empire which Cyrus founded could have survived much longer than it did, even if Darius had been victorious at Arbela, may safely be disputed. That ancient dominion, like the Turkish at the present time, labored under every cause of decay and dissolution. The satraps, like the modern pashaws, continually rebelled against the central power, and Egypt in particular was almost always in a state of insurrection against its nominal sovereign. There was no longer any effective central control, or any internal principle of unity fused through the huge mass of the empire, and binding it together. Persia was evidently about to fall; but, had it not been for Alexander's invasion of Asia, she would most probably have fallen beneath some other Oriental power, as Media and Babylon had formerly fallen before herself, and as, in after times, the Parthian supremacy gave way to the revived ascendancy of Persia in the East, under the sceptres of the Arsacidae. A revolution that merely substituted one Eastern power for another would have been utterly barren and unprofitable to mankind.

Alexander's victory at Arbela not only overthrew an Oriental dynasty, but established European rulers in its stead. It broke the monotony of the Eastern world by the impression of Western energy and superior civilization, even as England's present mission is to break up the mental and moral stagnation of India and Cathay by pouring upon and through them the impulsive current of Anglo-Saxon commerce and conquest.

Arbela, the city which has furnished its name to the decisive battle which gave Asia to Alexander, lies more than twenty miles from the actual scene of conflict. The little village, then named Gaugamela, is close to the spot where the armies met, but has ceded the honor of naming the battle to its more euphonious neighbor. Gaugamela is situated in one of the wide plains that lie between the Tigris and the mountains of Kurdistan. A few undulating hillocks diversify the surface of the sandy track; but the ground is generally level, and admirably qualified for the evolutions of cavalry, and also calculated to give the larger of two armies the full advantage of numerical superiority. The Persian king (who, before he came to the throne, had proved his personal valor as a soldier and his skill as a general) had wisely selected this region for the third and decisive encounter between his forces and the invader. The previous defeats of his troops, however severe they had been, were not looked on as irreparable. The Granicus had been fought by his generals rashly and without mutual concert; and, though Darius himself had commanded and been beaten at Issus, that defeat might be attributed to the disadvantageous nature of the ground, where, cooped up between the mountains, the river, and the sea, the numbers of the Persians confused and clogged alike the general's skill and the soldiers' prowess, and their very strength had been made their weakness. Here, on the broad plains of Kurdistan, there was scope for Asia's largest host to array its lines, to wheel, to skirmish, to condense or expand its squadrons, to manoeuvre, and to charge at will. Should Alexander and his scanty band dare to plunge into that living sea of war, their destruction seemed inevitable.

Darius felt, however, the critical nature to himself as to his adversity of the coming encounter. He could not hope to retrieve the consequences of a third overthrow. The great cities of Mesopotamia and Upper Asia, the central provinces of the Persian empire, were certain to be at the mercy of the victor. Darius knew also the Asiatic character well enough to be aware how it yields to the prestige of success and the apparent career of destiny. He felt that the diadem was now either to be firmly replaced on his own brow, or to be irrevocably transferred to the head of his European conqueror. He, therefore, during the long interval left him after the battle of Issus, while Alexander was subjugating Syria and Egypt, assiduously busied himself in selecting the best troops which his vast empire supplied, and in training his varied forces to act together with some uniformity of discipline and system.

It is not necessary to go into the details of the action. It is sufficient to say that the arms of Grecia triumphed.

A few days after the battle Alexander entered

Babylon, "the oldest seat of earthly empire" then in existence, as its acknowledged lord and master. There were yet some campaigns of his brief and bright career to be accomplished. Central Asia was yet to witness the march of his phalanx. He was yet to effect that conquest of Afghanistan in which England since has failed. His generalship, as well as his valor, were yet to be signalized on the banks of the Hydaspes and the field of Chillianwallah; and he was yet to precede the Queen of England in annexing the Punjab to the dominions of a European sovereign. But the crisis of his career was reached; the great object of his mission was accomplished; and the ancient Persian empire, which once menaced all the nations of the earth with subjection, was irreparably crushed when Alexander had won his crowning victory at Arbela.

(To be continued.)

Idolatry of the Church of Rome.

BY BISHOP D. WILSON.

I PROCEED to the articles, which in 1564, Pope Pius IV. appended to the ancient and most scriptural Niceno-Constantinopolitan creed; so that every person swearing to receive and obey it, as he is required to do, gives the self-same pledge to believe the thirteen appended doctrines as the previous pure ones of the original symbol. It is sufficient to give a specimen:

"I steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church." "I constantly hold that there is a purgatory, and that the souls there detained are aided by the prayers of the faithful." "In like manner, that the saints, reigning together with Christ, are to be venerated and invoked, and that they offer prayers to God for us, and that their relics are to be venerated." "I most firmly declare that the images of Christ and of the Mother of God always a Virgin, and also of the other saints, are to be kept and retained; and that due honor and veneration are to be shown them." "Also I undoubtedly receive and profess all other things delivered down, defined and declared by the several canons and ecumenical councils, and especially by the most sacred synod of Trent; and I equally condemn, reject, and anathematize all things contrary to them." "This true Catholic faith, without which no one can be saved, which I now willingly profess, and truly hold, I promise, vow, and swear to retain and confess by God's help most constantly to the very end of life; and to take care, so far as in me lieth, that it be taught, held and preached to my subjects, or to those, the care of whom, from my office, rests on me. So help me God, and these holy gospels of God."

Not a word need be added upon the unparalleled effrontery of appending these clauses to the Nicene creed, and of their nature and bearing. I only further observe, that the appeal of the synod of Trent to the second council of Nice, in 787, A. D., is sufficient of itself, to any one acquainted with the history of that image-worshipping council, to convict the whole decree, as well as these new clauses founded on it, of intentional and unblushing worship of the saints.

A specimen of the mass of evidence as to the prevalent idolatry, flowing through all the divisions of the church from the fifth century downwards, and corresponding with these artful and dangerous documents, may be very briefly given.

The child in its earliest age is imbued with it. It is taught to say, "I conclude" (my prayer) "by desiring our blessed Lady to be a mother to me, and by recommending myself to my good angel, and to all the court of heaven." It is directed again to "offer its prayers to the blessed Virgin; its guardian angel; its patron; and all the saints together." Further rules for it are these: "If you will be a true child, and a sincere servant of the blessed Virgin, you must be careful to perform four things. 1. Have a great apprehension of displeasing her by mortal sin. 2. Love and imitate her virtues. 3. Have recourse to her in all your spiritual necessities; and for that end offer to her daily some particular prayers. 4. Be mindful to invoke her in temptations." . . . "you can find no succor more ready and favorable than hers. If you perform this, you will have a true devotion to the blessed Virgin; you will be of the number of her real children, and she will be your mother, under whose protection you shall never perish." The child is further provided with this form of confession: "I confess to Almighty God; to blessed Mary ever Virgin, to blessed Michael the archangel; to blessed John the Baptist; to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me."

So much for the Roman Catholic infant mind. A specimen or two of the prayers ordinarily ad-

dressed to the saints and angels will now suffice. "Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health of mind and body, by the glorious intercession of blessed Mary ever Virgin." "We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all evil; O ever glorious and blessed Virgin!" The present Pope, in his Encyclical letter of 1852, in his closing paragraph, uses the following words: "But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of our hope."

If this be not the grossest idolatry, nothing is. If all this do not overturn, root, and branch, the mediation of Christ, nothing can. If all this, continuing for twelve or more centuries, extending over all Eastern as well as Western Christendom, but especially Western; forming the staple and mass of popish devotions; and diffusing itself for ages in all accessible parts of the Christian world, and in all their missions to the heathen, do not display the full-blown abominations of which the apostle condemns, in the epistle we are considering, the first budding in a *voluntary humility and worship of angels*, nothing can.

But, no; the matter is plain and manifest to all who understand the meaning of words, and the broad undeniable fact of the case. Every prayer addressed to the Virgin and saints is idolatry; every act of such veneration and honor in connexion with them is idolatry; all the bowings and uncovering of the head, and the prostration before images and pictures, and the bodies of martyrs and relics, are idolatry. Every adoration of the elements in the Eucharist is idolatry. The very popular excuse made by the Romanists that they only pray to the saints to intercede with God for them, is precisely that which most especially condemns the practice, as it robs Christ of his mediatorial office, and denies that we are *complete in him*. But the whole soul of a Christian trembles at such blasphemy. Christ is "all in all" to him. Christ is high as God, and needs none to come between; for "he and the Father are one;" he is low as man, and needs none to come between; for we are "members of his body, of his flesh, and of his bones."

This worship of saints and angels, then, is, I repeat, the grand abomination of popery. There are many steps leading to it, some more remotely, others more directly; but this is the last practical finish, as in the case of the nations of Israel and Judah of old, of the whole series of previous provocations. I confess, when I contrast this tremendous structure of demonolatry with its feeble origin, its insidious but steady growth, its fatal ramifications into all the details of religious worship; its prevalence for so many ages over the larger part of Christendom; its present zealous and aggressive character; the devotion of its adherents; and its hold, by a judicial blindness, as it were, on the minds of the wealthy, the learned, the powerful, the renowned of all classes, from the prince to the peasant; I seem to behold the gigantic monster stand out in full relief, whom the series of predictions, to which we have before adverted, so exactly portrayed. Indeed, it would appear to me abstractedly a most unlikely thing, considering the general scheme of divine prophecy in all its other branches, that sixteen or seventeen centuries of such a portentous and insidious opposition to Christ and his glorious mediation, should have been unnoticed in the sacred records. And the strenuous but vain efforts of Roman Catholic writers to turn away these predictions from their seven-hilled city, abundantly confirm, as I think, the application of them, arising from the broad and undoubted historical facts of the case which I have now adduced.

The Tale Bearer's Confession.

BY A MINISTER.

I REMEMBER in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a *vile* way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage. Reports which tend to mischief are like snowballs, the further they roll the more they gather. The offender was in his turn offended: he spake also with *asperity*; said "he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting," &c., &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave; nay, I would not be his servant; I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so; I should have gone to him in the first instance, and talked to him, not of him. I soon found I was wrong, but the difficulty was now to get right. Observe, not to know what was right, but to bring myself to do what was. You must know, when I first set out in my present mode of life, my gracious Maker provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions. He advised me to retire with him awhile. I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it; with trembling dread I retired. "Come," said my mentor, "sit down."

I replied, "He certainly was wrong." "Stop," said my mentor, "it is you I have to deal with: you have done wrong; you, who by precept and example ought to lead in the way of peace."

"But I ought to exhort, and reprove, and rebuke."

"Stop, sir," said my mentor, "and call to mind that the snuffers on the altar should be pure gold. Reproofs and rebukes come with a very ill grace from an offender!"

"An offender?"

"Yes, an offender; and of the worst cast; an offence in you, and of this nature, is peculiarly offensive."

"Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have advised your hearers, thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master's cause; and, perhaps, made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parent, each of whom having a regard for both can say nothing, but must suffer in silence. O! you have done every wrong."

The tears gushed in my eyes, I thought of praying. "No," said my mentor, "not yet; you should first do right. Go, and acknowledge your fault."

"I cannot."

"You must, indeed you must."

"But he will treat me roughly."

"You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master; and, peradventure, you may find forgiveness and reconciliation from him."

I went out with an aching heart, experiencing the full force of the truth as I went along. "The way of the transgressor is hard." I arrived at his dwelling; I entered his doors; but O! with what different sensations, when unconscious of offence! O! how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak; I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice, "You are justified, sir, in your conduct on this occasion; I deserve it all; and all this, yea, more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, by acknowledging my error; I have done wrong sir, in taking up a report of you, or saying anything about you to any one but yourself; I beseech you forgive me"—and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, "Neither do I condemn thee; go and sin no more."

London Evangelical Magazine.

The Turkish Empire.

BAYARD TAYLOR, in a letter to the *New York Tribune*, speaks thus of the present condition of the Turkish Empire:

Constantinople has been terribly ravaged by fires—no less than fifteen having occurred during the past two weeks. Almost every night the sky has been reddened by burning houses, and

the minarets of the seven hills lighted with an illumination brighter than that of the Bazaar. All the space from the Hippodrome to the Sea of Marmora has been swept away; the lard, honey, and oil magazines, on the Golden Horn, with the bazaars adjoining; several large blocks on the hill of Galata, with the College of the Dancing Dervishes; a part of Scutari and the College of the Howling Dervishes, all have disappeared, and to-day the ruins of 3,700 houses, which were destroyed last night, stand smoking in the Greek quarter, behind the aqueduct of Valens. The entire amount of buildings consumed in these two weeks is estimated at between five and six thousand. The fire on the hill of Galata threatened to destroy a great part of the suburb of Pera. It came sweeping over the brow of the hill, toward my hotel, turning the tall cypresses into tall shafts of angry flame, and eating away the crackling dwellings of hordes of hapless Turks. I was in bed, from a sudden attack of fever; but seeing the other guests packing up their effects and preparing to leave, I was obliged to do the same, and this, in my weak state, brought on such a perspiration that the ailment left me. The officers of the United States steamer *San Jacinto*, and the French frigate *Charlemagne*, came to the rescue, with their men and fire engines, and the flames were finally quelled. The proceedings of the Americans, who cut holes in the roofs and played through them upon the fires within, were watched with stupid amazement. "Mashallah!" said a fat Bimbashi, as he stood sweltering in the heat, "the Franks are a wonderful people."

To those initiated into the mysteries of Turkish politics, these fires are more than accidental; they have a most weighty significance. They indicate either a general discontent with the existing state of affairs, or else a powerful plot against the Sultan and his ministry. Setting fire to houses is, in fact, the Turkish method of holding an "indignation meeting," and from the rate with which they are increasing, the political crisis must be near at hand. The Sultan, with his usual kindness of heart, has sent large quantities of tents and other supplies to the guiltless sufferers; but no amount of kindness can soften the rancor of these Mohammedan intrigues. An Englishman said to me the other day, "These fires would not have occurred had Lord Stratford remained here," and the remark is more than half true. Reschid Pasha, the present Grand Vizier, and the leader of the party of Progress, against whom this storm of opposition is now gathering, was supported by all the influence of the former British Ambassador. Indeed, nearly all the liberal measures which Turkey has adopted during the past few years, are mainly owing to the labors of the latter.

Nevertheless, in spite of all efforts, the Ottoman power is rapidly wasting away. The life of the Orient is nerveless and effete; the native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions produce mere galvanic spasms, which leave it more exhausted than before. The rosy-colored accounts we have had of Turkish progress are, for the most part, mere delusions. The Sultan is a well meaning but weak man, and tyrannical through his very weakness. Had he strength enough to break through the meshes of falsehood and venality which are woven so close around him, he might accomplish some solid good. But Turkish rule, from his ministers down to the lowest *cadi*, is a monstrous system of deceit and corruption. These people have not the most remote conception of the true aims of government; they only seek to enrich themselves and their parasites, at the expense of the people and the national treasury. When we add to this the conscript system, which is draining the provinces of their best Moslem subjects, to the advantage of the Christians and Jews, and the blindness of the revenue laws, which impose on domestic manufactures double the duty levied on foreign products, it will easily be foreseen that the next half century, or less, will completely drain the Turkish Empire of its last lingering energies.

Already, in effect, Turkey exists only through the jealousy of the European nations. The treaty of Unkar Iskelessi, in 1833, threw her into the hands of Russia, and the influence of England has of late years reigned almost exclusively in her councils. These are the two powers who are lowering at each other with sleepless eyes, in the Dardanelles and the Bosphorus. The people, and, most probably, the government, is strongly prepossessed in favor of the English; but the Russian Bear has a heavy paw, and when he puts it into the scale all other weights kick the beam. It will be a long and wary struggle, and no man can prophesy the result. My hopes are for England; for with her comes civilization, and a juster rule, while the shadow of Russian sway would blot out all the remaining sunshine of the Orient. The Turks are a people easy to govern, even the imperfect laws now in existence fairly administered. They would strive and improve under a better state of things; but I cannot help feeling the conviction that the re-

generation of the East will never be effected at their hands.

The political crisis of which I spoke above has occurred this the sixth day of August. Reschid Pasha was deposed from his office of Grand Vizier, which post, it is thought, will be given to Ali Pasha, the present Minister of Foreign Affairs. There will now be an end of conflagrations. It is rumored that there was a plot to assassinate the Sultan on his way to the mosque to-day, and to place his brother on the throne.



The Advent Herald.

BOSTON, JANUARY 22, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER I.

(Continued from our last.)

"And I will restore thy judges as at the first, and thy counsellors as at the beginning: Afterward thou shalt be called, The city of righteousness, the faithful city."—v. 26.

"As at first," and "as at the beginning," are similes illustrating the condition to which their judges and counsellors were to be restored. The figure adds force to the illustration when taken from v. 21, when Zion was full of judgment, and was the abode of righteousness. It is in that respect, that the restoration should be, i. e., that there being again a fullness of justice; there would cease to be unrighteousness: and thus it accords with the time when "the righteous shall shine forth as the sun in the kingdom of their Father." Being restored to the administration of righteousness,—that being what is predicted in the figure—they may be in a mortal, or in an immortal state. But the context shows that an epoch is then to be arrived at which ushers in the immortal.

The Jews supposed that that restoration had reference to their return from Babylon; JEROME, that the times of the Messiah are referred to; and Dr. LOWTH, that it points to a more flourishing time than the world has yet seen. But the name of "City of Righteousness—the Faithful city," implies the restoration to a state that will be unchanging and eternal.

"Zion shall be redeemed with judgment, and her converts with righteousness."—v. 27.

The verb "redeemed" is a metaphor, expressive of the salvation of Zion from all the enemies which oppress her. By Zion, Dr. BARNES and Dr. SCOTT understand the Jews; but that is inconsistent with the discrimination between Zion and her converts. This latter word is translated by LOWTH, "Captives." Dr. BARNES says that converts "is an unhappy translation, and simply means, 'they that return of her.'" The same is in the marginal reading. Zion, then, must denote the place of their return,—the residence of the redeemed.

The epoch of Zion's enlargement, we learn from other scriptures, is at the second advent. Psal. 102:16—"When the LORD shall build up Zion, he shall appear in his glory." It corresponds with the Apocalyptic vision, Rev. 14:1, when JOHN beheld, "and lo the Lamb stood on mount Zion, and with him a hundred forty and four thousand, having his Father's name written on their foreheads." Psal. 132:13, 14—"For the LORD hath chosen Zion; he hath desired it for his habitation, this is my rest forever; for I have desired it."

Thus Zion is the eternal, as well as the temporal home of his people, and when it is redeemed, it must usher in the former state. Says the Psalmist, 2:6-12—"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." When he shall thus dash his enemies in pieces, Zion is redeemed with judgment.

Isa. 34:8—"For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion." And then will be returned to her the ransom of JERUSALEM. Isa. 51:3, 11—"For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. . . . Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." 2 Pet. 3:11-13—"Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," or righteous persons.

Bishop LOWTH, in his commentary on this text, says, "When God shall redeem Zion, and restore those that truly turn to him, he will make a remarkable discrimination between the righteous and the wicked: God's judgments will be visible in punishing the latter, and his mercy in saving the former."

"And the destruction of the transgressors and of the sinners shall be together, And they that forsake the LORD shall be consumed."—v. 28.

The Hebrew rendered "destruction," Dr. BARNES translates "the breaking or crushing." Mr. LORD, makes it a metaphor. He says, "The figure is like the symbolical representation in NEBUCHADNEZZAR'S dream of the destruction of the great image. . . . The persons whose destruction is here foreshown, are probably the same as those represented by the image; and the metaphor is used to denote that they are to be dashed by the avenging bolts of the Almighty, or cut off in some other manner analogous to the destruction of a fragile vessel, or an image, by a blow that breaks it to pieces."

"The transgressors," Dr. BARNES renders *revolters*, and Dr. SCOTT, apostates. They are then those who have rebelled against God's sovereignty, in distinction from all other sinners, who have never professed to serve JERUSALEM. They are all to be destroyed together—i. e., at the same time. 2 Thess. 1:7-10—"The LORD JESUS shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our LORD JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony in you was believed) in that day."

To forsake the LORD, is another metaphor indicating the abandonment of his service. In that day that "shall burn as an oven" (Mal. 4:1), "all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." JOHN saw, (Rev. 19:11-15, 21), "heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in white linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. . . . And the remnant were slain with the sword of him that sat upon the white horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh." SAID ISAIAH, (63:1-6) "Who is this that cometh from Edom, with dyed garments from Bozrah! this that is glorious in his apparel, travelling in the greatness of his strength! I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my

fury, and I will bring down their strength to the earth."

"For they shall be ashamed of the oaks which ye have desired, And ye shall be confounded for the gardens that ye have chosen."—v. 29.

To be "ashamed," is to be confounded. They will be overwhelmed with confusion in view of their sinfulness. They will keenly feel the depths of their eternal disgrace.

The "oaks," is rendered by Dr. BARNES, the terebinth, or turpentine tree—a species of fir. Dr. SCOTT says it is a tree of the evergreen species, in the groves of which the worshippers of Baal and Ashtaroah sacrificed. The temples of idolatry were erected in groves and gardens, and delightful places of resort. And to be ashamed of these, is to be ashamed of having participated in the rites of pagan superstition; or in any form of service prohibited by JERUSALEM. Ezek. 20:28—"For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savor, and poured out their drink-offerings." Hos. 4:13—"They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good."

"For ye shall be as an oak whose leaf fadeth, And as a garden that hath no water."—v. 30.

By the use of two similes the condition of those described in the 28th verse, is illustrated. Having desired the groves, gardens, and other symbols of idolatrous worship, they are themselves to become like the same groves and gardens, when the leaf of the tree fades, and the latter becomes destitute of water. When blasted by excessive heat, in hot countries, the leaves of trees suddenly fade, which gives to the groves a desolate appearance. Also their gardens, which fail of a supply of water, dry up and their withered vegetation would be at once consumed by the application of fire. Thus are sinners fitted for destruction.

The only way to preserve a garden, is to plant it on the border of a stream, or near a fountain, where it may be watered artificially. While the wicked are compared to a garden destitute of moisture, the state of the good man is not so. He is like a vine "planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine." Says JEREMIAH, (17:5-8) "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall she cease from yielding fruit." SOLOMON says, (Eccl. 2:5, 6), "I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees."

This comparison of the wicked to such combustible materials, makes the concluding verse of this chapter particularly expressive.

"And the strong shall be as tow, and the maker of it as a spark, And they shall both burn together, and none shall quench them."—v. 13.

Dr. LOWTH translates this text without the signs of comparison, so as to read, "And the strong shall become tow, and his work a spark of fire," &c. This changes the similes in these two instances, to metaphors. The workers of iniquity being compared to one of the most combustible materials, and their iniquity to the spark which kindles the flame, illustrates the ease with which the Almighty will effect their destruction. They and their works will be consumed together, and no one shall frustrate it. These figures evidently teach that the redemption of Zion, and the punishment of the transgressors, will transpire in connection with the consummation.

Mr. LORD, speaking of the truths brought to view in this chapter, says, "How much is their expression aided; into what clearness, beauty, and strength, are they raised, by the figures that are employed to illustrate and embellish them! What impression was ever more mistaken, than that which almost universally prevails, that similes, metaphors, personifications, apostrophes, and other tropes, obscure the thoughts which they are designed to unfold and adorn, and render them uncertain."

(To be continued.)

A NEW, AND YET AN OLD SUBSCRIBER.—We received last week the name of a new subscriber, from Royalton, Vt.—a mother in Israel, in her 94th year.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

WE see now the first result of CONSTANTINE'S restoration of the confiscated wealth of the church to the Christians generally, without first attempting to define a guard against the intrusion of improper members. Mob government and State interference may be alike perilous to real spirituality. The wisest course would have been, so far as we can judge, to have intrusted the ecclesiastical organization of each district to those still surviving confessors who had proved their love to CHRIST by ten years of suffering for his sake. He, however, probably looked at the whole affair as political capital, and was anxious to enrol as many Christians as possible, for the sake of their moral support against heathen reaction. By throwing open the doors of the Church to all who came, he admitted the messengers of Satan as well as the ambassadors of CHRIST. The garrison was recruited, but the recruits were for the most part disguised enemies, who no sooner saw their strength than they seized the citadel.

Now, in a very short time, the results of this became apparent. The elected pastors represented the majority of those who elected them. The minority was not represented at all. Thus, whilst HOSIUS PAPINUTIUS and the suffering confessors seem to have taught CHRIST crucified, the northern settlers of Thrace and Asia Minor seem by a sort of compromise to have selected teachers who held as little as possible of doctrinal Christianity, and the more ignorant and unlettered population of Syria, Egypt, Africa, and the South, selected rather those who were distinguished by intense fanaticism, by their ascetic frenzy, by their impassioned appeals, and, in part, by their sympathy with that great mass of the population who still worshipped the Virgin Queen.

Under these circumstances, the question arose as to what constitutes a Christian. While HOSIUS and his Western friends maintained the necessity of a belief in CHRIST and him crucified, and of his future reign, the Northerners reduced the Gospel into a mere philosophical formula; and the Eastern, worked up by their visions, by their asceticism, and by the magic and mesmerism of the priests of Isis, contended that the third person of the Holy Trinity, once revealed in Athor, had again become incarnate in the Virgin MARY. All could not be true! Could they be reconciled? It was easy to see the approach of danger. Three different creeds of Christianity predominating in different districts, might break up the empire. Let the Isis worshippers call their goddess by her name in the mysteries, "MAIA;" let the Christians tolerate a worship addressed to the LORD through his Virgin Mother! Why should not MAIA be identified with MARY? Why might not each worship his own goddess at the same temple? Why might not these creeds be fused into one?

The Emperor summoned a General Council of Bishops, fallible men themselves, elected in the manner we have pointed out, and called on them to declare what should constitute a Christian. We must pity his perplexity, and remember that the difficulties to which we now call attention were perfectly new to him.

The Council of Three met. ARIUS, HOSIUS, and the Mariamites found themselves opposed. Now there is nothing clearer, that whilst great good arises out of the conferences of men having the like object, nothing but evil proceeds from the conferences of men whose objects are exactly opposite, and who meet to defeat each other. Were the General Assembly of the Free Church combined in one promiscuous meeting with the Wesleyan Conference, the Synod of Exeter, and the Calvinistic Methodists of Wales, the Quakers' yearly meeting, and the Mormonite muster, in order to settle the confession of all, the minority, however composed, to accept the decision of a mere numerical majority as fixing absolute truth—can we believe that edification would result, or any benefit to the Church, except so far as one class of heretics might neutralize its opposite, and thus secure toleration to the really faithful? Precisely thus it occurred at Nice, so far as we can judge. The Christian party appears to have been lamentably small. The Syro-Egyptian, or followers of the Virgin, more numerous by far, and the philosophic Arian, or, as we should now call it, the High and Dry School, stronger than either separately, but inferior to both united. Hence followed compromise. As in all similar cases, the two smaller parties combined against the one larger. To secure recognition of our LORD'S very Godhead, HOSIUS was compelled to abstain from assailing those who also held the Virgin to be Divine. The worshippers of the Virgin, again, supported HOSIUS against the philosophers of the north, because they saw that his de-

feat would leave the philosophers at liberty to attack them. Asceticism was tolerated—it was all good men could do to prevent its being enforced. Anxious to maintain the true Divinity of the Lord, they tolerated superstitions, and did not inquire the motives of those who supported them.

Thus it would appear that whilst the ostensible result of the Council of Nice was the defeat of the Thracian deniers of our Lord's perfect Divinity, yet that defeat was secured only by accepting the aid of auxiliaries who speedily converted the victory to their own purposes. "And thus the Arian question opened a controversy it did not settle. It discovered a new sphere, if we may so speak, to the worlds of light to which the Church had not yet assigned its inhabitant. Then there was a wonder in heaven! a throne was seen far above all created powers, mediatorial, intercessory, a title, a crown bright as the Morning Star—a glory issuing from the eternal throne. Robes, pure as the heavens, and a sceptre over all. And who was the predestined heir of this Majesty? Who was that wisdom, and what was her name? The mother of fair love, and fear, and holy hope, exalted like a palm-tree in Engeddi, and a rose plant in Jericho, created from the beginning before the world, in God's councils, and in Jerusalem, was her power! The vision was found in the Apocalypse, a woman clothed with the sun, and with the moon under her feet. And upon her head a crown of twelve stars. The votaries of MARY do not exceed the true faith, unless the blasphemers of her Son come up to it. The Church of Rome is not idolatrous unless Arianism is orthodoxy."

Translated into plain Norman-English, this half German rhapsody simply means that the professing followers of CHRIST, finding themselves unable to outvote the philosophic followers of ARIUS, and not choosing from some cause or other to call in the really Christian clergy of Britain and Armenia, qualified the followers of Isis as Christians, enlisted them as voters against ARIUS, and allowed them to continue the worship of their favorite goddess without asking questions. Out of the mouth of the enemy we have this confession. Comment were needless. "But to carry out their arrangement the rulers of the Church had to go farther. Confiding, then, in the power of Christianity, to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use; and feeling also that these usages had originally come from primitive revelations, and from the instinct of nature, though they had been corrupted, and that they must invent what they needed, and that they had with them the very archetypes of that which Paganism had attained the shadows. In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church, the one ascetic, the other ritual or ceremonial. The use of temples and those dedicated to particular saints, and ornamented on occasions with branches of trees, incense, lamps, and candles, votive offerings on recovering from illness, holy water, asylums, holidays and seasons, use of processions, blessings on the fields, sacred vestments, the tonsure, the ring in marriage, bowing to the east, images at a later date, perhaps the ecclesiastical charts, are all of Pagan origin, and sanctioned by adoption into the Church."

It is no pleasing task thus to expose the defects, the wanderings, the sins of the early Church, but the truth must be told. Assailed on one side by ARIAN infidelity, on the other by Eastern apostasy, whilst yet writhing under the wounds inflicted by Roman polytheism, the ancient Christians looked to the Pagan Emperor, the Antichrist, and gladly availed themselves of every aid they could procure. Meanwhile the professors of the Gospel seemed to have been saved by the counteraction of these contending elements. They, to a certain extent, neutralized each other, and whilst the true Church was then, as it ever has been, a small minority, we have no reason to doubt that whilst ARIUS and ATHANASIUS were battling for victory, the servants of CHRIST were in many congregations preaching the Gospel, and teaching the way to eternal life. The wrath of man was restrained. The Church enjoyed a pause from active persecution, and the Word of God went forth, and was glorified in the conversion of myriads. Whilst Arians and Melchites fought for place and power, holy men, each in their own sphere, quietly preached Christ.

We must, however, bear in mind two great points connected with the second Council at Nice, which are overlooked by Church historians. The first of these is, that there were none but Greek or Latin Bishops summoned, and that consequently the whole of British, Armenian, and Mesopotamian churches, the only ones which had revived and retained pure apostolic teaching, were *de facto* excluded. Neither does there appear to have been any converted Goths, so that the assemblage, far

from being an Œcumenical Council, was simply a religious conference between a certain number of self-appointed delegates, who had no more right to legislate for others than the Temperance Congress of Massachusetts to interfere with the laws of Scotland. The second one, almost equally important, is, that the Arians, although expelled from their churches, were neither convinced nor silenced. Those who were Arians before, were Arians still. Their existence was a great fact. But the vacant churches had to be filled up. We have seen that the true Church was but a small flock. The Mariamites and Melchites were, of course, clamorous for reward. Their votes had to be paid for. Superstition took the place of scepticism. Egyptian monks filled the pulpits of Greek philosophers. Filth and folly were substituted for intellectual pride and brilliant but useless rhetoric. Hence a fierce reaction soon followed against the intruders. The heresy that ARIUS had introduced, now became national. Men took part with their clansfolk, and the population of Asia Minor and Thrace revolted from an Egyptian priesthood, just as Scotchmen would revolt at having Hindoo pastors forcibly intruded upon them. The struggle soon became political. Each party sought for aid from without. The Mariamites appealed to the passions, the credulity, the superstitions of the populace, the Arians to the pride, the prejudice of the higher classes—and to the northern contempt for Asiatic superstition—to the scrutinizing and sceptical character of the Gothic and Scandinavian—and at length to the swords of the soldiery. To call the struggle purely religious, is folly. It was the old war of scepticism against superstition—of the unconverted sons of JAPHETH against the unrenewed offspring of HAM—of aristocracy against democracy—of the white against the colored race—of the north against the south. Unsacred learning, unpurified intellect, untiring energy, all were on the side of the Arian—numbers, zeal, fanaticism, and blind intensity of purpose on that of the Virgin goddess. But the hosts who believed in Isis, and who clamored to MARY for protection, were controlled, as is always the case in the Eastern world, by sterner spirits, conscious of the falsehood of their cause, deserters from their own people, men who used the masses but as tools for self-aggrandizement. If an Eastern people throw off the yoke of its white masters, it speedily afterwards yields itself to the lash of its own white slaves. The superstition which conducts its votaries to fame, wealth, and power may itself be suspected. Without European leadership the Seiks would never have met the power of Britain. Yet who believes that VENTURA, ALLARD, or AVITABLE were really Seiks in belief? Whilst the dark races develop their systems they always seek either white or Arab aid to carry them through and force them upon others.

Into the short but fierce reaction under JULIAN the Apostate, and the sifting of the Church which followed, space forbids us to enter any more than into the brief peace which ensued under JOVIAN and his successors. For twelve years VALENTINIA seems, avoiding all Ecclesiastical Councils, to have kept the peace. The Word of God was thus allowed free course. Everywhere the wheat was sown, and the tares with it. Were we to point out the period at which the Gospel had been diffused most widely, and might, according to the rules of worldly calculations, have been expected soonest to overcome all opposition, it would be A. D. 375.

Here, then, we must pause, for we have reached the close of one of those great cycles which divide the history of man. All writers—Protestant, Papal, Pagan—allow that from the day of Pentecost, till the middle of A. D. 376, CHRIST went forth in the power of his Spirit, conquering and to conquer, until the idols everywhere fell before him; and at the accession of GRATIAN, the vast fabric of Paganism suddenly collapsed and fell without a stroke, leaving the Church everywhere triumphant, and CHRIST alone recognized by the multitude as King. All allow that from the close of A. D. 376 a rapid change began, and one so fearful that we find within fourteen years the Heathen high priesthood revived in a Christian Bishop; the worship of the Mother of the Gods, till then carried on by Chaldean sodalities in secret, or in Basilidian conventicles, everywhere substituted and established for the faith of CHRIST, and the confession of his name confined to the Mesopotamian mountains, the Welsh fastnesses, and the Alpine rocks.

From A. D. 33 to A. D. 376 the great feature of history is the struggle of truth with Paganism, with philosophy, and with Pantheism. From A. D. 376 to A. D. 719, Christianity well-nigh disappears from the scene, and nothing is visible but the long flashing broadswords of the Gothic and Arabian chivalry above a sea of blood. Was then the primitive Church so far wrong in assigning to this period the fulfilment of the first seal in the book of

Revelation? "And I saw, and behold a white horse, and he that sat thereon had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."—Rev. 6:2.

On these views we would not dogmatize. We do not insist upon them. We throw them out merely for thought, for criticism, and for investigation. Their incorrectness does not invalidate the facts we have stated. Very different inferences may be drawn from the same facts, by abler and better men. They do not affect the question whether or no Rome is the Babylon of the Apocalypse, or the Pope the Antichrist!

Our next task will be far more difficult, for very carefully have Popish writers striven to veil from view the real origin of their apostate Church; and it will require alike the spirit of truth and of love to rend aside the coverings which have been piled up to hide her iniquity. Well has she been called the mother of harlots, and abominations of the earth; for by her sorceries all nations, whether they submit to her or not, have been unconsciously more or less deceived. It is not necessary that nations or individual men should knowingly sympathize with Rome for them to be made by Jesuit craft her unconscious tools. The most fanatic Brahmen may at this moment unconsciously be engaged in carrying out schemes devised at Rome, matured by Jesuit craft, and arranged by Satanic ingenuity; for the network of organization spread over mankind extends from China and Thibet to the very heart of Africa. We may hereafter call attention to some startling facts relating to this movement, which show that its abettors sometimes assume a very different garb and language from that which rightly belongs to them, as priests of Rome, and we shall then have to bring the facts we have quoted to bear on the great issue—Is or is not Rome the Babylon of the Apocalypse?

(To be continued.)

BILLS.—We perceive from returns to bills sent to those indebted for past numbers of the *Herald*, that some who have received them, have felt that the sending of the bills was a reflection on those to whom sent. We can assure all such, that there was nothing of this designed. We did only what is customary in all offices—many of which send bills for the payment in advance. We however always wait till persons are actually indebted, and then send bills as an act in regular course of business.

Whenever there is any mistake made in any one's account, we are always desirous to have it pointed out, and to rectify it.

We thank those who have responded to their bills, and hope that the others will respond as soon as they can do so.

THE HERALD TO MINISTERS.—We have an arrangement to supply this paper gratuitously, to a given number of ministers, of the several evangelical denominations, who may wish for it. This list is not at the present moment quite full, so that we can add a few additional names.

We sometimes receive the names of clergymen to be added to this list, (several were thus sent last week) without its being intimated whether they wish to receive the *Herald*. It should be understood that we never send under such circumstances—and only when we know that its reception will be agreeable. To secure the insertion of any names on that list, therefore, it will be necessary to inform us that those to whom it is wished to be sent, have been consulted, and what their denominational relations are.

TRACTS SENT BY MAIL.—I will send by mail, and pre-pay the postage, the tract "Are You Ready?" to all who order twenty-five copies or more, at \$1.25 per hundred. The present postage law enables me to do this. They will continue to be sent by express at \$10 per thousand, with a notice of meetings, if one be forwarded with the money and order.

L. D. MANSFIELD, 22 Market-st., N. Y.

NEW WORK.

"The Saints' Inheritance; or The World to Come." By HENRY F. HILL. New York: Published by R. T. Young, 1852. 247 pp. 12 mo.

We have received a copy of the above work and read it with considerable interest. It is written in a devotional style, and advocates our position respecting the age to come, the restoration of Israel, &c. In advocating our views, however, we are under the necessity of dissenting from some applications of Scripture. For instance, the "two houses of Israel," are taken to mean the Jewish and Christian Churches. There is no law of figures which permits this. We might with precisely the same propriety take the names of MOSES and AARON to mean those divisions of the Church, as to take the two descendants of JACOB. Some other

expositions also do violence to the laws which govern the use of figures; which, being resorted to for the more clear illustration of the subject, must be contained in the illustration, and not in the subject which is illustrated.

With these defects, the book however contains many excellencies, and may be read with profit. The following notices of it we copy from a Genesee paper—the first of which was editorial in the paper, and the last from a Presbyterian clergyman in that place.

The above is the title of a work a copy of which was laid on our table some weeks since, but from a press of business, we have not been able to give it as thorough a perusal as we should desire. The subject is one that comes home to every mortal—it is one whose mysteries every human being will be one day called upon to enter upon, and after stepping upon the threshold there is no turning back, no change, the future will be as to the past—a vast eternity to pass according to the present life. Such being the case, the work should commend itself to the careful, the candid perusal of all. The subject is one of surpassing interest and importance, and gives abundant evidence of a knowledge of Scripture, and a depth of thought on the part of the writer, that can but prove interesting, and may serve to throw light to some upon a subject that should command more attention than it receives. The work is very neatly executed—of about 250 pages, on large clear type, good paper, and is bound in muslin.

Below we give the opinion of Rev. O. J. Sprague, a Baptist clergyman, of Mount Morris.

Mount Morris, Dec. 28th, 1852.

MR. EDITOR.—Sir: Permit me through your paper to call attention to a recent work by Henry F. Hill, entitled, "The Saints' Inheritance, or the World to come."

It is, in my own judgment, an important work for the times. While the greater portion of the Christian world are under the strange fantasy that the Jews are to be literally restored to Palestine; that the church must enjoy, in this immortal state, a thousand years' millennium; and, while others are confused in view of the many facts and appearances adverse to each opinion, this work if thoroughly considered, will serve to correct the error on the one hand, and so to enlighten the mind on the other, as to lead out of darkness, and settle the perplexity of spirit of those who are vacillating amidst conflicting views.

The book, I think, pre-eminently a work of rich biblical illustration, containing brief, clear, and forcible argument, confirmatory of the positions taken, and by abundant scripture proofs rendering them impregnable.

As intimated by the writer, it is too true, that much of the teachings of the present day tends to flatter vain hopes, and to foster the conception of building up an establishment more pompous and earth-made glorious, than the Jew, in his wildest speculations ever conjectured.

This work is well designed to remove from the vision of the church this illusion, and to restore in the sentiments of devout children, the important and healthful truths taught by our Lord, that "in the world ye shall have tribulation," and that "the wheat and the tares shall grow together until the harvest."

It is a work which should interest every one, especially Christians—all should read and candidly ponder its truths. It presents a tangible and consistent view of the nature and character of "The Saints' Inheritance," an interesting chain of Bible history, as well as rich sentiment, and will incite more earnest action for a world's salvation.

J. O. SPRAGUE.

A NEW AND IMPORTANT VOLUME.—Neither the intellect or piety of that person is at all to be envied who can refrain from thoughtful meditation upon questions like these: What is to become of this vast globe? Is it literally to be dissolved, and

"Like the baseless fabric of a vision
Leaves not a rack behind?"

Is it to be the victim of some future explosion which shall send its mighty masses hurling through space to fall upon other planets like the aerolites upon our own? Or is it to be made over and become as the garden of the Lord, a fit abode for man to pass an immortality of blessedness? Again: What is to be the winding up of earth's history? Are all mankind put in possession of the sacred volume, and thus become, individually, perfect in knowledge, love, purity, and every heavenly grace; or are multitudes to be overwhelmed with destruction by an Almighty arm, and thus the victory be achieved? Again: Is our Lord to revisit our earth in person with an union of majestic splendor and glory only equalled by the distress and humiliation which attended his former mission? Again: What mean the Scriptures by the millennium—the first and second resurrection—the battle of Gog and Magog—the ministry of angels, and the extent of the Jewish covenants? These are questions of admitted interest and well merit a thoughtful consideration. To say "we do not know," is a ready mode of reply, but surely should not satisfy the Christian whose aim should be intelligence as well as piety. This may be his decision, but it should be arrived at considerably.

Our respected townsman, H. F. Hill, has issued a volume with the appropriate title of the "World to Come," having for its aim to discuss these topics. The work is written with an energy of style, a command of Scripture text, a strength of argument, and a general freshness and vigor which do great credit to the head and heart of the author, and cannot but command the respect and interest of the thoughtful and pious reader. Mr. H. will find but few persons to concur with him in all his conclusions, all his interpretations of Scripture, and all his hopes. And yet we venture to say that no one can rise from its perusal without a consciousness of personal interest and benefit. The

book will lead to the study of the Bible, and thus an end will be secured which has scarcely a second for importance within the circle of human obligations. The book is well got up—clear large type—thick white paper—a sufficiency of margin—and no chapter is too long to be tedious. We take pleasure in recommending its purchase and candid study; for studied it must be in order to be understood and appreciated. It is honorable to our village that it can contain a person who can send forth such a volume as this. May our respected townsman receive at our hands all that he justly merits and his work do much good wherever it goes. W.

Any person who will send his address and one dollar in an envelope, post-paid, to the author of "The World to Come," shall have a copy sent to him, post-paid, at the risk of the author. Direct to HENRY F. HILL, Geneseo, N. Y.

NEW MEXICO.

The following letter from Lieutenant Colonel SUMNER, who commands the military division embracing the department of New Mexico, although dated in May last, has just come to light. It contains startling expositions of the unfortunate state of affairs in that territory. Colonel SUMNER has been for a long time stationed in New Mexico, and is thoroughly acquainted with the institutions and people of that territory. We are in possession of facts from an authentic source which tend to confirm the most essential features of his statement. It will be recollected that Secretary CORWIN, in his last annual message, recommended the abandonment of New Mexico to the Indians. Such a disposition of this territory, in view of the facts stated by Colonel SUMNER, would almost seem to be unavoidable. It may be well to consider, however, whether a railroad to the Pacific would not put a new face upon affairs in that quarter.

Santa Fe, May 27th, 1852.

SIR:—It may be well to premise that I consider it certain that some radical change must and will be made in the government of this territory sooner or later; that the people of the United States will not content to bear this heavy burthen, endlessly, without receiving the slightest return, and without even the possibility of bettering the condition of this people. It would, therefore, seem to be a question only as to time.

I would respectfully submit the following project:

Place the territory in the same relation to the Government of the United States that it held toward the Mexican Government before the war.

Withdraw all the troops and civil officers, and let the people elect their own civil officers, and conduct their government in their own way, under the general supervision of our own Government. It would probably assume a similar form to the one we found here in 1846, viz., a civil government, but under the entire control of the Governor. This change would be highly gratifying to this people, and I believe they would fully pledge themselves never to ask for any further aid from the United States than the same appropriations that were granted to the other territories. There would be a pronunciamento every month or two, but these would be of no consequence, as they are very harmless when confined to Mexicans alone.

With all the economy that can be used, and exertions in agriculture, &c., so long as we hold this country, as we do now, it must be a very heavy burden to us; and there never can be the slightest return for all this outlay, not even in meliorating the condition of the people, for this distribution of public money makes them more idle and worthless. There is no possibility of any change for the better. Twenty-fifty years—hence this territory will be precisely the same as it is now. There can never be an inducement for any class of our people to come here whose examples would improve this people. Speculators, adventurers, and the like, are all that will come, and their example is rather pernicious than beneficial.

No civil government, emanating from the Government of the United States, can be maintained here without the aid of a military force—in fact, without its being virtually a military government. I believe there is not an intelligent man in the territory who is not, at the present time, fully sensible of this truth. All branches of this civil government have equally failed—the executive, for want of power; the judiciary, from the total incapacity and want of principle in the judges; and the legislative, from want of knowledge—a want of identity with our institutions, and an extreme reluctance to impose taxes; so much so, that they have never even provided the means to subvert prisoners, and consequently, felons of all kinds are running at large.

The New-Mexicans are thoroughly debased and totally incapable of self-government, and there is no latent quality about them that can ever make them respectable citizens. They have more Indian blood than Spanish, and in some respects are below the Pueblo Indians, for they are not as honest or industrious. In this remark I allude to the lower classes. There are some educated gentlemen, with respectable families—about enough for magistrates and other official persons. There is not much increase in the population, owing to their gross depravity. I doubt if there is a tribe of Indians on the continent who are more abandoned in their commerce between the sexes than the great majority of this people.

The reduction of Government expenses was, no doubt, the primary cause of the recent disaffection. As a conquered people they feel a natural dislike toward us; but so long as we kept them supplied with money, and they had nothing to do but revel

in their vices, they were content to stifle their patriotism. It requires but very little to subvert them, and, therefore, a small pittance enables them to pass their time in idleness and vice; but that little they must have, and there is now no way they can get it. The truth is, the only resource of this country is the Government money. All classes depend upon it, from the professional man and the trader down to the beggar. Before we took the country, a considerable part of the population earned a scanty livelihood at the mines; but this work was abandoned directly when the Government money was scattered broadcast among them. These mines are not productive, and never can be made so, in comparison to the inexhaustible mines of California; but a part of this people managed to earn at them a few shillings a day, and that supported them. They will be obliged to return to this work again as the only means of living, while the rest must get from the soil the few articles that are necessary for their subsistence. There can never be any profitable agriculture in this country. There is but a very small part of it that is arable land; the valleys of the few streams comprise the whole of it; and much of this cannot be cultivated, owing to the efflorescence of salt, and the residue requiring such a laborious kind of irrigation and cultivation, that corn cannot be raised here for less than a dollar a bushel. But, even if it could be raised as cheap as it is in Missouri, there would be no market for it beyond the wants of the Government; and no agricultural product would ever pay transportation from this remote country.

With regard to their protection from the Indians, they would have the same that was extended to them by the Mexican Government—that is to say, permission to defend themselves. Besides, they would be much better armed than they have ever been before, and the Indians would have more respect and fear for them. There is, too, a growing disposition on the part of the Indians to remain at peace, and support themselves by cultivation. The Navajos and Utahs are perfectly quiet, and the Apaches, the only hostile bands now in the territory, have committed no depredations within the last month, and have sent in word that they wish to make peace. If the Mexicans should act justly by the Indians, I think there would be no difficulty; but if they did not, and war should ensue, the Mexicans would steal from the Indians quite as much as the Indians would steal from them; and thus they would be no losers in the end. On this point, too, I would remark, that if this territory was erected into a State, it would be expected that the people would take care of themselves, and they would be no better able to do it than they are now. Again, why are we bound to give any more protection to this territory, than we give to Oregon and Utah? Those people are obliged to defend themselves against the Indians. Why should not this people do the same? I should think it would be well to give the Mexicans a liberal allowance of ammunition, especially as there is a large supply here that is not worth exporting back.

It would be impossible for our troops to remain here with Mexican civil officers, for we should have to interpose in their squabbles, which would make them serious matters. There would be no danger of any attempt to throw off our sovereignty; the authorities (and they would soon be absolute) would be too much interested in getting appropriations; besides this, they would know that we could annihilate them at any time.

There would be very few Americans remain in the territory; the number has already diminished very much. They are nearly all adventurers, not intending to reside here permanently, and when they can no longer make money, they will soon leave. At all events the few that would remain could take care of themselves quite as well as those who were here before the war.

It may be thought that the abandonment of the new posts so recently established would be a great sacrifice; but it would not be so. They were built entirely by the troops, and cost but little, and labor was beneficial to the command.

I am, Sir, with high respect,
Your obedient servant,
E. V. SUMNER, Brev. Col.,
Lieut. Col. 1st Dragoons, 9th Department,
In charge of Executive Office.
Hon. C. M. CONRAD, Secretary of War.

Shocking Murder of two Children.

The following particulars are given of a brutal murder of two children, in Washington Township, New Jersey, on New Year's eve:

Some years since a man named William Caton came to this country from Ireland in search of a distant relative named Timothy O'Brien. He did not succeed in finding the object of his search and returned home again. Subsequently he again came to this country, and on his second visit he was more successful, as he found his friend O'Brien residing in the locality above mentioned. He at once took up his residence with O'Brien, and shortly afterwards he placed some money in that individual's hands, which he requested him to deposit in the Seaman's Savings Bank, in New York, in his (O'Brien's) own name. He did so, and a short time since Caton, who is about fifty-five years of age, wished O'Brien to allow him to marry his daughter, a little girl about eleven years of age. This, of course, the father objected to, when Caton became vexed, and made some allusion to his money. O'Brien, unwilling to quarrel with his friend, expressed his willingness to draw the money out of the bank at once, and again place him in possession of it. Caton, however, after some words expressed himself satisfied, and they again became as good friends apparently as though nothing had happened.

On Thursday last Mrs. O'Brien came to New York on a visit to the house of an acquaintance named Daniel Haley, residing at the foot of

Twenty-ninth street, and O'Brien went to work on Friday for a Mr. John Smith, about a mile from his residence, where he intended to stay over night, leaving his children—the little girl alluded to, and a boy about nine years of age, in the care of Caton. On Friday night, as O'Brien had not yet returned home, one of the neighbors, who thought it strange that no light was visible in the windows, knocked at the door repeatedly; but receiving no answer he became alarmed and went after O'Brien. He returned home at once, and on entering the house a scene which language utterly fails to describe, presented itself to their horrified gaze. There lay the little girl in a pool of her own blood, with her head nearly severed from her body, while the boy was nowhere visible; but after searching about for some time they discovered the body of the poor little fellow, on a hill side, among some shrubbery, about one hundred and fifty yards from the house. His head had been entirely cut off by an ax, while his body was horribly mutilated by six or seven different gashes made by the same instrument—and as if this was not sufficiently horrible, it was discovered on a post-mortem examination of the girl's body that her person had been violated.

Arrest of Burglars and Shopbreakers.

Ever since the commission of the daring burglary on the morning of the 4th inst. in the house of Col. J. M. Fessenden, at Jamaica Plain, the full particulars of which were published in the *Journal* of that date, the Police of this city, as well as of the adjacent cities and towns, have been on the look-out for the perpetrators. A few days since, circumstances transpired which tended to excite strong suspicions against three or four young men as being the rogues, and their movements were closely watched—they being most of the time in company.

On Saturday night, they were all missing from their usual haunts and places of resort, and, as will be recollected, the store of Mr. Pope, in Dorchester, was broken into and robbed of about \$500 worth of goods. As is mentioned in another paragraph, two of the parties suspected of committing this robbery were arrested in Dorchester on Monday night. Their names are Charles Butler alias Scott, and Michael Doyle alias Dow, and in their possession was found a pistol heavily loaded, which has since been identified as one of a pair stolen from the house of Col. Fessenden on the morning of the 4th inst. This fact tends to fasten the high-handed crime committed in the house of Col. Fessenden upon these two prisoners. There yet remained two others who were suspected of being concerned in the last mentioned crime, one of whom, William Magee, was arrested on Monday evening at Cambridgeport, by officer Sanderson, of that place. The fourth and last of the suspected gang was arrested yesterday afternoon, by officer L. A. Ham, in the entry of the Court House in this city. He gives his name as Michael Lavery. Magee was committed to the lock-up in Roxbury, and Butler and Doyle were conveyed to the jail in Dedham, where all four will be brought up for examination on the double charge of burglary in the first degree, and shopbreaking in the night time.

Officers Ham and Taylor of this city have been active in tracing both of these crimes to the four prisoners, and yesterday afternoon they proceeded to the house of an Irish woman named Keefe, on Second-street, South Boston, one of the places where the four were in the habit of resorting, and upon searching the premises, found and brought away four or five stout chisels, a key-hole saw, a large screw-driver, and other tools used by burglars. They also searched two other houses where the same gang frequently resorted, but found nothing connecting the occupants with either of the crimes committed. Three of the gang, Butler, Doyle, and Magee, have already served terms in prison, and it was no longer ago than the 12th ultimo that Doyle was discharged from the House of Correction at South Boston. At present, the case looks black against the whole gang.

Antiquity of the Gridiron, and Rail Fences!

Our readers are not probably aware of the great antiquity of the gridiron, and the post and rail fences which abound in many parts of our country in these modern days. In the last number of *Harper's Magazine* is a wood engraving, intended to illustrate that passage in Jacob Abbott's excellent article on the Holy Land, where reference is made to the description in the book of Kings, of the miraculous support of Elijah when in the wilderness. The Scriptural record is as follows:

"And he looked, and behold there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."

The artist has represented several cakes as quietly reposing on a gridiron, which strikingly resembles in its construction those excellent kitchen utensils, yeilded gridirons, which are found in the hardware establishments of the present day!

Again, in the wood engraving illustrating "the giving of the Law," by Moses, who has just descended from Mount Sinai, a very neat fence, constructed in the most approved modern style, and bearing a close resemblance to the fences made of cedar posts and chestnut rails, extends behind him, directly across the path up the mountain, by which he has just descended!

The artist deserves great credit either for his deep researches into the history of the useful arts, or for an imagination of wondrous fertility. He is worthy to be classed with the famous painter who executed a beautiful cabinet picture of the departure of the Prodigal Son—and represented the youth as taking leave of, and receiving the blessing of his father, in a library, with furniture of modern date, a globe and mathematical instruments on the table, and a shelf of handsomely bound books, in full view against the wall!

Boston Journal.

CORRESPONDENCE.



LETTER FROM SUGAR HILL, N. H.

BROTHER HIMES:—I have just returned from holding a watch-meeting with brother Shipman at Sugar Hill. We had indeed a most refreshing season. The meeting was fully attended. Our brethren from Landaff, and other places, being present.

I here met with brother O. D. Eastman, with whom I formed a practical acquaintance some eight years since. How soul-refreshing it is to meet with these brethren, who through the severest conflicts and most scorching trials, have never turned their backs to the cause, but with sword in hand have contended for the faith once delivered to the saints, and who, with increasing courage are still resolved to persevere.

There was but one sermon during the meeting, the rest of the time was well improved in prayer and exhortation, and in attending to the ordinance of the Lord's supper. We all seemed to be prompted by the occasion to deep searchings of heart and humility before God in view of remissness in our Christian duties, and in the doing of things we should have left undone, the year then about to close, and to covenant with the Lord to live a new life for time to come. Never before did Jesus, the friend of the chiefest of sinners, become to us more precious, and the mercy-seat by him provided more needful. As we sat around the table of the Lord, remembering how

"Jesus died on Calvary's mountain

Long time ago,

And salvation's rolling fountain

Now freely flowed,"

we felt to cast our helpless souls by faith upon his mercy, and rejoicingly to adopt again the words of the poet,

"The Lord comes down our souls to greet,
And glory crowns the mercy seat."

We think if there were any in the meeting who did not feel it was good to be there, it must have been because of neglect of duty.

As to the great revival which has been in progress for a few weeks past in this place, the readers of the *Herald* have been already apprised of. The good effects of this work of grace are being felt in the region round about. To me this revival has a peculiar interest. With the church at Sugar Hill, and these subjects of renewing grace, I formed an acquaintance several years ago. Three years of my life have been spent among them. And to hear those who were but children when I became acquainted with the place, now grown up to become men and women, boldly confessing Christ, and resolving to forsake the world and strive for a seat in his coming kingdom, was to me a happy time, and encouraging. May God by his grace enable them all so to live, that they may not be disappointed in obtaining the object of their desire.

There is one thing connected with this revival I wish to notice. I observed that the converts in their exhortations, spoke of serious impressions made upon their minds, because of the many religious privileges they were favored with—mentioning particularly that of their Sunday school they have enjoyed the season past.

Ought not such a confession coming from such a quarter to encourage us to persevere in this work, and firmly resolve that if our children will go down to death, it shall be by wading through all the means of grace and religious privileges which is within our power to place before them.

We have also enjoyed some prosperity here in Whitefield, where I have been laboring for some time past.

Within the past year I have baptized fourteen, most of whom are still holding on their way, manifesting a good determination to endure unto the end. Backsliders also have been reclaimed, and the church is generally stirred up to diligence in the cause of God. At present I think the prospect is encouraging. Our brethren are united, and a good degree of forwardness is manifested to support the cause.

Last Sunday, the first in the year, we had a communion season, the best I have enjoyed since my labors commenced with this people. It was truly a refreshing season. May the Lord continue to pour out his Spirit upon us, adding to the church such as shall be saved in the day of his coming.

Jan. 2d, 1853.

W. H. EASTMAN.

Digitized by the Center for Adventist Research

SUMMARY.

A COMPANY of enterprising individuals are about sending to this city one thousand tons of ice from Hill's Pond, near Wells depot Me.

MR. DAVID PATCH, of Dedham, had his thigh broken and ankle crushed, one day last week, while at work in the woods, by the falling of a tree.

THE recently prepared pre-paid postage envelopes have been rejected by the Department; the contractors are to furnish better specimens by the 1st of February.

SMALL POX AT HAVANA.—We learn by a letter from an authentic source, bearing date of Jan. 2d, that the small pox was raging at Havana. It was estimated that there were 12,000 cases.

A LONG list of the presidents and cashiers of nearly all the banks in Illinois, who have been indicted by the grand jury for illegal banking, is published in a Chicago paper. Nearly all have given bail to appear for trial.

JAMES BASS, aged twenty-nine, in the employ of the Western Railroad Company, at West Pittsfield, was killed on Saturday last, by falling from a locomotive which was standing on the bridge over the west branch of the Housatonic.

THE Pennsylvania Central Railroad Company are now engaged in laying stone and cinders along the track of their road, to prevent the rising of dust during the transit of passenger trains, an annoyance always much complained of on American railroads.

At the Court of Assizes of the Ardenne, recently, a young French girl, Marie Faure by name, was sentenced to five years imprisonment, with hard labor, for robbing her sister Victorine, on the public highway, of 430f. The prisoner effected the robbery in the garb of a beggar-man.

HUGH MATTHEWS, insane from fever, was found entirely naked in the streets of Worcester on Thursday morning, and almost frozen. He had escaped from his chamber by breaking through the window while his watchers were out of the room. He was badly cut by the glass, and was covered with blood when found.

EXTRAORDINARY CHANGE OF POSITION.—The present Emperor of France, who now rules the destinies of one of the most powerful and enlightened nations in Europe, was sworn in special constable by Mr. Broughton, on the 10th of April, 1848, during the Chartist riots, and did duty as a special constable up and down the new-road London.

REMARKABLE METEOR.—An extraordinary and unusual meteoric phenomenon was observed in this city about 5 o'clock on Thursday morning. It appeared like a cone of fire resting high in the firmament, near the zenith, for some length of time.

Worcester Spy.

At Terre Haute, Indiana, on Christmas day, Mr. David Swall, while preparing to hunt squirrels, and not aware of his gun being loaded, put his mouth to the muzzle to blow through it, holding back the hammer from the nipple with his foot, which accidentally slipping, the load discharged, and caused instant death.

MORE ARMED BURGLARS.—On Saturday night last, at about 11 o'clock, a gentleman named Taylor, residing in the upper part of Newton, heard a noise in the lower part of his house, and upon going down stairs found that two burglars had effected an entrance, with the purpose probably of plundering the house. Upon catching sight of Mr. Taylor they fled, pursued by Mr. T., who came up with one of the burglars, to whom he administered a blow which knocked him over. The burglar sprang up and drew a dirk knife and made a pass at Mr. Taylor, the blade passed through his clothes, without however reaching the skin. The robbers then succeeded in making their escape. The barn burned on Sunday night, belonging to Mr. J. Bacon, was in the vicinity of the house of Mr. Taylor, and was no doubt set on fire.

DARING MURDER IN PHILADELPHIA.—A daring outrage was committed in a store on Chesnut-street, Philadelphia, on Wednesday afternoon. The store of a Mr. Rink, an estimable man and a good citizen, was entered by a man, who stabbed Mr. R. so severely that he died in a few moments. The cause of this outrage is a matter of mere conjecture, as there was no one in the store but Mr. R. when it took place. Mr. Rink was in the habit of keeping considerable money about his person. It is supposed that the murderer was aware of this fact, and had gone into the store under the pretence of making a purchase, and on Mr. R. taking the wallet from his pocket, the murderer seized it, and then used the knife. The weapon, reeking with blood, was thrown into the street, where it was found afterwards. The victim was stabbed in three places. The assassin fled down Chesnut street, and though pursued, managed to escape. This murder, perpetrated in broad daylight, in the very heart of the city, is one of the most bold and daring on record.

STEAMERS ON THE SOUND.—The past week was one of the hardest of the season for the steamboats on the Sound. On Tuesday night, the Worcester, of the Norwich line, on her passage to Norwich broke her connecting-rod and was wholly disabled. She was towed to New York by the Commodore, Capt. Lewis, of the Stonington line. Wednesday, the steamers Commodore, and the State of Maine, of the Fall River line, left for the East, and proceeded as far as Throgg's Neck, when owing to the violence of the snow storm they anchored for the night. They got under way Thursday morning about 10 o'clock. The Fall River boat went as far as Sand's Point, when she abandoned the trip, and returned to New York. The Commodore proceeded on her passage to Stonington. The C. Vanderbilt did not leave Stonington Wednesday night. The Commodore took on board her mails and passengers, and

returned to New York the same night, being the only boat that has performed her trips since Tuesday.

The steamer Empire State, of the Fall River line, on her passage to New York, Thursday morning, struck on the rocks at Hallett's Point, near Hurl Gate, and was so much injured that she was unable to take her place in the line Thursday. She will be repaired in a few days, and resume her trips as usual.

HORRIBLE ACCIDENT TO A SAILOR.—We extract, says the Delaware Gazette, the following account of an accident which occurred at Seaford, on Wednesday last, from a private letter:

"A most shocking accident happened at Seaford yesterday. A young sailor, about twenty-five or twenty-six years of age, by the name of Stansbury Messick, of intemperate habits, and being somewhat intoxicated at the time, climbed to the mast-head of a large new schooner, belonging to N. & W. B. Horsey, and to show his sailorship to several persons who were looking at him, attempted to pass from one mast-head to the other on the spring-stay. To do this he undertook to go feet foremost, swinging his body under the spring-stay and holding on with his hands and legs. The spring-stay being a horizontal rope, more than sixty feet from the deck, it required some effort to work his way from one mast to the other. After he had passed about two thirds of the distance, his legs, by some means, slipped off, leaving him hanging by his hands. He made several efforts to regain the stay with his legs, but failed to do so. He then cried out, 'I shall fall—God have mercy on me.' Those who were looking at him could render him no earthly assistance, though two other sailors at the mast-head were within a few feet of him. He continued to hang by his hands for several minutes, and when he could hold on no longer, seemed to relax his hold one finger at a time. The spectators, seeing he was about to fall, turned their backs to keep from witnessing the sight. At last he let go and fell with a crash to the deck. He descended feet foremost, and such was the force with which he fell, that his thigh bones were literally shattered to splinters, and in this state he lived near an hour, begging the doctor who was called to his aid, 'not to let him die in his sins.'"

ADVENT HERALD.

BOSTON, JANUARY 22, 1853.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald:

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
 2. Judicious selections, from the best authors extant, of an instructive and practical nature.
 3. A well-selected summary of foreign and domestic intelligence, and
 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.
- The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—
- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
 - II. The Personal Advent of Christ at the commencement of the Millennium.
 - III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
 - IV. His Reign on the Earth over the Nations of the Redeemed.
 - V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
 - VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
 - VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
 - VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
 - IX. The New Earth the Eternal Residence of the Redeemed.
 - X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly?"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.
- These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.
- These are great, practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo.

Price, in plain binding, \$1.00

" " gilt " 1.50

Postage, when sent by mail, if pre-paid, 20 cts.

"A BRIEF COMMENTARY ON THE APOCALYPSE."—384 pp. 16 mo.

Price, in plain binding, 60 cts.

" " gilt " 90 "

Postage, when sent by mail, 16 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16: 13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for

\$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

To Correspondents.

YOUR views are in accordance with those of the greater portion of the readers of the Herald. We do not know that we can add anything to make the question more clear than it is.

Rev. J. W. P. & J. M. P.—Will do so.

"THE MORNING WATCHES AND NIGHT WATCHES."—By the author of the Faithful Promise. New York: Robert Carter & Brothers. 180 pp. 16 mo. Price 60 cts.

This is a devotional work, written somewhat in the style of BONAR, and is designed to show forth God's "loving kindness in the morning," and His "faithfulness every night." It is a series of petitions for thirty morning and nights.

NEW SUBSCRIBERS.—We thank our friends and patrons, for the additions they have made to our subscription-list of late. We hope they will continue their efforts to sustain the Herald and extend its circulation. We have need of the help that our friends can give us in this way. Our opponents are very active, which demands the same activity on the part of Adventists.

VISIT TO WESTERN NEW YORK.—It seem almost impossible for me to tear myself away from the churches in New England; but I shall surely visit Western New York, if God permit, some time next month. Due notice will be given.

ELDER HIMES returned on Monday, and left for Pittsfield, N. H., on Thursday. He will attend the dedication of the new Advent chapel in Haverhill on the 27th inst. See his notices in the list of appointments.

"YOUTH'S GUIDE."—Our young friends must have patience. We have been delayed in getting out the Jan. number. It will be out this week.

H. F. HILL—Will you please to send us some of your work on sale.

A PLACARD.

THE following announcement we copy from a large placard, which has been sent us. It strikes us as rather too much like eating and drinking with the drunken—the proposed "banquet" being accessible by the intemperate and profane, as well as by the ladies of that religious society. We question the expediency of such things, to say nothing of their lawfulness.

BANQUET!

The Ladies of the M. E. C. and Congregation, WILL GIVE A SUPPER

AT THE OPENING OF Truman & Fay's New Hall, ON WEDNESDAY EVENING, NOV. 24TH, 1852.

THE LUCA FAMILY! WILL BE IN ATTENDANCE AND ENLIVEN THE OCCASION WITH THEIR

Choicest Instrumental And Vocal Music.

The public are respectfully invited to attend. Owego, Nov. 22, 1852.

MAD THROUGH EXCESSIVE JOY.—A writer describing the Lunatic Asylum at Blackwell's Island says:

"Here is a woman whom joy has deprived of her senses. Her husband and child were on board a vessel which was wrecked. Going down to the shore every day, as if with the wish of being nearer the beloved objects that lay buried beneath the sea, suddenly she beheld them landing from a vessel which had picked them up and saved them. An overwhelming flood of joy pervaded her bosom—and then reason was gone forever. She never has known them since, but sits on what she thinks the same rock where she used to bewail their fate, wringing her hands, and moaning most piteously—while every week the husband and son come and gaze on her face, in hope to rouse one gleam of memory—but in vain."

A correspondent of the Transcript says:—"It is now known for a certainty, that the New York and Brooklyn Association of Orthodox clergymen have decided to take up the subject of the 'Spiritual Manifestations,' at their Convention next spring; and that the Rev. CHAS. BECKER, of Newark, N. J., has been selected to prepare an article presenting the subject, in its various phases, to the Association. This is the first ecclesiastical body that has taken action in reference to these mysteries; and it is earnestly hoped their deliberations in the matter may afford such light as will tend to satisfy the public mind and quiet popular excitement."

DELINQUENTS.

The Postmaster of South Wiltshire, Mass., returns the paper of C. S. BEMIS, who owes..... 3 00
Amount of delinquencies since Jan. 1st, 1853..... 6 44

Appointments, &c.

J. V. HIMES will preach in Claremont, N. H., Jan. 24th, evening; Concord, 25th, evening; Nashua, 26th, evening; Haverhill (when the new chapel will be dedicated), Jan. 27th, at 2 and 7 p. m.; and 28th, evening; Exeter, in the Advent chapel, Jan. 29th, at 2 p. m. and evening, and Sabbath, 30th, all day; Dover, 31st, evening; Great Falls, Feb. 1st, eve.; Newburyport, Mass., 2d, eve.; Lawrence, 3d, eve.; Lowell, 4th, eve.; Manchester, N. H., 6th and 7th.

NOTE.—The calls for my labors are so numerous and pressing, that it is not possible for me to comply with them all at present. The friends may rely on my doing so, in good time, if practicable. In many places I can only spend one evening, but if it be in my way, I can arrange to visit them again.—J. V. H.

N. BILLINGS will preach in Fiskville, Sabbath, Jan. 24d, and remain over the following Sabbath; Providence, R. I., Feb. 1st, 7 p. m.—Subject:—The Nature, Importance, and Benefits of Sacred Music. A full attendance is desired. Albany, N. Y., Sabbath, 6th; West Troy, 8th; Saratoga, 9th; Middle Grove, 10th; Greenfield, 11th; Low Hampton, Sabbath, 13th; Bristol, Vt., 15th, and remain over the following Sabbath; Essex, 22d—will the friends arrange for a meeting in the evening? Swanton, 23d; Isle La Motte, 24th, and remain over the Sabbath—will some brother from the Island call for me at the Albany station, on the arrival of the first train from Swanton, Feb. 24th.

PHILO HAWKES will preach at Templeton Sunday, Jan. 23d; Gill, 25th; Northfield Farms, 26th; Northfield Mountain, 27th; Athol, 30th—Will brother Sawtell meet me at the Athol depot, Saturday, Jan. 28th, last train from Greenfield?

I. H. SHIMMAN will preach at North Springfield, Vt., evenings of Jan. 25th, 27th, 28th, and Sabbath, 29th, and administer the Lord's Supper. A general attendance is requested from the surrounding towns.

LEVI DUDLEY will preach at Swanton Falls, Vt., Sabbath, Jan. 23d, when the ordinance of the Lord's Supper will be celebrated. It is hoped that brethren from adjacent places will be present.

BUSINESS NOTES.

S. MILLIKIN.—It pays for the book, and on Herald to April 1854.
W. C. Hall.—We shall continue it—it is all right.
S. Foster.—Have charged you \$12.62—credited to subscribers for the Herald per order J. M. O.
S. Chism.—Have credited you to 606.
I. Fancher, \$2.—Sent books, and credit J. A. to 591.
W. Spooner, \$1.—Have credited you two volumes to Jan. 1st.
Abner P. Smith.—The letter you refer to was not received, but we credit you the \$1 sent to No. 606, commencement of present vol.
M. Coolidge.—It was received in last number.
B. F. Brownell, \$4.—You paid two years since for Miller's Memoirs, which we sent last week. You are already credited one year in advance for two copies of Youth's Guide. Therefore we send you a copy of Commentary on the Apocalypse, which contains the same, under the head of "Unclean Spirits."
J. C. Merrick.—Have now credited S. Rose to 632. T. C. stands to 664 on our books.
Dr. Balderston, \$1.40.—He was unintentionally delinquent, and now pays in full to 606.
M. Porter.—Have credited you to 606.
J. B. Mitchell.—There was a balance due on Miller's Memoirs that we sent last week, which you ordered and paid 62 cents for two years ago. As we have none of the Rapping Spirits, we send you a copy of Commentary on the Apocalypse, which contains the same, under the head of "Unclean Spirits."
P. Bennis, Jr.—We have changed it from you to Daniel B., which pays to 638.
J. Watson.—This is the third dollar received.

C. A. Thorp.—We deposit our papers for English subscribers in the Post Office, and have no further control over them. The department ship by such vessels as they may choose; but they are always sent by the English Cunard line, or the American Collins line of steamers. If the English department charge more postage when sent by the Collins line, they do it in violation of a Post Office arrangement with this country. We will however endeavor to mail papers just before the English steamers sail.

Books Sent to—J. L. Clapp, Homer, N. Y.; L. Osler, Salem; L. D. Mansfield, N. Y.; J. W. Daniels, Trenton, N. J.; W. E. Burnham, Essex, N. H.; J. Kelsey, Hartford, Conn.; C. W. Perkins, Mellon Mills, N. H.; W. W. Wheeler, Brooklyn, Conn.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 8 CHARDON STREET, BOSTON (Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 29 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 606 was the closing number of 1852. No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

R. P. Harriman, 638; J. E. Hurd, 632; H. H. Perkins, 632; J. S. Packard, 632; S. Foster, 632; J. Jenne, 606; S. H. Knight, 632; R. B. Knight, 632; H. Hill, 638; E. J. Cook, 625; B. Emerson, 606; M. L. Dudley, 635; J. Shufelt, 590—60 cts. due; W. Spooner, (2 vol.) 606; C. W. Pilgrim, 632; C. Crane, 632; C. Pond, 632; R. Stewart, 612; G. Speck, 606; W. Feuster, 619; J. Wheaton, 632; M. Hare, 651; J. Rhyne, 638; J. Bullock, 632; H. Durkee, 638; Mrs. L. Lovejoy, 632; W. Wood, 641; J. Small, 632; A. Hurd, 612; M. Keyes, 606; M. J. Sargent, 612; S. Brown, 622; S. Dyer, 632; J. Fairbanks, 638; J. Perkins, 632; Wm. B. Weeks, 632; L. S. Phares, 640 and tract—there are 50 cents due on M. M.'s paper Jan. 1st; J. P. Hall, 638; J. Roberts, 612; D. W. Bowles, 638; S. L. Poney, 624; W. W. Wheeler, 638—have none of the books now; R. Kitchen, 632; J. Watson, 632; Dr. A. S. Pettit, 632, and stamps for back numbers; E. J. Hobbs, 632; N. Dow, 638; E. Rowell, 638; L. Scott, 632; J. Graham, 632; C. M'Kenney, 629—each \$1.
J. P. Dudley, 586; A. M'Henck, 625; T. Oaks, 664; J. Barlow, 638; Wm. Cowles, 612; A. C. Geer, 632; J. H. Boyer, 645 and Y. G.; G. Randall, 612 and book; S. Hodge, 606; J. Lawrence, 621; J. Foss, 658; O. Grinnell, 621; H. N. Patten, 612; A. G. Mansfield, for books; J. R. Mathewson, 606; Mrs. A. Redfield, 638; A. Thayer, 619; L. Wilcox, 638; S. Martin, 638; John Packard, 658; J. W. Philbrick, 632; M. C. Philbrick, 632; E. W. Coffin, 658; E. Wadde, 639; with books and postage; J. Ring, 669; A. G. Sawyer, 664; N. Bachelard, 658; B. Samsay, 632; S. Millikin, 671 and book sent; Deacon T. Chollar, 664; O. Cutler, 612; James Cook, 638; J. Beckwith, 622 and book; A. Fox, 606; Eliza Lee, 606; E. Kneeland, 658; S. Sherwin, 658, and 25 cts. on Y. G.; B. E. Wetherbee, 638—each \$2.
G. Culling, 632; H. B. Collier, 612; S. M. Cheeny, 638; S. Denton, 632; Mrs. F. Clark, 658; R. M. Nevins, 650 and book—have none of the music; F. Joiner, 612; L. T. Allen, 612; H. B. Burdchall, 664; E. Clark, for tracts—each \$3. D. Waterbury, 651; J. B. Mitchell, 632 and book; E. Galusha, 632; S. Mann, 645—each \$4. N. Brown, 638; Mrs. E. Spayd, 607—\$1.20 for book and postage; C. Haley, 619—each \$5.
A. Sage, 606—\$4.77. L. Clark, 632—\$1.77. A. Clapp, on acct—\$1.46. J. Spaulding, Jr., 632—\$2.25. J. W. Daniels, on acct—60 cts. Mrs. R. Pearce, 606—\$1.25. S. G. Warren, (two vols.) 632—\$1.78. J. Giffon, 606—17 cts. J. Wilkinson, 606—\$1.25. K. Morrill, 606—\$1.77. R. Norwood, 606—\$1.77. O. R. Foss, 632—\$1.12, and 12¢ on Y. G. R. Clamper, 632—\$1.12.



Luke 9:23-30.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 611.

BOSTON, SATURDAY, JANUARY 29, 1853.

VOLUME XI. NO. 5.



AN OLD NEW YEAR'S POEM.

The London "Notes and Queries" gives the following antique poem from the fly-leaf of an old book. It is not only appropriate to the month, but a gem of its kind.

Though I be poor, yet will I make hard shift
But I will send my God a new year's gift,
Nor myrror nor frankincense
Can I dispense,
Nor gold of Ophir
Is in my coffer;
With wealth I have so small acquaintance as
I scarce know time from silver, gold from brass,
Orientall rubies, emeralds greene,
Blew sapphires, sparkling diamonds I have seene,
Yet neuer yet did teach
Or gemme or ouche;
Nor pearle nor amber
Are in my chamber;
These things are in my mind, but neuer yet
Vouchsaf'd to lodge within my cabinet.
My ever living, ever loving King
Yet shall from me receive a better thing;
For princes diademes,
Flaming with gemmes,
With richesse drest
Of east and west,
Match not this gift, wch if God shall owne,
I'll not change lots with him that wears a crown.
An heart with penitence made new and cleane,
Fill'd with faith, hope, and love, must be my strane.
My God yt didst not slight,
The widowes mite,
Accept of this,
Poore sacrifice,
Though I nere give but what before was thine,
A treasure taken out of thine owne mine.

Persecution in Turkey.

By a governmental decree Protestants are guaranteed the free exercise of their own religion in the Ottoman Empire. The following letter from Mr. Van Lennep, a missionary of the American Board, from the last number of the *Missionary Herald*, shows that the era of persecution has not closed. Good intentions on the part of the government may be defeated and nullified by its own agents.

"A very violent persecution has just broken out in Broosa, or rather at Demirdesh. That great enemy of the Protestant, Halil Pasha, was appointed Pasha or Governor of that district a short time since, and went there about three weeks ago. His arrival was hailed by the enemies of the gospel, and they prepared themselves for a contest. Halil Pasha refused at once to acknowledge the Protestants as a separate people; and when the Sultan's own firman was shown to him, he said it was nothing to him, for he considered it applicable only to the capital. He refused to protect any of the Protestants, had his men hoot at them and call them, by vile names when they came in sight, and said that if the head man of the Protestants should visit the palace, he would have him put in prison. With these encouragements the enemies of the Protestants began their work at Demirdesh.

"As one of our Armenian brethren was going out of the village towards Broosa, a mob attacked him, and pelted him with stones, and threw him into the river, where he would have been drowned, had not a Turk interfered. A Greek went up to one of our Greek seminary pupils, who was spending his vacation in his native village, and attempted to stab him with a knife which he held in his hand; but the young man parried the blow and escaped. The murderous assailant then accused the youth of having struck him; and he was lodged in prison, in spite of his protestations and the testimony to the contrary. Mr. Constantinides had been spending several weeks in the village, preaching the gospel, when an order was obtained for his expulsion. Armed men were sent to his house, who turned him into the street with his effects; and he owed his preservation and safe arrival here, under God, to his perseverance in making them responsible for consequences, and saying that he would not stir without a guard. As it was, his enemies endeavored to induce the guard to let them do to him what they pleased, but he refused. Accusations of an entirely groundless nature were laid against several other Protestants in Demirdesh. Guards were sent by night

to their houses; and they were aroused from their sleep, severely beaten, bound, and thrown into prison. Those who remained fled immediately to the mountains, and subsequently crossed the plain through by-paths, and fled to the chapel house, where they now are."

In a letter of still more recent date, Mr. Van Lennep continues the history of the persecution as follows:

"After most of the events mentioned in my letter of October 14th, the Pasha of Broosa sent an officer to Demirdesh to inquire respecting the violence done to the Protestants, and bring the offenders to justice. He went to the place of the gathering of the chief men of the village, and informed them of his errand. They then treated him to a good dinner, made him almost drunk, and offered him money to give a sound beating to each of the Protestants. When night came, men were sent from house to house to apprehend them; and they were brought to the Turkish officer, stripped, thrown on their faces before him, and while the chief men themselves held their hands and feet, he struck them blow after blow on the bare flesh. He generally asked before striking, 'Are you a Protestant?' And when they made no reply, he struck, and went on, exclaiming at each blow, 'This is for being a Protestant,' or 'Promise that you will be a Protestant no longer.' They all witnessed a good confession, and declared their faith to the last. By the time several had undergone this ordeal, some of the others heard what was going on, and escaped to the mulberry fields. One man, the father of one of our oldest students, climbed up to the roof of his house, and hid himself under it upon a beam. When it was found that they were gone, the people turned out to search for them, on horseback and on foot, with lanterns, guns, and pistols, as if they had been criminals escaped from justice. The brethren who had been beaten were put in irons; and the next morning the officer took them to the city. When near the Governor's palace, however, fear of the consequences seemed to flash into his mind, for he took off their chains. They then went in to the Council, and accused the officer. He at first denied it; but the bleeding wounds on their bodies were too strong an evidence of his guilt. He cast the blame on the chief men of the village. They were shut up in a room for two days, and then the Council ordered the Greek Bishop (by whose order all these things had probably been done) to excommunicate them! In fine, though the whole Council declared that the Protestants had been greatly maltreated and unjustly abused, yet they gave them no redress. There is no doubt that the Pasha himself is the cause of all this, for he is a bitter enemy of Protestants.

"It is cheering, however, to know that the gospel is making progress in spite of all these efforts of the enemy to suppress it. Several of the people of Demirdesh have requested to have their names written down on the list of Protestants. One man who has long been on the list, but has been rather backward in asserting his adherence to the doctrines of the gospel, in distinction from the tenets of the Greek Church, is now very bold."

"An Age of Progress!"—"The Good Time Coming!"

A CALM and candid review of affairs throughout the world, as the past year sets upon the world, gives a strange illustration of these phrases, with which so many lectures, speeches, leading articles, and even sermons open; at each repetition uttered as jauntily as if the speaker had just discovered it. There is indeed progress, for which every good man will be duly grateful. Progress in legislation, commerce, and mechanical invention, which has already brought relief to many starving families, though even that good is not unmingled with evil. There are many things recorded in the past year, which promise to open an illimitable field to industry and enterprise. There are inventions now maturing, not second in importance even to the

steam-engine. The discoveries of exploring expeditions, within a year or two, promise fresh and profitable markets for untold manufactures. A beginning has been made in new and promising lines of traffic. The gold mines of California and Australia; the copper and iron mines of Lake Superior, are in themselves enough to mark the commencement of a new commercial era. The massacre of the Caffres, and the rout of the Burmese, will also be taken into the account by our merchant princes. To all this must be added the execution of numerous and vast railway enterprises, and other facilities of intercommunication. And with all this, it is not surprising if expectation should be excited, and elate, among the numerous classes whose life is traffic, and whose goal is a bank deposit—"How can these money-bags see east and west?"

But there are those who look for "a golden age" of another order, and a millennium, other than the mercantile. And it is strange that they can cheat themselves in the signs of the times. It is an age of progress! Then look at Europe. When was despotism more insolent, secure, or intolerable? The French of fifty years since would not have endured a Napoleon like this. Mr. Macaulay, speaking at Edinburgh, of the confusion and terror which lately reigned from the borders of Russia to the Atlantic says:

"In truth, for myself, I stood aghast; and although naturally of a sanguine disposition, naturally disposed to look with hope to the progress of mankind, yet I did not for one moment doubt whether the course of mankind was not to be turned back, and whether we are not to pass, in one generation, from the civilization of the nineteenth century to the barbarism of the fifth."

Then turning to the present aspect of Europe, he says:

"The tide of feeling turned. It ebbed almost as fast as it had risen. Imprudent and obstinate opposition to reasonable demands had brought on anarchy; and as soon as men saw the evils of anarchy, they fled back in terror to crouch under despotism. To the dominion of mobs armed with pikes succeeded the sterner and more lasting dominion of disciplined armies. The Papacy rose again from its abasement—rose more intolerant and more insolent than before—intolerant and insolent as in the days of Hildebrand—intolerant and insolent to a degree that dismayed and disappointed those who had fondly cherished the hope that its spirit had been mitigated by the lapse of years, and by the progress of knowledge. Through all that vast region where, little more than seven years ago, we looked in vain for any stable authority, we now look as vainly for any trace of constitutional freedom."

This is our "age of progress."

England remains externally untouched by these commotions. But she is not internally without symptoms of the prevailing heart-sickness. Popish intolerance and superstition have made the mark of their revival. Even in England she has a cardinal without the church, and an Exeter within. In the opposite direction—the blasphemous infidelity, which on the continent of Europe batters upon the corruption of Popery, has even in England its *propaganda*. The press and the platform are tainted. The pulpit, if not outraged by unblushing neology, has come far below the standard of the faith; and her nonconformist churches are, at least, conformed enough to the world. As if afraid that the great novelty might be forgotten, President Fillmore has embalmed it in his farewell message:—"This is an age of progress; and ours is a country of progress." The fugitive slave law proves it, but it is backward. A popular writer furnishes another proof:

"The increase of crime is becoming one of the most startling notices in our daily newspapers. Of the fact there can be no doubt. Three, four, five, and, in one case, eight murders are announced in New York for one week.

Like the reports of epidemic disease, they may sometimes show a decline, but on the whole there is a steady advance. We are becoming familiar with what, twenty years ago, would have shocked the universal conscience. The burglaries, forgeries, arsons, are in like proportion. If there be any difference, the more enormous and startling crimes are multiplying more rapidly than the minor and less bold offences. The fact, we say, is beyond all doubt, whatever may be the cause or causes,—whether temporary or incidental, or inherent in the very modes of thinking and acting which characterize our remarkable age."

Inquiring into the causes of crime, he gives a melancholy picture of the depravity and impiety which obtain currency through the popular literature, the daily press, and the numerous lectures, and leaders of mass meetings and national conventions, and sums up with a list of sources of prevailing iniquity:

"There is intemperance, public excitement of every kind, the growing contempt for parental authority, the foolish yet mistaken slang about 'old fogysm,' the absurd yet dangerous spirit of 'Young-America-ism,' the increasing disregard and dislike of positive law, the efforts to bring into contempt certain legal enactments, the insufficiency of courts, the unprincipled quibblings of lawyers, the vile corruption of politics, the uncertainty of punishment, the delay of justice."

If we were to add the testimony of competent witnesses as to the prevailing love of what is called "orthodox" teaching, and the prevailing character of religious profession, not to speak of the popularity of the spirit-rappers and other delusions worthy of the days when our fathers burnt witches, we should have a strange commentary on the Presidential deliverance: "This is an age of progress; and ours is a country of progress."

But we have already exceeded the allotted space of these remarks. Upon the whole we see occasion enough for humiliation, in place of exultation; and instead of the announcement of the "good time coming," we hear a solemn voice coming up through all the din and bustle of the age's enterprise, the shriek of its crime and misery, the chaunt of its pompous devotion, and the rant of its philosophy, "When the Son of man cometh, shall he find faith on the earth?"

Toronto Christian Observer.

DR. ACHILLI.

REFERRING to the celebrated libel case of Dr. ACHILLI and NEWMAN, and to the fact that when Dr. NEWMAN came before the Court for sentence a few weeks ago, his counsel moved for and obtained a new trial, which of course will bring this celebrated case again to the attention of Christendom, the *Watchman and Reflector* aptly remarks:

"If Dr. Achilli is an innocent man, then has the Romish Church, in the very centre of its power and influence, been guilty of the foulest conspiracy to crush and destroy individual character, which has ever been recorded in the annals of jurisprudence. Its chief men in England, in the Italian cities, and even in the Vatican itself, have conjured up the vilest tissues of crimes never committed, and sustained them by perjury so wholesale and unblushing, as to be shocking beyond all precedent. This is one horn of the dilemma. If, on the other, Dr. Achilli is guilty, then has the Romish Church, according to its own showing, in the full knowledge of his crimes, and with only feeble and ineffective reprimands and penances, carried him along step by step in ecclesiastical promotions, to high dignities, and has never denounced him to the world till he has added heresy, and the abandonment of Rome, to his personal immoralities. It seems to us that under the evidence adduced, there is no escaping one or the other of these conclusions, and that the Romish Church suffers terribly under her own hands."

The Church Completed, and the World Condemned.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded.)

THE WORLD CONDEMNED.

We have stated it as an opinion that the unity of the Church is a millennial event, and that whilst the Spirit excites our longings after it, Christ alone shall have the glory of its realization. But it will be asked, as a fatal objection to such a view, Is not the world to believe, and be regenerated through the means and by the spectacle of a united Church? And no doubt the terms our Lord makes use of when he speaks of "the world believing," seem, at first sight, to point in this direction, as most commentators, both ancient and modern, take for granted.

Chrysostom, for instance, gives the import of Christ's words, "that the world may believe," in the following gloss:—"There is no scandal so great as division,—whereas unity amongst believers is a great argument for believing." Tholuck also adopts the same interpretation, and remarks, in proof, "That in all ages brotherly love has been to the world a stone of stumbling, or an attractive magnet, as is illustrated by the history of the Waldenses and Moravians." And Olshausen, re-echoing these sentiments, observes: "The unity of believers in love is intended to be a witness to the world for the Divine mission of Christ; and the experience of the apostolic Church has shown how the glow of love which is entertained by believers for each other has afforded proof to the heathen that there must be something superior in the bosom of the despised new sect."

Augustine, on the other hand, questions the principle on which these hopes are raised, and shrewdly asks, "Will the world believe when we shall be all one in the Father and the Son? Is not this unity that peace eternal, which is the reward of faith, rather than faith itself? For though in this life all of us who hold in the same common faith are one, yet even this unity is not a means of belief, but the consequence of it. What means, then, that 'all may be one, that the world may believe?' Christ prays for the world, when He says, 'Neither pray I for these alone, but for all those who shall believe on me through their word.' Whereby it appears that He does not make unity the cause of the world believing, but prays that the world may believe. And the meaning would be clearer if we always put in the word 'ask.' 'I ask' that all may be one. 'I ask' that the world may believe."

By "the world" it is clear the Bishop of Hippo understood "the elect;" and the prayer of Christ in their behalf he would represent as bearing on their ultimate deliverance. Calvin, however, with greater accuracy, regards "the world," who are to believe, "the reprobate," for beyond all doubt this is the signification which must be attached to the term in its present connexion. Throughout the whole seventeenth chapter of John, "the world," Calvin remarks, is taken for the rejected, and not for the promiscuous inhabitants of our earth. The very nature of the clause,—*"They one in us, that the world may believe,"*—moreover, indicates that "world" means some others distinct from those for whose union with the Father Christ supplicates. But more clearly still, at the ninth verse, our Lord intimates that it is "the ungiven,"—the impenitent, the lost,—whom he separates from his own perfected ones.

Shall the lost, then, in the end "believe?" Of this the terms of our Saviour's intercession leave no doubt. "The world," even the reprobate, shall "believe." But to ascertain the sense in which this will be fulfilled, we must bear in mind what is said of lost angels in James 2:19, and what is foretold of lost men too in Philippians 2:10, 11. Even devils "believe," we learn from James; but with what result? "Devils believe,"—"believe" in something more than the unity of the Church, in the unity of God, "but tremble." And of the reprobate, as well as of the righteous, Paul declares, "That at the name of Jesus every knee shall bow, whether in heaven, or on earth, or in hell, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father!"

So soon as they read "that the Church is to be one, that the world may believe," men rush to the conclusion that the Completed Church is to convert the world. "The world"—that is, say they, the impenitent—are to "believe," that is, are to be converted. "We are one, that the world may believe," that is, the impenitent are to be converted, through the visible oneness of the Church. And so the position is reached, that the manifested unity of believers is the grand means for the regeneration of the world.

But exegesis of this sort must land us directly in the falsehood of universal restoration; for if the Completed Church is one day to bring all men to the faith, then, as (according to what has been already shown) it is in eternity the Church is completed, the salvation of the wicked, even of the lost, will be in progress subsequent to the judgment-day, and the end of all things.

The truth, however, is, that when Jesus connects "the belief of the world" with the "perfection of the Church," He has reference, not to the advantage, but to the condemnation of the wicked, and speaks to warn, not to encourage. The Completed Church is destined to affect materially the character of the reprobate, the condition of the lost, but only in disastrous aggravation of their ruin; and the unity which is to believers the final measure of their exaltation, will be the date of consuming remorse and desperate rebellion to all who are "without."

For, in the first place, the Church Completed, with Jesus in glory at his head, will convince the lost that "Jesus came from God." "I in them, and thou in me; that, their union being perfected, the lost may know that thou didst send me." Then, in the second place, the Church Completed, and shining in the glory of Jesus, will convince the lost that they rejected love which was even infinite. "I in them, and thou in me, that their union being perfected, the lost may know that thou hast loved them, as thou lovedst me."

In the end, therefore, "the world" will be confronted by the Church; the lost shall see the ransomed; and the unbelieving shall "believe" at length. But they shall "believe" only as the rich man did, when he lifted up his eyes and saw Lazarus in Abraham's bosom. Their "belief" will not be, what many fondly dream, the termination of all their waywardness and their reception into bliss, but it shall be the response of an awakened conscience, and the prelude of everlasting punishment.

At all events, that which Noselt, and Tholuck, and Chrysostom, imagine as so desirable and sure,—a world converted by the visible unity of the Church,—is not the subject of prophecy in any part of Holy Writ. On the contrary, it is plainly revealed, that when the Church has put on her girdle of union,—her crown of glory, she is in the beatific presence of her God; her fulness is complete; her days of waxing and waning are over; and all who are not numbered with her saints shall remain beyond "the great gulf" forever.

Our position, accordingly, is the reverse of that which finds so much favor in these days, and which has so much critical authority on its side; for, instead of imagining that the enemies of Christ are to be reclaimed by the augmented love and closer fellowship of his followers, we feel assured, on the testimony of Scripture, that the completion of the Church will be the condemnation of the world.

That Christian should love Christian, and that the whole household of faith should dwell together in bonds of gracious intimacy, is a certain duty which believers ought more diligently to fulfil than they do; and their regard to which would exert an overawing and repressive influence upon the world. Yet it is a pure fallacy to imagine that a united Church would renew the ungodly and cover the earth with righteousness; for, on the contrary, as, in virtue of its union, in just the intenser concentration of holiness, the united Church would only call forth more antipathy and abhorrence. So long as it is only love it glows with, and presents to notice, a united Church will even be admired, as was the case during the early ages of Christianity. But let the effulgence of holiness outshine the splendor of love, and the irregnate will set no bounds to their hatred of it. Union, as the result of love, "the world" can easily tolerate. Union, as the perfection of holiness, "the world" can only recoil from.

Perhaps the chief reason why the hearts of so many have of late been set upon an immediate union among believers is, the use the Papacy makes of those differences which exist in the Churches of the Reformation. Because the Romanist twists us with our lack of unity, and boasts of his own, we are tempted to build a tower like his and wrest from him his superiority. But the simple fact of the Papacy holding out itself as the architect and asylum of unity, should excite our suspicions rather than provoke to emulation. For is it not too likely that, as in all other things, so in her pretensions to unity, the great deceiver at Rome is only acting out her character as the rival of Christ,—yet, by her very challenge to all the earth, as the centre round which the nations must revolve, proving that this is the sole prerogative of Him whose mitre she has filched, and whose triumphs she so impiously mimics?

The Cluster of Titles.

It is related by the Rev. Samuel Kilpin, of Exeter, (England,) that after he had catechised the children of the Sunday-school, he proposed to them some questions founded on Matthew 11:28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." The attention of the children was directed to the person who spoke the text; different boys said, He was the "eternal Son of God," "the Redeemer," "the everlasting Father," "the Prince of

Peace." Mr. K. next asked how persons are to come to Christ. The children said that we must "come as poor sinners," "helpless sinners," "not as righteous but as needy sinners." A little girl was addressed thus, "Who do you think is the person who speaks in the text?" "Christ, sir." "Is it important that we go to him?" "We shall perish if we do not." "Do you go to him?" "I hope I do?" "How?" "Through his grace, by faith and prayer." "But suppose you were to go once or twice without obtaining your request, how would you act?" "I would go again and again; I would go forever, but I would have it." This was said with so much vivacity of eye and countenance, that it was evident that she must have felt it. Perceiving the attention of the children all fixed upon him, through this little creature, he said, "You think then, that the Saviour will save you at last?" "Yes, sir." "Now then every one of you tell me," said he, "in turn, what think you of him?" The ardor of all their little minds was at once perceptible: the first said, "I think, sir, He is an able Saviour;" the next, "a willing Saviour;" others, "a gracious Saviour,—a ready Saviour,—a justifying Saviour,—a Saviour that is God and man,—a holy Saviour,—a righteous Saviour,—the Saviour of all that come unto God by him,—an indulgent Saviour,—a meek Saviour,—a dying Saviour,—a risen Saviour,—a blessed Saviour,—a pleading Saviour,—an all-sufficient Saviour,—a prayer-hearing and answering Saviour,—a faithful Saviour." They had nearly exhausted their theme, when a little boy exclaimed, with much gravity, "He is the chiefest among ten thousand! He is altogether lovely!" Thus ended the testimonies of these dear children, to our blessed Redeemer. Mr. Kilpin said he heartily rejoiced that the answers given were so pertinent, and so admirably adapted to the questions proposed.

God in History.

(Continued from our last.)

THE BATTLE OF THE METAURUS, B. C. 207.

ABOUT midway between Rimini and Ancona a little river falls into the Adriatic, after traversing one of those districts of Italy in which a vain attempt has lately been made to revive, after long centuries of servitude and shame, the spirit of Italian nationality and the energy of free institutions. That stream is still called the Metauro, and wakens by its name the recollections of the resolute daring of ancient Rome, and of the slaughter that stained its current two thousand and sixty-three years ago, when the combined consular armies of Livius and Nero encountered and crushed near its banks the varied hosts which Hannibal's brother was leading from the Pyrenees, the Rhone, the Alps, and the Po, to aid the great Carthaginian in his stern struggle to annihilate the growing might of the Roman republic, and make the Punic power supreme over all the nations of the world.

Scipio at Zama trampled in the dust the power of Carthage; but that power had been already irreparably shattered in another field, where neither Scipio nor Hannibal commanded. When the Metaurus witnessed the defeat and death of Hasdrubal, it witnessed the ruin of the scheme by which alone Carthage could hope to organize decisive success—the scheme of enveloping Rome at once from the north and the south of Italy by two chosen armies, led by two sons of Hamilcar. That battle was the determining crisis of the contest, not merely between Rome and Carthage, but between the two great families of the world, which then made Italy the arena of their off-renewed contest for pre-eminence.

The French historian, Michelet, whose "Histoire Romaine" would have been invaluable if the general industry and accuracy of the writer had in any degree equalled his originality and brilliancy, eloquently remarks, "It is not without reason that so universal and vivid a remembrance of the Punic wars has dwelt in the memories of men. They formed no mere struggle to determine the lot of two cities or two empires; but it was a strife, on the event of which depended the fate of two races of mankind, whether the dominion of the world should belong to the Indo-Germanic or to the Semitic family of nations. Bear in mind that the first of these comprises, besides the Indians and the Persians, the Greeks, the Romans, and the Germans. In the other are ranked the Jews and the Arabs, the Phœnicians and the Carthaginians. On the one side is the genius of heroism, of art, and legislation; on the other is the spirit of industry, of commerce, of navigation. The two opposite races have everywhere come into contact, every where into hostility. In the primitive history of Persia and Chaldea, the heroes are perpetually engaged in combat with their industrious and perfidious neighbors. The struggle is renewed between the Phœnicians and the Greeks on every coast of the Mediterranean. The Greek supplants the Phœnician in all his factories, all his colonies in the East: soon will the Roman come,

and do likewise in the West. Alexander did far more against Tyre than Salmanassar or Nabuchodonosor had done. Not content with crushing her, he took care that she never should revive; for he founded Alexandria as her substitute, and changed forever the track of the commerce of the world. There remained Carthage—the great Carthage, and her mighty empire—mighty in a far different degree than Phœnicia's had been. Rome annihilated it. Then occurred that which has no parallel in history—an entire civilization perished at one blow—vanished, like a falling star. The 'Periplus' of Hanno, a few coins, a score of lines in Plautus, and, lo, all that remains of the Carthaginian world!"

Although the Carthaginians abandoned the Ægean and the Pontus to the Greek, they were by no means disposed to relinquish to those rivals the commerce and the dominion of the coasts of the Mediterranean westward of Italy. For centuries the Carthaginians strove to make themselves masters of the islands that lie between Italy and Spain. They acquired the Balearic Islands, where the principle harbor, Port Mahon, still bears the name of a Carthaginian admiral. They succeeded in reducing the great part of Sardinia; but Sicily could never be brought into their power. They repeatedly invaded that island, and nearly overran it; but the resistance which was opposed to them by the Syracusans under Gelon, Dionysius, Timoleon, and Agathocles, preserved the Island from becoming Punic, though many of its cities remained under the Carthaginian rule until Rome finally settled the question to whom Sicily was to belong by conquering it for herself.

It was in the spring of 207 B. C. that Hasdrubal, after skilfully disentangling himself from the Roman forces in Spain, and after a march conducted with great judgment and little loss through the interior of Gaul and the passes of the Alps, appeared in the country that now is the north of Lombardy at the head of troops which he had partly brought out of Spain and partly levied among the Gauls and Ligurians on his way. At this time Hannibal, with his unconquered and seemingly unconquerable army, had been eight years in Italy, executing with strenuous ferocity the vow of hatred to Rome which had been sworn by him while yet a child at the bidding of his father Hamilcar; who, as he boasted, had trained up his three sons, Hannibal, Hasdrubal, and Mago, like three lions' whelps, to prey upon the Romans. But Hannibal's latter campaigns had not been signalized by any such great victories as marked the first years of his invasion of Italy. The stern spirit of Roman resolution, ever highest in disaster and danger, had neither bent nor despaired beneath the merciless blows which "the dire African" dealt her in rapid succession at Trebia, at Thrasymene, and at Cannæ. Her population was thinned by repeated slaughter in the field; poverty and actual scarcity ground down the survivors, through the fearful ravages which Hannibal's cavalry spread through their corn-fields, their pasture lands, and their vineyards; many of her allies went over to the invader's side; and new clouds of foreign war threatened her from Macedonia and Gaul. But Rome receded not. Rich and poor among her citizens vied with each other in devotion to their country. The wealthy placed their stores, and all placed their lives, at the state's disposal. And though Hannibal could not be driven out of Italy, though every year brought its sufferings and sacrifices, Rome felt that her constancy had not been exerted in vain. If she was weakened by the continued strife, so was Hannibal also; and it was clear that the unaided resources of his army were unequal to the task of her destruction. The single deer-hound could not pull down the quarry which he had so furiously assailed. Rome not only stood fiercely at bay, but had pressed back and gored her antagonist, that still, however, watched her in act to spring. She was weary, and bleeding at every pore; and there seemed to be little hope of her escape, if the other hound of old Hamilcar's race should come up in time to aid his brother in the death-grapple.

Six armies were levied for the defense of Italy when the long-dreaded approach of Hasdrubal was announced. Seventy thousand Romans served in the fifteen legions, of which, with an equal number of Italian allies, those armies and the garrisons were composed. Upward of thirty thousand more Romans were serving in Sicily, Sardinia, and Spain. The whole number of Roman citizens of an age fit for military duty scarcely exceeded a hundred and thirty thousand. The census taken before the commencement of the war had shown a total of two hundred and seventy thousand, which had been diminished by more than half during twelve years. These numbers are fearfully emphatic of the extremity to which Rome was reduced, and of her gigantic efforts in that great agony of her fate. Not merely men, but money and military stores, were drained to the utmost; and if the armies of that year should be swept off by a repetition of the

slaughters of Thrasymene and Cannæ, all felt that Rome would cease to exist. Even if the campaign were to be marked by no decisive success on either side, her ruin seemed certain. In South Italy, Hannibal had either detached Rome's allies from her, or had impoverished them by the ravages of his army. If Hasdrubal could have done the same in Upper Italy; if Etruria, Umbria, and Northern Latium had either revolted or been laid waste, Rome must have sunk beneath sheer starvation, for the hostile or desolated territory would have yielded no supplies of corn for her population, and money to purchase it from abroad there was none. Instant victory was a matter of life or death. Three of her six armies were ordered to the north, but the first of these was required to overawe the disaffected Etruscans. The second army of the north was pushed forward, under Porcius, the prætor, to meet and keep in check the advanced troops of Hasdrubal; while the third, the grand army of the north, which was to be under the immediate command of the consul Livius, who had the chief command in all North Italy, advanced more slowly in its support. There were similarly three armies in the south, under the orders of the other consul, Claudius Nero.

NERO went into the south of Italy, to face HANNIBAL; and LIVIUS into the north, to meet HASDRUBAL. Before him the Romans fell back. NERO, learning this, hastened to his assistance. "Owing to the precaution of Livius, the Roman camp showed no change of size, it had not escaped the quick ear of the Carthaginian general that the trumpet which gave the signal to the Roman legions sounded that morning once oftener than usual, as if directing the troops of some additional superior officer. Hasdrubal, from his Spanish campaigns, was well acquainted with all the sounds and signals of Roman war, and from all that he heard and saw, he felt convinced that both the Roman consuls were before him. In doubt and difficulty as to what might have taken place between the armies of the south, and probably hoping that Hannibal also was approaching, Hasdrubal determined to avoid an encounter with the combined Roman forces, and to endeavor to retreat upon Insubrian Gaul, where he would be in a friendly country, and could endeavor to reopen his communication with his brother. He therefore led his troops back into their camp; and as the Romans did not venture on an assault upon his intrenchment, and Hasdrubal did not choose to commence his retreat in their sight, the day passed away in inaction. At the first watch of the night, Hasdrubal led his men silently out of their camp, and moved northward toward the Metaurus, in the hope of placing that river between himself and the Romans before his retreat was discovered. His guides betrayed him; and having purposely led him away from the part of the river that was fordable, they made their escape in the dark, and left Hasdrubal and his army wandering in confusion along the steep bank, and seeking in vain for a spot where the stream could be safely crossed. At last they halted; and when day dawned on them, Hasdrubal found that great numbers of his men, in their fatigue and impatience, had lost all discipline and subordination, and that many of his Gallic auxiliaries had got drunk, and were lying helpless in their quarters. The Roman cavalry was soon seen coming up in pursuit, followed at no great distance by the legions, which marched in readiness for an instant engagement. It was hopeless for Hasdrubal to think of continuing his retreat before them. The prospect of immediate battle might recall the disordered part of his troops to a sense of duty, and revive the instinct of discipline. He therefore ordered his men to prepare for action instantly, and made the best arrangement of them that the nature of the ground would permit.

Success the most complete had crowned Nero's enterprise. Returning as rapidly as he had advanced, he was again facing the inactive enemies in the south before they even knew of his march. But he brought with him a ghastly trophy of what he had done. In the true spirit of that savage brutality which deformed the Roman national character, Nero ordered Hasdrubal's head to be flung into his brother's camp. Ten years had passed since Hannibal had last gazed on those features. The sons of Hamalcar had then planned their system of warfare against Rome, which they had so nearly brought to successful accomplishment. Year after year had Hannibal been struggling in Italy, in the hope of one day hailing the arrival of him whom he had left in Spain, and of seeing his brother's eye flash with affection and pride at the junction of their irresistible hosts. He now saw that eye glazed in death, and in the agony of his heart the great Carthaginian groaned aloud that he recognized his country's destiny.

B. c. 205 to 201. Scipio is made consul, and carries the war into Africa. He gains several victories there, and the Carthaginians recall

Hannibal from Italy to oppose him. Battle of Zama in 201. Hannibal is defeated, and Carthage sues for peace. End of the second Punic war, leaving Rome confirmed in the dominion of Italy, Sicily, Sardinia, and Corsica, and also mistress of a great part of Spain, and virtually predominant in North Africa.

200. Rome makes war upon Philip, king of Macedonia. She pretends to take the Greek cities of the Achaean league and the Aetolians under her protection as allies. Philip is defeated by the proconsul Flaminius at Cynoscephalæ, 198, and begs for peace. The Macedonian influence is now completely destroyed in Greece, and the Roman established in its stead, though Rome pretends to acknowledge the independence of the Greek cities.

194. Rome makes war upon Antiochus, king of Syria. He is completely defeated at the battle of Magnesia, 192, and is glad to accept peace on conditions which leave him dependent upon Rome.

200—190. "Thus, within the short space of ten years, was laid the foundation of the Roman authority in the East, and the general state of affairs entirely changed. If Rome was not yet the ruler, she was at least the arbitress of the world from the Atlantic to the Euphrates. The power of the three principal states was so completely humbled, that they durst not, without the permission of Rome, begin any new war; the fourth, Egypt, had already, in the year 201, placed herself under the guardianship of Rome; and the lesser powers followed of themselves, esteeming it an honor to be called the *allies of Rome*. With this name the nations were lulled into security, and brought under the Roman yoke; the new political system of Rome was founded and strengthened, partly by exciting and supporting the weaker states against the stronger, however unjust the cause of the former might be, and partly by factions which she found means to raise in every state, even the smallest."—Heeren.

Here was the turning point in Rome's history. From this time Rome increased and Carthage decreased.

(To be continued.)

Spiritualism.

By an odd perversion of language, this term has been familiarly used to denote the vilest and most monstrous delusion of the nineteenth century. When the "spiritual rappings" first made themselves heard, sober men could do nothing but laugh at the inherent and, as they supposed, undeniable absurdity of the thing. They cared but little what name was assumed by the wandering charlatans, male and female, supposing that the whole affair would be a nine days' wonder, and then descend into a well-merited oblivion. After the explosion of the humbug, there would be no difficulty in rescuing the lofty and significant words so shockingly abused, and restoring them to their true function of expressing the highest truths respecting man's relations to God and eternity. But who can predict the course of a popular error? Who can fathom the depths of popular credulity? The juggles has spread itself over the entire country, from Maine to California, and its converts are counted by tens of thousands. Every principal city has a number of "circles" or cluster of "spiritual mediums," while a convention of adepts will convene hundreds from places very widely separated. At this moment at least a half dozen journals, monthly and weekly, are devoted to the work of elucidating and glorifying the system. Some men of distinction have given in their adhesion to the claims of the necromancers, and even in a magazine of such high pretensions as Putnam's New Monthly we find a *quasi* endorsement of the reality of some of the most astounding marvels put forth by these "profane intruders into things not seen."

The results of the delusion, as is well known, have been awful. Some of the victims, after shifting about from one form of religious opinion to another, have settled down in a bald infidelity. Others have forgotten the common distinctions of morality, and fallen into base profligacy. Others have lost their reason and been given over as hopeless tenants of an insane hospital. Not a few have taken their own lives. These cases in which the thing has gone to seed, show the nature of the general current in which all are drifting. Indeed, a daily journal, well informed in this respect, assures us that "the received faith with respect to the life of man after death is so widely and dangerously undermined that it cannot for years recover that general assent which, in the minds of religious people at least, it has hitherto enjoyed." This we hope and believe to be an enormous exaggeration; but still, after making a large deduction from it, what a fearful picture does it present! A picture, we may add, which is sustained by many incidental statements which have fallen under the writer's observation.

What is to be done? What remedy can be devised for this wide-spread and wasting evil?

For those already involved in it we fear there is no recovery. Experience teaches that usually in such cases there is no change save from bad to worse. The mind becomes unsettled, its power of discrimination is weakened and blunted, and it loses the capacity of rendering a reason or weighing an objection. Sometimes sovereign grace interposes and snatches the victims as brands from the burning, but for the most part these dupes of a strong delusion become more and more deeply involved in error, until in another world the shades of eternal night settle around them. But while little or nothing can be done in the way of cure, much may be effected in the way of prevention, and this by the application of one simple scriptural rule. We have it in the words of Paul, (Ephes. 5:11,) "Have no fellowship with the unfruitful works of darkness, but rather reprove them." If the Christians and professed believers in the Bible who abound in this land were to keep steadily aloof from all these mystery-mongers, and to refuse to seek or to heed any spirit but the Spirit of God authentically revealed and confirmed, the number of dupes would be rapidly diminished. It is the countenance given by a few persons of high character and general information which enticed multitudes of lesser note into the vortex of error.

It is, therefore, the imperative duty of all, and especially of God's people, to frown upon these proceedings; to refuse to attend, under any pretext, on a "medium" or a "circle," and to warn others against such a course, as not only foolish, but sinful and dangerous. There is no need of arguing the question. These "spiritual" disclosures are inconsistent with the great and final disclosure contained in the word of God, and no man can consistently hold both. The point, therefore, is decided *in limine*. Nothing can be gained by listening to these people "that have a familiar spirit," but much, very much may be lost. Even a mere curiosity which treads on hazardous ground and sets a bad example to others, is not innocent, and should be checked. In short, there is but one rule for these and all other errorists, however specious; and that is the emphatic injunction already quoted: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Christian Intelligencer.

Condition of Greece.

The following letter addressed to the *New York Tribune*, under the date of Athens, Oct. 20th, presents a disheartening picture of Greece, "the glory of all lands," as it has been.

Greece, small, poor, ignorant, wretched as it is, is the centre of much diplomatic intrigue. It is here the three great powers meet to try their skill. France is just now in the ascendant, but cannot long remain so. Russia or England must take the lead, most likely the latter. The whole country is ill at rest. Otho has no children. The Constitution wrested from him requires that his successor shall be baptized in the Greek faith. He is a Catholic; his wife is a Protestant—his subjects are Greeks. Who shall be his successor? That is the all-absorbing question. The country is anxious to know, but the three Protecting Powers are to decide. One of them is Catholic, one is Protestant, the other is Greek. A Russian can never be crowned here, nor a Frenchman, nor an Englishman! A son of Leopold of Belgium is talked of, and Oscar of Sweden. Germany has princes enough to spare; but Greeks do not like Germans. They have had one. So things exist, at present. I have been asked several times, very soberly, if America would not send them a king, and take them under their protection! One very intelligent man went so far as to say he wished Greece could be annexed to the United States!

King Otho has just been on a visit to Germany to counsel with the kings, and see what can be done. Catholicism is deep in the plot, for its priests now cherish the confident hope of universal dominion. Meantime England is gathering a large fleet in the Levant, and Russia in the Black Sea. The people demand a decision, for they have a deep dislike to their present King. His wife, yesterday, on a ride to Sunium killed three fine horses, and a few days ago another. The people speak of it in wrath, showing the entire absence of respect for the royal household. And they all have the idea—being vastly superstitious, that all that is needed to make them prosperous, is to get rid of Roman Catholic influence, and have a king dipped "three times in their holy aid," according to their rite of baptism. To help along this matter, the Greek Church has now appointed fifteen new bishops, making twenty-four in all. I am very credibly informed that a vast proportion of the Greeks actually believe in nothing, that religion is with them a mere matter of State policy.

The Government is looking with some more favor on Dr. King. There is some prospect that justice will yet be done him. His trial and treatment was all the result of hostility to freedom of thought, and intrigue of bigots to destroy

Protestant influence. The mighty question turned mainly on his having denied that "Mary was the mother of God!" a very sensitive point! "But look at it one moment," they say: "if you confess that Jesus is God—one in the Godhead, and that Mary was his mother, then is not Mary mother of God?" Yes, I answered, and if Mary is "Mother of God," as you and Catholics hold, her mother must be "Grandmother of God," by the same parity of reasoning! It is strange how far bigotry and superstition still rule the world. I do not wonder many men are infidels, and nine-tenths reckless of all faith. But the direct influence of the Church in State matters is *seen* here. In other countries it is kept more under cover. But for the priests, Louis Napoleon would be in the prison at Ham, or in some better place. Let us be thankful that our blessed land is free from such control, and resolve to forever keep it so.

This city is growing gradually. It contains some very fine buildings, but generally the houses are poor. It is, however, a paradise compared with the rest of the country. Would you believe it, there are but five places in all the country where a man can buy a dinner or be lodged, and four of these are wretched enough, as I can testify.

Much attention is paid to schools, so that wretched as the country and people appear, there is hope of them. It must also be remembered that twenty-five years ago, they were little better than savages. Even now one would mistake many in the country places for our North-western Indians. There are no carriage roads in all the land, except from Athens to the Piræus, to Sunium, to Kerissa, and to Megara, and one of five miles or so from Noupia to Argos, in all not fifty miles. Everywhere else one picks his way over rocky passes and sandy plains as best he can.

The plains of Greece, wretchedly cultivated as they are, produce well. The land is never manured. Corn and vines are never hoed. The people are both ignorant and indolent—misery follows, of course. The hills, which compose a large portion of the land, can never be cultivated. They are formed of hard limestone, bearing only a few stunted pines and other shrubs, which find root hold in the crevices of the rocks. I marvel how Greece ever sustained such a population as anciently lived in it. Commerce and tribute must have done much for them.

The people generally retain their ancient customs, though in cities the Frankish dress begins to be adopted. The former must be much more expensive. They live miserably: rarely sleep on beds, often in the open air. And their complexion shows anything but good health. All the men and some women are eternal smokers and wine drinkers, but none chew.

WHAT IS FAITH?

A poor man, whose mind was perplexed by the simple question—what is saving faith?—dreamed a dream, which seemed to explain it to him. He thus related it to a Christian minister: "I thought that I stood in some desolate spot, on the very edge of a steep cliff. Below, at a great depth, the sea was dashing violently against the bottom of the cliff. I stood with only half a footing on the edge, when in a moment something, I knew not what, whirled me over the precipice, and I felt myself falling and falling downwards into the ocean beneath; but suddenly, (how, I cannot tell,) I thought I caught hold of a crag on the side of the cliff, as I was falling past it, and there I hung, with one hand grasping a small piece of rock. I hung a few seconds, and then I felt that the crag was crumbling in my fingers, or breaking away from the side. What was I to do? The next second I must fall and be dashed to atoms. All at once, I turned and looked behind me, and I saw a figure, dressed in pure white, coming towards the cliff, and walking on the water. He came nearer and nearer, until he stood just underneath where I was hanging, and although the distance downward was great, yet I thought I could see the expression of his countenance, that it was a kind and gentle one; I could even see that our eyes met, and instantly I heard him whisper softly upward to me, 'Let go! let go!' I let go, and fell into his arms, and was saved." The poor man understood his dream thus; the crag was self-righteousness, and every false refuge that crumbles in the grasp of the sinner; He who came walking to him on the water was Jesus Christ, the Son of God; and the words, "Let go," were the same as the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is the letting go of all other dependence, and falling into the arms of Christ.

THE BIBLE.

How comes it that that little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind, and on the social system, than all the other books put together? Whence comes it that this book has

achieved such marvellous changes in the opinion of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of women—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passions obey it? What other engine of social improvement has operated so long, and yet lost none of its virtues? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, leavening society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?



The Advent Herald.

BOSTON, JANUARY 29, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER II.

(Continued from our last.)

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem."—v. 1.

This is the title of a new prophecy extending through the 2d, 3d, and 4th chapters. Judah and Jerusalem are the subjects of the prophecy. It is, therefore, not a prediction of the Christian Church, in distinction from them, as it is often applied.

"And it shall come to pass in the last days, That the mountain of the Lord's house shall be established in the top of the mountains, And shall be exalted above the hills; and all nations shall flow unto it."—v. 2.

The commencement of this prophecy is the same, with little variation, as that in Micah 4:1-5. That which corresponds with the text above quoted, reads as follows: Mic. 4:1—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

"In the last days." "This," says Dr. BARNES, "is an expression that often occurs in the Old Testament. It literally means in future days, or as we say, in time to come,—hereafter."

While it denotes future time, it also evidently denotes a period in the far distant future. Thus JACOB, (Gen. 49:1,) said to his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days." DANIEL said to king NEBUCHADNEZZAR, (Dan. 2:29,) "Thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets, maketh known to thee what shall come to pass;" i. e., "hereafter;" or as he expresses it in the preceding verse: he maketh known "what shall be in the latter days." The secrets there revealed, not only relate to a succession of events extending to the end of the world, but to the establishment of the everlasting kingdom under the whole heaven: Dan. 2:44, 45—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

While therefore the expression may not be limited to any particular period, and does not necessarily extend into the future age, it is not to be limited to the period of the present dispensation. While it is taken in a general sense expressive of

hereafter, if used in a more limited sense it must be limited by the context. By that of the 4th chap. of Micah, in the last verse of the preceding chapter, it is shown to be subsequent to the destruction of Jerusalem, when Zion was ploughed as a field and the city became heaps. And the text in Isaiah, seems to be an addition to the prophecy of the first chapter, which extends to the burning day, when "the strong shall be as tow, and the maker of it a spark, and they shall both burn together." In addition to that, the prophet proceeds: "And it shall come to pass," &c.; as if he had said that when the former events shall be accomplished, then these shall transpire.

DAVID KIMCHI, a learned Jewish Rabbi of the twelfth century, says: "Whenever the latter times are mentioned in Scripture, the days of the Messiah are meant." It should be remembered that the Jewish commentators have never distinguished between the days of the Messiah's humiliation, and those of his glorification. The text in question has evident reference to the latter.

"The mountain of the Lord's house." This was the mountain on which the Temple was built. 2 Chron. 3:1—"SOLOMON began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto DAVID his father, in the place that DAVID had prepared in the threshing floor of ORNAN the Jebusite."

Dr. LOWTH says that mount Moriah "is here metaphorically taken for the Church," and that "this prophecy will not receive its utmost completion till the destruction of the four monarchies," mentioned in the 2d chapter of Daniel. Dr. BARNES speaks of it as a figure of "true religion." The context in Micah, shows that the literal mountain is referred to.

Thus, the 3d chap. of Micah closes with, (Mic. 3:12) "Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become as heaps, and the mountain of the house as the high places of the forest." He then proceeds in the 4th chap. with, "But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains." Now in accordance with all laws of language, as certain as Micah 3:12, was a prediction that literal Zion should be ploughed as a field, the literal Jerusalem become heaps, and the literal mountain of the Lord's house become as the high places of the forest, so certain is it that the same mountain of the Lord's house is the subject of the prediction in Micah 4:1, and consequently, in Isa. 2:2.

The prophecy in Micah 3:12, the Jews suppose was literally fulfilled in the utter destruction of the second temple by TITUS, when TERENTUS, or, as some of the modern Jews call him, TURNUS RUFUS, razed the very foundations of the city and temple.

GIBSON says that, "after the final destruction of the temple by the arms of TITUS and HADRIAN, a ploughshare was drawn over the consecrated ground as a sign of perpetual interdiction." And RICHARDSON, in his travels, writes: "At the time when I visited the sacred spot, (Mount Zion) one part of it supported a crop of barley, another was undergoing the labor of the plough."

In ancient times they chose the tops of mountains, and other high places whereon to worship God and offer sacrifices. These were commonly well shaded with trees; and groves with high places, are mentioned as places of idolatrous worship. After groves and hill tops had been profaned by idolatry, God no longer approved of them as places of worship, and he forbade the planting of groves near their altars. But he honored the mountain on which his house was built, as the only place where sacrifices were acceptable to him.

For that mountain to become as the high places of the forest, would be to profane it from a holy to an idolatrous use, so that it would be no longer distinguished as a place of God's worship. This is literally true of it. The place once occupied by the house of God, is now profaned by a Mohammedan Mosque, so that it is no more honored in the sight of God, than one of the mountain groves where the heathen worshipped. The time has come to which the SAVIOUR referred, (John 4:21) "when they should no longer worship the Father in Jerusalem"—spiritual sacrifices "from the rising of the sun to the going down thereof" (Mal. 1:11) everywhere constituting as pure an offering as when offered at Jerusalem.

"Shall be established on the tops of the mountains," &c. As mount Moriah, where the temple was built, is the subject of the prediction, that which is affirmed respecting it must be metaphorical; because it is not compatible with its nature that it should be placed on the top of the other mountains. As by the removal of the true worship from that summit, and the establishment there of the Mohammedan rites, it has become

like the high places of the forests, and other places where heathen worship is performed, the idea conveyed evidently is, that by a restoration to it of the true worship, it will again take precedence of all the places where men have planted their groves for the worship of false gods. It will, then, again become the seat of the worship of the true God—all false gods being cast to the moles and to the bats, and the worshippers of them being destroyed.

The time of its re-establishment must be subsequent to the times of the Gentiles; for, (Luke 21:24) "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It evidently synchronizes with the time when the Lord shall again build Zion, which has been ploughed as a field, and we read, (Psa. 102:16,) that "when the Lord shall build up Zion, he shall appear in his glory." Consequently it must be in connection with the final judgment and the establishment of his kingdom; for, (2 Tim. 4:1,) the Lord JESUS CHRIST "shall judge the quick and the dead at his appearing and kingdom." When he shall appear, (2 Thess. 1:7-10,) "the Lord JESUS CHRIST shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

This identifies it with the burning day of which PETER speaks (2 Pet. 3:7, 10-13): "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" or righteous persons.

As Zion is not to be rebuilt till the coming of the Lord, and the purification of the present earth by fire, the precedence which is to be given to that locality, over all heathen places of worship, must be as PAUL says: (Heb. 2:5,) "in the world to come whereof we speak,"—or in the new earth, as JOHN says: (Rev. 21:1-5,) "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

"And all nations shall flow into it." The word "flow" is a metaphor, expressive of the going of the nations as individuals, or in large numbers, to that locality to worship.

Under the Jewish dispensations they went up to Jerusalem three times in a year to keep the great festivals of the Mosaic law. God said to MOSES: (Ex. 23:17,) "Three times in the year all thy males shall appear before the Lord;" and the place afterwards selected for their assembling was Jerusalem. Psa. 132—"For the Lord hath chosen Zion; he hath desired it for his habitation. Here is my rest forever: here will I dwell; for I have desired it." But the time having come when they neither in the mountain of Samaria, (Jno. 4:21,) "nor yet at Jerusalem worship the Father," that going up to Jerusalem is suspended until (Mic. 4:7,) "the Lord shall reign over them in mount Zion from henceforth, even forever." Zech. 14:9—"And the Lord shall be king over all the earth." V. 16—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Isa. 66:23, 24—"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Rev. 21:21-27—"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

(To be continued.)

MEAGHER THE IRISH PATRIOT.

THE Romanists in this country have not fully relished the speeches of Mr. MEAGHER, (pron. May-er) in this country, who is also a Romanist. They fancy that he is not disposed to submit his mind to the control of the priests and bishops, who would dictate what sentiments he may utter, and what he may not. One of his speeches had so offended the Catholic press, that they have demanded of him that it be retracted. On a late occasion at New York, he thus refuses to retract, and rebukes those who demand it. He says:

"This determination may incur the reprobation of some men, who would hamper and cripple that power, to the courageous use of which all that has been most useful, eminent, and glorious in literature, the arts, in science—in all departments and pursuits of life—must be ascribed. But I am willing—aye, heartily and proudly willing—to incur this meek and sanctionious reprobation. I have faced it before, and boisterous as it was—vindictive as it was—I walked past it, and left it mummbling its disappointed malice in the dark behind me. Then I had for it the stormy passion and the crushing blow—now, as I stand on the height, where the gibbet was reared for me, and when I behold the groups of our martyrs, issuing from their uninscribed tombs, in their crimson robes, ready to receive me as their brother—now, standing on the height, I can look down with complacency and silence upon those who would importune me with their pious admonitions. [Laughter and cheers.]

"I repeat what I said before the citizens of Cincinnati, I repeat it distinctly and deliberately; for, in the first place, the report of what I said there has been cruelly confused and broken, and, in the next place, I am desirous that there should be no mistake about my intentions in this matter. I have been told that certain explanations have been asked from me, respecting certain words that I have spoken, and certain statements which have been made concerning me in the public papers. I disdain to give the inquisitors the slightest explanation. They shall have no explanation—not one abject, not one penitent syllable of explanation—however devoutly they desire it. But they shall have something else—they shall have, and I here bequeath it to them—they shall have my silent and contemptuous defiance! [All here rose to their feet, and waving of hats and handkerchiefs continued for several minutes.] They threaten me with a diminution of the popularity I enjoy. Ah! they threaten me with a loss I never hesitated to encounter. I want no popularity—I value no popularity—I despise, discard, abjure the popularity which is to be purchased by one dishonest word, one slavish bending of the knee, by one false look. If the good will and friendship of my countrymen is to be obtained upon such terms, and such terms only, then in the acquisition of that obscurity I shall exult. Alone, deserted, denounced, defamed, I shall glory in the isolation that is sacred to my integrity, and the only words of sorrow that shall issue from these lips, shall be for those who esteemed their freedom less than I did, and who set a higher value upon cheers and banquets than upon the possession of an upright conscience and untrammelled mind. The friend—the steadfast friend and faithful fellow-laborer of my countrymen in this republic, and elsewhere, I am anxious to be, if they permit me—but their slave, or the slave of any portion of them, never—though they shook the sweetest perfumes on my humbled head, and strewed my crooked path with gold."

FREE SCHOOLS.

No feature of our institutions is more wise and benevolent to all classes of society than those which enable every man, however poor he may be, to educate his children free of cost. Not only our own children are freely admitted to our public schools, but we freely admit the thousands of ignorant dirty and ragged urchins, who have drifted to our shores from Europe, in successive swarms. There is no interference with their religion, but they are offered an education, and the priests have the training of them on the Sabbath. But no sooner do they begin to know something, and to rise in

the scale of creation above that of a mere animal and vegetable existence, than they begin to see through their spiritual teachers and to think for themselves. The priests seeing this, fear the result, and therefore seek to keep them in the ignorance from which they would emerge. But to give some show of reason, they cry out against the schools as seminaries of infidelity! Thus speaks the *Free-man's Journal*, the organ of Bishop HUGHES, in New York city:

"Infidelity now reigns supreme in the State education of this country. What we Catholics must do, and must do now, is first to get our children out of this devouring fire."

"At any cost, at any sacrifice, we must deliver the children over whom we have control, from those pits of destruction which lie invitingly in their way under the name of public or district schools. We must, wherever there are enough of Catholics together to render it possible, organize Catholic Parish Schools. Where this is impossible, let parents withdraw their children from these places, where they are certain to learn evil, and probably very little but evil, and if they cannot have them taught elsewhere, let them be sent to honest labor, or kept from the ways of the destroyer under their parents' eyes. This withdrawal of Catholic children everywhere from the Godless schools should be the first step—it is lamentable that it has not long ago been taken. Next we must set to work, patiently, calmly, resolutely, perseveringly, to break off from our necks the yoke of State despotism, put on them by Jacobins in the shape of the School system in this and other States."

TRAGICAL AFFAIR ON BOARD A SHIP.

Time and again the public have been pained with accounts of suffering and bloodshed on board British ships in the Indian seas, arising from abuses in the transportation of Chinese emigrants. The last of these tragical affairs occurred the 20th day of November, on board the barque Gertrude, on a voyage to Cuba, with three hundred and forty coolies; in which affray seventeen of the unfortunate Chinamen and two of the crew lost their lives. The telegraphic account of this affair represented it as the result of a mutiny on the part of the coolies, but the following facts, elicited at the official investigation of the case, puts the matter in another light. It appears that the barque, on the 28th of November, put into Singapore, where the matter in accordance with the advice of the British Consul, Mr. BOWRING, underwent a legal investigation. The affidavit of the captain and his officers vary much from that of the Chinese, who were the principal sufferers. According to the statement of the captain he was assailed by the coolies, who assailed him with missiles, and knocked him nearly senseless on the deck. He says further that the crew were unarmed at the time, but managed to get their cutlasses handed up through a sky-light. The coolies in the meantime armed themselves with belaying-pins, pieces of wood, iron bolts, and stones, and attempted to force their way upon the poop, but were repulsed. Guns were loaded below by the steward and wife of the captain, and handed up on deck, and discharged upon the coolies, who, after a fight in which seventeen of them were killed, fell upon their knees and made signs for quarter.

The Chinese on the other hand assert that there was no mutiny or intentional assault upon the captain and crew. That a quarrel had arisen among themselves which had proceeded to blows, and that some basins, &c., which they were throwing at each other, accidentally hit the captain as he came up the companion ladder, which he mistook for an assault upon himself, and under a misapprehension of the whole affair commenced an assault upon the poor coolies which resulted in such a lamentable slaughter. The coolies say they were induced to emigrate to some foreign country, (they knew not whither) under a promise of provision and clothing, and \$4 per month for eight years, and then to be returned to their own country. That on board ship they did not have more than half sufficient provisions and water. There was no one to speak with them, and there was no man who understood their language.

The passengers in their statement corroborate the coolies' deposition; and affirm that had there been an interpreter on board, the tragical occurrence would not have happened.

Sleighing on the Neck.

SINCE the last fall of snow, there has been lively times on "Boston Neck." That wide thoroughfare has been almost literally covered with sleighs of every description, and horses driven to their utmost speed.

In a single time walking over it, we noticed one horse running away with an empty sleigh, another that cleared himself from his vehicle; another dropped down exhausted, and two more sleighs upset. If the whole creation groaneth for deliverance, surely the poor horses must desire a release from their oppressors.

Scores of persons are there merely to try the mettle of their steeds, in racing with others. There they go in full chase after each other, or side by side, with the fleetness of the wind, and the Jehu who comes out ahead is the best fellow! But here is a new competitor who distances all but one; it is father LYNCHE, the Catholic priest in Northampton-street. None can pass him, but father FRIZZIMMONS of South Boston, who has the handsomest furnished house there, and drives the fastest horse on the Neck!!! What would be said of our Protestant divines should they thus turn jockeys and racers.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.) We now approach the most difficult, the most delicate, and the most dangerous part of the subject with which we have to deal. It is most difficult to decide the precise period at which the Church of Rome became apostate, and the worship of the Virgin Queen, till then carried on in secret conventicles, superseded Christianity, as the avowed religion of the Roman empire. It is most delicate, because the selection of any date must clash with the prejudices of some good men, since their opinions differ irreconcilably. It is the most dangerous, because, by postdating it we afford an opening of which Tractarians will not be slow to avail themselves, whilst by antedating it we may unwittingly confirm the opinions of those continental writers who deny that genuine Christianity ever was received in the Celto-Roman world, and maintain that Evangelical truth dates back only to the days of Luther, and is a mere development of the European mind.

Where ELLIOTT and FABER and MEDE directly contradict each other on a question of fact, it is certain that two at least must be partially wrong. When all three differ hopelessly from the united judgment of BEZA, SIR ISAAC NEWTON, EDWARD GIBBON, and DEAN WADDINGTON, confirmed by the involuntary admissions of all leading Romanists and Tractarians, as to the specific date of certain events, we may at least be pardoned if we investigate for ourselves. It is possible that each may have stated partial truth, but that the views of all must be combined to form a perfect whole.

Was it then in the fourth, the fifth, or the sixth century, that the Church of Rome became apostate? According to the early Reformers, the Roman Church had become wholly idolatrous before the close of the fourth century.

SIR ISAAC NEWTON states, the worship of saints, relics, martyrs, and of the Queen of Heaven, at the close of the fourth century, to have superseded that of CHRIST throughout the Roman empire.

The Dean of Durham considers the apostasy complete in A. D. 395.

By an involuntary admission, fatal to his whole theory, Dr. CUMMINGS admits that the predominant religion of the fourth century was "what we call Puseyism, and that the ministers of the Church having lost the light of the Sun of Righteousness, walked in paths of their own."

According to Romanists, the worship of MARY was enacted at the Council of Constantinople, in A. D. 391, and universally received, by the expulsion from the Church of all who refused it, in A. D. 431, when, according to the Cardinal of Lorraine and the great Romish doctors, the faith of the Church was finally established on its present footing. The disputations between them and the Reformed broke off on this very point, the Reformers refusing testimonies later than the Council of Constantinople.

EDWARD GIBBON considers the entire system of Virgin idolatry as established through the Roman empire in the fourth century, but that it did not obtain exclusive and unopposed possession of the Greek or eastern empire till the Council of Ephesus, A. D. 431.

Finally, MEDE, a man of great learning and sagacity, as well as piety, fixes on A. D. 456, in which the Eastern Emperor recognized the Bishop of Rome, as taking in Greece precedence of the Greek bishops, as the latest to which can be attributed the setting up of the abomination of desolation.

These are grave authorities not lightly to be disposed of. It might perhaps have been as well if our lamented friend, Mr. CUNINGHAM, of Lainshaw, instead of calculating back from the French Revolution, to find a date that would suit his theory, had first shown that the great men we have here quoted were all in error in believing the apostasy perfected more than thirteen hundred years previously. We have not yet seen their facts questioned, or their arguments disproved; but it is taken as a

* If the 1260 years are to date from the apostasy of the Roman Church, this writer would be correct; but the conditions of the prophecy require that it should be subsequent to the falling away, and after certain political developments.—Ed. Her.

matter of course, that they must be wrong, because more than 1260 years have elapsed from the period they respectively specify till the French Revolution. All of them, let it be observed, agree that the entire apostasy was completed and consummated, at the very latest about the time of that Council of Ephesus, which declared the Virgin to be "The Mother of God," the doctrine of the Millennial reign of CHRIST heretical, and all who refused to worship the image of its taste, or to commune with DAMASUS, to be expelled the Church, thus consigning the Christians of Britain and Persia to everlasting perdition.

Mr. CUNINGHAM, Mr. ELLIOTT, Mr. FRERE, Mr. HABERSHON, all count the setting up of the apostasy from a certain supposed rescript of JUSTINIAN, Emperor of Constantinople and the Greek people, A. D. 533, by which he recognized the precedence of the Roman Pontiff in the Eastern empire, should he on any occasion visit it. We do not wait to investigate the authenticity of this letter, but are content here to accept it, as having been really sent. Yet we do not see how JUSTINIAN, who was unable to recover the Western empire for himself, could give the saints who were not under his control to the Pontiff, any more than the Emperor of China could hand them over to him now.* From this letter, 1260 years are calculated by some to have elapsed till the termination of the reign of Terror at Paris, in 1793.

Mr. FABER and the excellent THOMAS SCOTT contend that the rise of the apostasy must be taken from A. D. 606, when the usurper PHOCAS, Emperor of Constantinople and the Greeks, wrote another courteous letter to the Pontiff-King of Rome, recognizing him as not only ecclesiastical chief of the Roman empire, but as also beyond the conventional limits of that empire, the first of bishops. The venerable commentator's opinion being founded on the belief, that the slaying of the two witnesses was yet future, whilst Mr. FABER speaks of them as slain in that reign of Terror, which, so far as we believe, did not affect even one Christian, must be taken as standing upon its own merits. He affords no sufficient reasons for his choice of dates, except that the 1260 years not having run out in his time, as he supposed, must be dated from a comparatively late period.

Bishop NEWTON, again, goes farther, and boldly cuts away all difficulties, by making the acceptance of the civil sovereignty of the Roman states in A. D. 757 by the Pope, as the commencement of his reign as Antichrist. This epoch has, at least, the merit of being clear and undisputed, and of being fixed on a positive event, not a mere letter, the very existence of which is doubted by many, and which produced no result.

Here, then, we have two distinct schools of interpreters, differing from each other on the average, by at least one hundred and fifty years, as to the period when the Church of Rome departed from the faith.

Now it is worthy of remark, that if MEDE, or ELLIOTT, or FABER, or any of the second class, be correct, the conversion of the Christian Bishop of Rome into the Antichrist, was the result of a protocol with a foreign prince, having in JUSTINIAN's case little, in PHOCAS no power whatever in the Roman world, but merely recognizing and admitting claims already made and powers for long in exercise;—a letter so obscure in either case, that the fact of its existence has been denied, and was never thought of by Romanists or Protestants until the result of the French Revolution induced the latter to look out for some event occurring 1260 years before that period.† It is truly remarkable that nothing important should have occurred between the years A. D. 529 and 533, except this letter from JUSTINIAN, a Greek emperor, then seeking to obtain temporary military occupation of a part of Italy, and recognizing the existing authorities, whom he had not power to displace.‡ How much better Mr. ELLIOTT's theory would appear if he could show that in A. D. 533, the Christian Bishop

* This writer seems to overlook the fact that Justinian did successfully secure to the Roman Pontiff possession of that capital in A. D. 538.—Ed. Her.

† It is however from this era that the Church of Rome dates the earthly acknowledgment of her claim.—Dr. Croley. Mr. Shimeal says:—"I have before me authenticated copies in Latin, of the original edicts constituting the Pope of Rome the universal head of the Church, as the event denoted by the 'little horn' of Daniel's first vision. One relating to that of Justinian in reference to Pope John, which took effect in the A. D. 533, and to which that Pope responded on the 24th of March, A. D. 534; and the other to that of Phocas in relation to Boniface III., A. D. 606. Now, of these two edicts it is worthy of particular remark, that while 'it has generally been supposed that in A. D. 606, the Emperor Phocas bestowed on the Pope the new title of Universal Bishop; the fact is, that both 'Paulus Diaconus and Anastasius, the only original historians who mention the grant of Phocas, do it in such terms as to show that no new title was given by that emperor; but that he merely renewed and confirmed that granted by Justinian.' True, this title 'was disputed by the Sec of Constantinople, which wished to appropriate it to itself.' There is, however, this fact, to settle the question in favor of the edict of Justinian. It was incorporated in the code of 'Civil Law, which was afterwards adopted through the whole extent of the Roman Empire.' Whereas that of Phocas has not been preserved, and it wants the requisite formality of having been recorded in the volume of the laws of the Empire.' Corresponding with these historic facts, therefore, is the event which marks the predicted loss of dominion of the Roman Papal horn, A. D. 1793, at the period of the French Revolution.—Reply to Miller, pp. 44, 45.

‡ But he did displace them, and therefore had the power.—Ed.

of Rome entered upon and accepted the office of heathen Pontiff, and, as such, licensed the worship of the Virgin Goddess. Much better still if it had occurred in 527, so as to make the 1260 days end at the commencement, rather than the middle, of the French Revolution.

But it will be said, these questions are more curious than valuable. All admit the Church of Rome to have become apostate by A. D. 606, and to have ever since continued apostate. Why inquire into her earlier history?

We would ask, in reply, whether, in establishing a commission of lunacy, there is no importance in deciding when the patient became lunatic. If he has made away with large estates yet recoverable without consideration, if he has committed countless crimes, if he has brought false accusations against his brethren, perilling their homes, and endangering their lives, is it nothing to show that these things were all subsequent to his lunacy, that the estates may be regained, the family homes saved, and the charges so falsely made at once disposed of?

Let us see how commonly received theories have actually operated. How the attempt to make the Pope not only head of the apostate Church, but also the one last Antichrist, has produced the fearful reaction of the last ten years in favor of Popery. If the Pope is proved not to be, as Bishop NEWTON asserts, the one Only Antichrist, then will not some lean to the opposite conclusion, that Rome is not Babylon, and that neither Rome nor the Pope are denounced by the Spirit of God?

Mr. FROUDE, Mr. NEWMAN, and Dr. PUSEY, were all brought up firm believers in Mr. FABER and Bishop NEWTON. They held that the Pope was and had been for the last 1260 years the Man of Sin, and the Beast of the Revelation, and yet a Christian bishop, in the same way that JUDAS was an apostle till he betrayed his Lord. Their feelings, as Englishmen, revolted at his assumptions. They disliked the coarseness of the Irish priesthood. They anxiously sought, therefore, evidence from the Primitive Church, to show the novelty of their claim. They found ample proof of the independence of the Greek Church at all times, and of stern resistance offered to the Pontiff, when he strove to extend his ecclesiastical jurisdiction beyond the limits of the Latin empire. But they also found that these great doctors, BASIL and CHRYSOSTOM, CYRIL and the GREGORYS, and even JEROME, held all Romish doctrine, save the supremacy of the Bishop of Rome, over themselves: that they differed from him as little as Bishop OBERDUNK, of New York, from Bishop PHILPOTTS, of Exeter, and that, whilst denying his claim to cite any but Roman citizens into his ecclesiastical courts, they never questioned his lawful pontificate amongst his own people. Hence, then, as most modern prophetic commentators are forced, in accordance with these schools, to fix the apostasy in the sixth century, and the religion of the sixth century differed in no one respect for the worse from that of the fifth, but was rather improved by the Gothic conquest; it seemed strange that the same Bishop and Church of Rome which, up to A. D. 533, was, according to MILLER and SCOTT, a Christian Church, should be converted into the apostasy, by a simple letter from a foreign king, acknowledging the powers that the Bishop had possessed for at least a century, and recognizing him as a member of the same Church.* No change, no alteration of doctrine, or discipline, or practice, was ever dreamed of. It was naturally argued by such acute logicians, (for they are acute logicians,)—Can MASTAI FERRETTI be, in 1850, considered Antichrist, because he teaches that the Virgin Mother is the sole fountain of grace!—whilst DAMASUS, who first forced the Church to worship the Mother of the Gods, is to be held a saint, because he lived thirteen hundred years since, and before the commencement of the supposed 1260 years! If after the Council of Ephesus, the worship of dead men, relics, and martyrs, and of the Queen of Heaven, became universal, and the worshippers were not apostate, then what right have we to consider their successors apostate now! Mr. ELLIOTT, Mr. FABER, and Mr. HABERSHON, all admit that the BASILS, the GREGORYS, ORIGEN, CHRYSOSTOM, JEROME, to be saints! Can we, therefore, err in believing what these great men believe? Such are the arguments to which we owe the fearful perversion of a large part of the Anglican Church.

(To be continued.)

HORRID ACCIDENT.—This seems to be a day of accidents, of the most distressing and awful character, and of frequent occurrence. The *Portsmouth Chronicle* states:

"On Monday, Jan. 17th, at Wells, Me., a farmer, whose name we did not learn, slipped from his hay mow into the barn floor, and in his descent fell upon the point of a hay puller, which entered his abdomen and passed through his back. Thus impaled on a wooden stake, the sufferer lay on the floor in agony which may be imagined, but not described, for about an hour. He was then removed, as soon as discovered, to his house; and two neighbors went on the railroad in a hand car to South Berwick, nine miles, and returned with Dr. Traflet of that village, who was obliged to cut and make incisions in the sufferer (who is a fleshy man, weighing about two hundred pounds) to the extent of six inches, before the rude instrument could be extracted from his body. He accomplished it, however, and dressed his wounds; and on Tuesday morning, the patient expressed himself as quite comfortable."

* The question is not when the Papacy became apostate, but being apostate, when did it obtain the political position from which the 1260 years are to be dated?—Ed.

CORRESPONDENCE.



THE UNCLEAN SPIRITS.

TRULY we are living in a remarkable age. "All history," says Dr. Keith, "presents not any scale of reckoning for such times as these when unparalleled events, which indicate an universal crisis, and betoken a war of opinions throughout the wide world, such as never existed to be chronicled before, are crowded together, and seem but the incidents of an hour." Who is there with the Bible in his hand that will not concur in the opinion of Dr. Lyman Beecher, that our present position is under the out-pouring of the sixth vial of wrath? It would seem that God in judgment for rejected mercy and abused privileges is permitting a "strong delusion" to spread far and wide over the earth. The "enemy has come in like a flood." Mysterious phenomena like those in the days of Salem witchcraft, are common everywhere. Precisely such marvels as are described by Cotton Mather, in the "Annals of Salem," and for which men and women one hundred and sixty years ago were put to death, are now being practised among Christian communities, from California to England, and from Maine to the West Indies. Says the *Tribune*: "There is hardly a rural parish, or a city one either, which does not count its 'mediums' and circles of explorers into this department of the misty unknown." Little children play with them as with their kittens, and old and studied minds are equally interested in the "demons." Scripture terms such as our ancestors used are forgotten and obsolete, and "witches" and "wizards" are now-a-days politely and scientifically called "mediums," and instead of being numbered as in the days of Sir Matthew Hale and William Phipps by dozens, they unblushingly count their hundreds of thousands. Verily, were we living in 1692 and had the temper of our fathers, the "Gallows Hill" of Salem and Danvers would multiply itself most alarmingly! Of the Giles Coreys and George Burroughs, there would we think be found "not a few!" And if Baxter were alive he would not in these strange times have occasion to denominate the unbeliever in witchcraft "an obdurate Sadducee." It is amazing to see how they traverse the whole earth, and in the words of Mr. Greeley, "Go on conquering and to conquer." Scarcely five years are passed since this "damnable heresy" sprung up, and now the United States, the Canadas, the West India Islands, and Californias, are overrun with it. And by the last accounts we perceive the "rappings" have appeared in England, and are engaging both the minds and pens of the lords and other nobility. Cincinnati boasts its three hundred circles of believers. St. Louis its one thousand proselytes to the "doctrine of devils," and demon worship. And among other statistics, it should not be forgotten to notice the fact that the Utica Insane Retreat contains nine victims, the Retreat near Cambridge several, and the Ohio mad-house twenty men and women, whose insanity is traceable to the demons. And yet they hourly multiply. "The press groans with spiritual pamphlets and books." Ghost literature is as plenteous as the frogs in Egypt, that "came up into the house and into the bed-chamber, and upon the bed, and into the house of the servants, and covered the land" of the slave-holding oppressor Pharaoh. (Ex. chap. 8th.) A dozen or more periodicals bearing among others the blasphemous and illusive titles of *The Shekinah*, *The Seraph's Advocate*, *The Practical Christian*, &c., "setting forth" says the *Tribune*, "the high pretensions of these invisible gentry" from this "dubious source" are being scattered weekly and monthly, far and wide. And they will not stop here. Their mission is to "the kings of the earth and the whole world," if we read the Revelation aright. And their "miracles" will accompany them, and "as Jannes and Jambres the sorcerers resisted Moses, so will these resist the truth," and disseminate pernicious errors. They herald we firmly believe, to use the words of Louis Kossuth on another subject, "A great and terrible and bloody crisis," even the last battle—and the mighty voice saying, "It is done!"

We could wish that it were nothing more harmless than the mere rappings and physical feats that Christians had to oppose. But these are only a small part of the growing mischief. It is the erroneous doctrines of these "unclean spirits," which are fast proving a sad evil to Christendom. The *Tribune* does not exaggerate when it says "scores

of people are actually made crazy by them, and the received faith with respect to the life of man after death is being so widely and dangerously undermined that it cannot for years recover that general assent, which, in the minds of religious people at least, it has hitherto enjoyed." We are prone to think it never will again. We so judge from the prophecy of Rev. 16:13, &c. It is no idle thing to the Church of God that these myriads of demons teach that the sacred Scriptures are fallible, that they are but "paper and ink relics," that the Bible could be reduced to one eighth its present contents, and yet contain all that is essential, that if men and ministers would preach the truths of nature and psychology, it would be better far for the world than to hold up as they call it this "myth," this "pagan relic," and finally, that the "world's happiness depends very much upon the absence" of God's written word, and that men and women are everywhere believing their oracular announcements. And when they tell us that there is no existing devil, no bad spirits in the universe, but that all will be happy, and, that though men sin they "shall not surely die," and thus everywhere propagate the sex-ennially antiquated falsehood right in the face of Jehovah, when they deny "the resurrection of the body," a cardinal tenet of every creed of the Christian, when they make these spiritual manifestations the fulfilment of the splendid prediction of the second coming of the Son of man, and through their Originistic interpretations of the sacred oracles introduce a thousand false views and vagaries, we, forsooth, are called upon to yield up the ancient faith and give our hearty credence to these pseudo-apostles and their idols, the *sui-disant* ghosts, on the ground that the spirits are those of our departed loved ones from glory, or as said La Roy Sunderland to the writer, "The angels from heaven have come to visit us!" Really was there ever anything more and better calculated to deceive the sympathetic human mind?

But say they, "we give you every possible demonstration, facts known to none save the inquirer, the last words of the dying, the identical hand writing, &c., &c., and you must believe us." It is strange that in this land of Bibles the multitude so soon forget the teachings of this holy book. It is strange that they forget it declares the existence of "the devil and his angels," that these have power to "transform themselves into angels of light," that the arch-fiend "goeth up and down the earth seeking whom he may devour," and that though he be the fallen "cherub," yet "he is perfect in wisdom, and there is no secret that they can hide from him."—Ezek. 28th. And have the wise men of the earth never read in the Bible of the terrible power of this "Prince of the demons," which the great Milton has so vividly set forth in his *Paradise Lost*? Or have they forgotten this also? Have they never read that "witchery" and "wizardism" and intercourse with "familiar spirits," with other like crimes, constituted the "abominations of the Canaanites, for which Joshua was made the minister of vengeance to destroy them? We tremble for this land and nation when we see it thoughtlessly plunging headlong into these God-hating sins. Have men read the fearful prophecy of the sixth vial under which all Bible students admit we are now living? Is it not fulfilling before our eyes? Just as myriads of "demons" and "unclean spirits" thronged all Judea about the period of our Lord's first coming, possessing the people, entering into them, and acting through them,—so now, while the Lord's last coming is startlingly imminent, again these "unclean spirits," hitherto restrained by divine power, go forth "working miracles" on their demoniacal mission, introducing a belief analogous to that of Papists, Pagans, and Mohammedans, i. e., a faith in the worship, supervision, and controlling agency of demons, genii, fairies, &c. We are very much impressed with this prophecy and call universal attention to it at this crisis. And let us remember God's disapprobation of these sins expressed of old in his written law, "Thou shalt not suffer a witch to live. He that hath a familiar spirit shall be put to death." God forbid that our sons and daughters should become witches and wizards, or be "possessed with demons," as was Mary Magdalene, and the man among the tombs! That such is the case with every medium we have no doubt. No other view will solve the mystery now everywhere extant.

But says the timid Christian, "if we thus oppose them, they will haunt us." Then wield the "sword of the Spirit," as did Jesus on the mount. Leave the "spirits" alone and trust in God, and you will escape all harm. We have had more than one conflict with Apollyon, in which we came off the victor. Give us our reason, and the blessed Bible, and in the strength of Israel's God we "could chase a thousand." We neither love them or fear them. In the fast approaching "hour

of temptation which shall come upon all the world to try them that dwell upon the earth," as ever, "resist the devil and he will flee from you;" take the "Spirit of the Lord as your counsellor," and stick close to the Bible. Good men of other days seemed to perceive the evils that are hurrying in upon us. "The older the world the worse," said Martin Luther. The world shall go on said Milton "to good malignant, to bad men benign," till Christ comes. "The wicked will laugh at the very mention of the Lord's coming," wrote Henry, "and do what in them lies to put all out of countenance who seriously believe and wait for it." Dr. Ames used to say that "the last days would be the *sink* of all ages that went before to receive the dregs." Bengel wrote "men are now but novices, to those who will appear in the last age of general profligacy, when it will not be so much as dreamed that the end is near." Dr. Arnold of England, thus ominously wrote: "My senses of the evils of the times that are coming and of the prospects to which I am bringing up my poor children is overwhelming: times are coming in which the devil will fight his best and that in good earnest."

All Christians in this time of peril should read Charlotte Elizabeth's "Principalities and Powers," a work of great ability and much Biblical research in which with a skilful hand is pointed out in our world satanic existence and character, the power and employment of evil spirits, satanic daring, satanic cunning, cruelty, activity, knowledge, limit of power, and satanic wrath as the end approach. This masterly work is eminently calculated for the times we live in. Very solemn and almost prophetic are her closing words written some twelve years ago:

"That this time is not now far off we have abundant proofs in the signs that thicken around us. The period that remains is but an hour, and surely we may watch with the Lord that one hour. All the malignity of Satan that raged against our Master on the fearful night of Gethsemane will now be stirred up for a last effort against his church: and the trial will be severe, the conflict terrible, even as the issue will certainly be gloriously triumphant. Whatever glimpses we may have caught of the world of spirits in the course of this inquiry, must be turned to good account; for we shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which there can be no doubt that we now live, is marked by the going forth of the three unclean devils, of whose miracle-working power we are forewarned; and he who has designed to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, when our path becomes perplexed beyond all that we have known hitherto, or that the experience of the Church has recorded. He that is born after the flesh always persecutes him that is born after the Spirit,—but now we shall have the author of all corruption of the flesh persecuting the Lord in his members; and we shall do well to measure, so far as we can, the extent of that power which is coming against us, that we may not only be the better prepared to withstand in the evil day, but also the better able to magnify the glorious might of him, who, having himself led the way, has given his poor followers a commission to 'trample under foot all the power of the enemy.' How needful therefore, how precious, are the admonitions of Scripture! 'Watch and pray.' 'Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.'"

These are mighty words and worthy of a second reading: Thank God, all will not be deceived. The good sense of the *Tribune* editors after a calm investigation of this thing is leading them to believe the spirits are "ghostly rowdies" and "lying impositions." And so also many others. An eminent clergyman of the Episcopal Church at Providence says, "I believe that it is a device of the arch-enemy." Let every Christian remember the solemn admonition of Mrs. H. B. Stow, in "Uncle Tom's Cabin," "O Church of Christ, read the signs of the times!" D. T. TAYLOR, Waterbury, Vt.

THE WORSHIP OF JEHOVAH.

No act of the creature should be performed with more solemnity—reverential awe—thoughtfulness and propriety, than the worship of our blessed Lord. All the heavenly hosts adore the sinners' Advocate and Intercessor—all the angels of God worship him—the burning cherubim, with their starry wings, veil their faces before his eternal majesty—all the shining myriads of sinless beings sing in endless anthems the praises of Jehovah Jesus! The omnipotent power, goodness, wisdom, and truth of the Lord, are the themes of their everlasting songs. Eternal holiness, and infinite love, and uncreated glory, are perfections of Him, whose name alone is immortal. How proper then, when such poor and miserable sinners as we are, come before the Lord to worship him, that we come with reverence—that we come with humility—that we come with awe—that we come with unwavering faith in his promises, and confidence in his blessed

word. Let us always, when we bow down before the Lord, believe that his ears are open to our petitions—that he hears our prayers, praises and intercessions. Let us ever pray in the Spirit and with the understanding—pray in the Holy Ghost. Not with boisterous language, but still with earnestness. Not with vain repetition, but with simplicity and truth. Not as saying a prayer, but feeling deeply and tenderly for the honor of Christ, and the good of our fellow men. Not as a worthy being, but as a most unworthy sinner; remembering always the sentiment, "Worthy is the Lamb that was slain for us."

When coming into the presence of God for his worship, let us never forget his holiness. God is holy. "Thou art holy, O thou that inhabited the praises of Israel." Never forget his goodness and mercy. God is good—God is merciful. Never come to worship before God with any bad or unkind feelings towards any fellow creature—don't forget that God is just. "Vengeance is mine, I will recompense saith the Lord." Forgive then, if you have aught against any. Remember your dying Lord—"Father forgive them, they know not what they do." Remember too the dying Stephen—"Lord lay not this sin to their charge." Believe always that God is able to do all you request of him, and that everything you desire, which is in harmony with his revealed will, shall be granted. O never doubt the power of God to give you every needed blessing, on whose arm are suspended all the spheres which fill immensity! Worship God everywhere—in all your intercourse with your fellow men—in all your business—in all your relations; love, fear, serve, and praise the Lord. By the grace of God you can do it. You need now, no flaming altars—no train of sprinkling priests as in the former dispensation. Blessed be God! the victim is offered—the veil of the temple is rent in twain—a new and living way is consecrated, whereby we can draw near to God. Let us then in future draw nigh to God, with full assurance of faith, and "worship the Lord in the beauty of holiness." Soon we shall see the land of Israel—attain to resurrection blessedness and gaze forever on the uncreated glories of our Redeemer. N. BROWN.

Kingston (N. H.), Jan. 19th, 1853.

LETTER FROM AUBURN, N. Y.

BRO. HIMES:—I visited, some three weeks since and again this week, our greatly beloved brother Pinney at his residence in Seneca Falls. Before leaving home on this western tour, I received an interesting letter from him, expressing his gratitude for the aid rendered him by the church in Homer, and his strong confidence in his heavenly Father's care for him, and in his speedily accomplishing the "blessed hope" of a suffering Israel.

Brother Pinney has written his last epistles of advice and encouragement to his tried associates—his last letters of warning and instruction to a perishing world—yea, also, his last letters of acknowledgment and thankfulness to friends who aid and sympathize with him and his afflicted family in time of need. His voice is hushed by wasting disease, and will be no more heard in tones of alarm, warning, instruction and comfort, in view of the scriptural fact, "the bridegroom cometh" speedily.

By his request, I would communicate to his sympathizing friends, his gratitude for their unsolicited assistance "after a godly sort;" he decidedly disclaims any claim upon his brethren—as he has done nothing by which they are under obligations to him—he has endeavored to do his duty to them and to all, in all which he feels that he has been an "unprofitable servant." He leaves himself and those dependent upon him, in the care of his kind and bountiful Father in heaven, under the "full assurance" that he will so overrule all things as that they will work together for his present and eternal good. His sufferings are very severe, and his strength is rapidly declining, and his recovery is not to be expected—he does not expect to hold out many days, and even groans to be at rest. He bears his unremitted and intense sufferings without a murmur or a complaint—with Christian fortitude, meekness, and patience, while he holds fast his confidence in God through Jesus Christ sacrificed for him.

The prayers and words of consolation and encouragement from his Christian friends must be a great blessing and comfort to him in his present circumstances of weakness and trial, and I trust that many letters of that character may be received and read to him to cheer his heart while his sun of life is setting;—but he has his eye fixed with a riveted, fascinated intenseness "on the world to come," to which he hastens under the assured hope of beholding "the Sun of righteousness arise with healing power in his winged flight to earth, to save his people and renew all things now groaning under the curse, to a state of innocence, glory,

honor, immortality—prepared as the eternal abode of God and the Son with redeemed man.

"I still live," can yet be indistinctly heard from his lips, and, "O that I had my speech," as he hears related the wants of a suffering cause. But brother P. was faithful in warning his fellow-beings while the insidious cancer had not yet destroyed his power of speech,—and now as he lies in a state of great emaciation of body and writhing with pain, I listened to an earnest effort to make me recognize his feelings, and heard from his lips the words, "I preached while I could!"

To my yoke-fellows in the great work of heralding the bridegroom, let me say—the advice of physicians never was sufficient to hush his warning voice,—he preached while he had powers of speech! Physicians have warned some others for years to abstain from preaching, but there is one, at least, who will continue to "sound the alarm" while there is strength to articulate speech!

God has sent messengers forth to sound the alarm "to all the inhabitants of the earth," that "the great and terrible day of the Lord cometh,"—"that it is nigh at hand;"—and that same God has assured them that his "grace is sufficient for them," "strength shall be made perfect in weakness." Then let all, *who the truth can tell*, fly as on wings of morning to rescue souls from hell.

When that bright morning of universal and everlasting righteousness shall dawn, may we all be ready to hail it with joy—to receive the approbation of the Judge, "Well done, good and faithful servant," and be called, with the general assembly of the first-born, to enter into his joy and sit down in his kingdom. Yours in that blessed hope.

Jan. 13th, 1853. H. H. GROSS.

LETTER FROM NEWTON U. FALLS.

BROTHER HIMES:—When I view the present aspect of the world, and see how perfectly it harmonizes with the characteristic of the last days as brought to view in the inspired word, and then remember that the signs spoken of by our Saviour, that were to precede his coming, have been fulfilled, or are fulfilling, I am led to wonder, and ask, why is it that the people generally are so indifferent to these things? Is it because there is a lack of sufficient evidence to prove that these things are so? or is it because they have not interest enough to examine the matter, to see whether we are right or not, in expecting Christ to come speedily? I think it cannot be a lack of evidence; for to my mind there is an overwhelming amount of evidence, to show that we are approximating the end of all things; and that soon, the stone cut out of the mountain without hands, will strike the image upon the feet, which will result in the dissolution of all earthly kingdoms, and be succeeded by the establishment of the everlasting kingdom of God. If for a moment we cast our eyes over the world, what do we behold!—on earth distress of nations with perplexity, men's hearts failing them for fear, while they are looking for a mighty revolution among the nations of the earth; but ah! how little do they expect what is in reality coming. Living as we indubitably are, under the opening of the sixth seal, and between the sounding of the sixth and seventh trumpets, in a space of time marked by the angel of God "quickly," how lamentable it is to behold the unconcern manifested by our neighbors, and dying fellow-men around us, in regard to these solemn things. But we are told by the Saviour, that thus it would be, even as it was in the days of Noah and Lot; they knew not until the flood came and took them all away, even thus shall it be when the Son of man is revealed. In view of these things, what is our duty? Should we not labor zealously in the cause of our Master, and strive earnestly to lead sinners to Christ, that they may be saved in the coming day? Then let us commence now, at the commencement of this year, to beseech our fellow-men, in Christ's stead, to be reconciled to God, that in the day of his coming he will say unto us, "Well done, good and faithful servants, enter thou into the joy of thy Lord." And now dear sinner, a word in conclusion to you. Are you ready to meet these solemn things? can you exclaim with the apostle, "Come, Lord Jesus, and come quickly!" does the news of the Saviour's approach fill your hearts with joy? if not, seek an interest in Christ, and do it now. There is no time to delay, for soon your day of probation will be over, the master of the house will have risen up, and shut to the door; then all your efforts to gain admission will prove futile. And now in the language of the poet I would say:

"Haste, O sinner, now be wise,
Stay not for the morrow's sun;"

but now while mercy lingers, flee, O flee to Christ and live. He is waiting to save you. He is now calling for you, and if you refuse to hear his voice, he will say unto you: "When I called ye refused,

now I will laugh at your calamity, I will mock when your fear cometh."

I will say, dear brother, that I truly sympathize with you in your trials, and also firmly believe that he who has called you to engage in this arduous work, will soon come and release you from your post, and will recompense you with the reward of eternal life. Yours looking for "that blessed hope."

Jan. 13th, 1853.

Letter from Great Falls, N. H.

BROTHER HIMES:—There are a few in this place of the faith that was once delivered to the saints—looking for our Lord's speedy return to set up his everlasting kingdom. A number here have lately expressed their belief that the time was near, and that they were not ashamed to own it before the world. May the Lord bless them and enable others to come out on the Lord's side.

I cannot believe any one to be right in opposing the preaching of the coming of our Lord and Saviour Jesus Christ—no matter how high or low his profession may be. His Lord and master will come in a day and hour when he is not looking for him. To watch for his coming is a duty binding on all his servants.

I should like to know brother how many nations there are yet that this doctrine of preaching the coming of the Lord has not been preached to; perhaps you may be able to inform me, and to what nations they are; by so doing you will oblige your brother that is looking for his Lord soon to return and receive his waiting servants home.

Jan. 15th, 1853. A. BAYLES.

ANSWER.—The doctrine has been extensively preached in this country, and in Great Britain. There have been individuals holding these views in France, Holland, Prussia, and some of the other German states. And a small body of Christians exist in the south of Russia who hold to the Lord's speedy coming. Mr. Wolf, when in Palestine, did in his other preaching, make mention of Christ's coming. We have heard of persons holding these views at St. Helena, at the Sandwich Islands, at Madeira, and among the Cherokees. Whether it has been preached in other countries or not, we have never had the means of knowing. That is we have never had any reason to believe that the doctrine of the Second Advent, as we hold it, has ever been known in Spain, Portugal, Turkey, Greece, the north of Russia, Poland, Norway, Siberia, Tartary, China, Arabia, Persia, Japan, Farther India, Thibet, Georgia, Circassia, Egypt, the Barbary states, Nubia, Abyssinia, Senegambia, Soudan, Guinea, Ethiopia, Taeroor, Mozambique, Borneo, Madagascar, New Grenada, Venezuela, Equador, Guiana, Brazil, Peru, Bolivia, La Plata, Chili, and many smaller states and sections of the globe.

"Father, forgive them; they know not what they do!"

When friends who seemed to love us

Have proved unkind, unjust,

And all our heart's affections

Are trampled in the dust;

And when—life's chief joys vanished—

We mourn the false th' untrue,

"Father," we cry, "forgive them;

They know not what they do!"

When the keen shafts of malice,

Of hatred, envy, pride,

Have pierced the bursting bosom

Which would not, could not chide.

Yea, when men falsely charge us

With faults that's not our due,

"Father," we cry, "forgive them;

They know not what they do!"

And when in our distresses,

Pretended friends betray,

And blight in sorrow's season

Hopes of a happier day;

And when their false professions

Lie open to our view,

"Father," we cry, "forgive them;

They know not what they do!"

And when our name is slandered,—

Our character made black,

And calumny draws near us

With venom in its track;

Still, still for those who hate us,—

Who once our friendship knew,

"Father," we cry, "forgive them;

They know not what they do!"

'Tis hard—it is not human—

To bear with scorn and wrong,—

Life's greatest ills to suffer

With patience deep and long;

Yet it is right and Christian,

Therefore when foes pursue,

"Father," we cry, "forgive them;

They know not what they do!"

For He, our blest Redeemer,

When tortured on the tree,

Prayed for the foes who slew him,—

For ours: why should not we!

Oh, may the Holy Spirit

Guide us to cry out, too,

"Father," for Christ "forgive them;

They know not what they do!"

BROTHER J. P. FARRAR writes from Lawrence, (Mass.) Jan. 14th, 1853.—"Our meetings have been somewhat interesting this winter. A number have been converted and reclaimed, we trust, to the glory of God. Last Sabbath I exchanged with brother Sherwin, and for the first time enjoyed the privilege of addressing the friends in Lowell. Amidst discouragements, a healthy state has undoubtedly been preserved under the labors of bro. S., and some have been added to their number. The benign influence of the church will I trust be extended. In the evening a number presented themselves for prayers. May they persevere in seeking the Lord while he may be found, and calling upon him while he is near. Yours in the work of the Gospel."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

WE have lost a sister by death. Sister widow MARY HUBBARD died the 17th of December, aged 65 years. She has been a constant reader of the *Herald*, and sustained a most exemplary and Christian character since we knew her. She was very happy during her sickness, and longed for the time of her departure to arrive, believing she should sleep but a short time ere she would awake to immortality. She was much esteemed by us all, but we sorrow not as those without hope. And as one after another of those we love leave us and return to dust, we but more earnestly desire the time to come when He who is our life shall appear, and awake them and us to life and immortality.

WILLIAM NICHOLS.

Albany, (N. Y.), Jan. 5th, 1853.

DIED, on the 23d of December, 1852, sister MARGARET McKEEN, in her 64th year. Her sickness was of near three weeks continuance. Her health has been poor for the last few years. The erysipelas made its appearance several times on the surface of the skin, but for the last year she considered herself cured, or nearly so, still it may have been in her system; but her physician called her disease typhoid fever. She lay in a stupid condition for several days, indeed she was not able to converse much during her sickness. But she was able to give this satisfaction, that her hope was in Christ. She had been a member of the Presbyterian church for many years. She embraced the doctrine of the speedy coming of Christ in the year 1843, and has ever been one of its firmest supporters. Her house was the place where we have held most of our meetings. The coming of Christ was an all animating subject with her. She could not be satisfied with the preaching of the day, she would often express a hope that there would come a time when the whole truth would be preached, still looking forward to a better day. Few ever stood so firm and unwavering in the position which she had taken, and many of the readers of the *Herald* who knew her, will mourn that so warm an advocate for the truth has gone and left us, never more to assist in holding up the truth to those around her. Had she been able to talk at the last, no doubt she would have encouraged us to hold on to the faith once delivered to the saints. A very good discourse was delivered by a Presbyterian minister at her own house, but owing to the weather, and high waters the attendance was not large.

LOUISA S. PHARES.

Hamilton, (O.), Jan. 10th, 1853.

It falls to my lot to notice the death of brother HENRY ALLARD, a native of Canada East, town and county of Shefford, but for the last three years and a half up to the time of his death a resident of Stephenson county, Illinois. He embraced the religion of Christ in 1831, and labored to exhibit its principles and light until in 1842, under the labors of brethren Hutchinson and Adrian in his native place, he embraced the principles and faith of the Second Advent, and became one of its most devoted advocates. His house was really the home of the outcast and pilgrim; and at a time when every house was closed against Second Advent teaching, he provided an upper room in his own house for meetings, thus accommodating about four hundred persons. On removing to this western country his zeal and attachment for the cause of his soon coming Lord did in no wise abate. The word of God was truly to him a light to his feet. His hope was in the resurrection at the coming of Jesus. He was living in the midst of a company of believers of like precious faith, among whom he had been chosen an elder. He was truly a laborer among his brethren here and elsewhere, in the ministry of the word. His place in the Church of God is now vacant, but his instructions and warnings will be remembered by many while he sleeps in death. Our beloved brother Allard departed this life December 19th, 1852, in the 43d year of his age, in the sweet and full assurance of a part in the resurrection of the just. He retained his reason and testified to the last his faith and confidence in the truth he had tried. He left a large circle of friends behind him who deeply sympathize with the bereaved family. A wife and six children are thus bereft of an affectionate husband and a tender father. But their irreparable loss is his gain, for he quietly sleeps in Jesus. He was

buried by the side of ANZELETTA, a daughter fourteen months old, who died Nov. 5th, 1852, but six weeks before her father. May the hope of the gospel prove a source of consolation to the afflicted family at this trying hour. A discourse by the writer, Sunday, Jan. 9th, 1853.

N. A. HITCHCOCK.

Freeport, Jan 10th, 1853.

If men plot against your interests, commit your way to God in prayer. Thus you will have the advantage, for those who secretly labor to injure their neighbor cannot go to God and ask him to crown their efforts with success.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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ADVENT



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BOSTON, SATURDAY, FEBRUARY 5, 1853.

OFFICE, No. 8 Chardon-street.

VOLUME XI. NO. 6.



LEFT BEHIND.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

Look at this starbeam! From its place of birth,
It has come down to greet us here below;
Now it alights unwearied on this earth,
Nor storm nor night have quenched its heavenly glow.

Unborn before the winter's rugged blast,
Unsolled by this sad planet's tainted air,
It sparkles out from yon unmeasured vast,
Bright 'mid the brightest, 'mid the fairest fair.

Undimmed it reaches me; but yet alone:
The thousand gay companions that took wing
Along with it have perished one by one,
Scattered o'er space like blossoms of the spring.

Some to yon nearer orbs have sped their course,
Yon city's smoke has quenched a thousand more;
Myriads in yon dark cloud have spent their force,
A few stray gleams are all that reach our shore.

And so with us! How many, who began
Life's race with us, dropping by the way,
Losing themselves in darkness one by one,
From the glad goal departing wide astray!

When we shall reach the kingdom of the blest,
How few who started with us shall we find
Arriving or arrived, for glorious rest!
How many shall we mourn as left behind!

Condition of Europe.

The following extract from a letter dated Jan. 1st, 1853, of the Paris Correspondent of the *Boston Journal*, gives so comprehensive a view of the state of Europe, that we copy it into the columns of the *Herald*:

"In political and public life, as well as in social and private life, it is a good custom to review at the commencement of a new year, the events of the old one. Nations as well as individuals, commit their sins, and to nations as well as to individuals, the past may offer much instruction. Moreover, it is interesting to endeavor to draw from the past lessons for the future, and from a calm review of the immediate past to seek to deduce some predictions for the immediate future.

"The year eighteen hundred and fifty-two has been an eventful one; that nobody can deny. A year which has witnessed the extinction of a republic and the creation of an empire, is no ordinary year. A year which embraces in its obituary the names of Webster and Clay in America, of Wellington in England, of Soult in France, of Schwarzenburg in Austria, must be a marked one in the annals of history. But how different from what every one anticipated. The year which has just closed was looked forward to by reformers and liberals as a sort of millennium, by socialists as the destined era for the foundation of their new state of society; while on the other hand monarchs and princes throughout Europe, Nicholas of Russia, as well as Ferdinand of Naples, regarded it with an unconcealed feeling of fear and apprehension, and sought by every means in their power to prepare themselves for the great struggle which was approaching; like prudent seamen, they prepared in every possible way the ship of state, to resist the storm which they saw gathering in the horizon. But suddenly, when the clouds, black with disasters for monarchy, were already visible, and when the storm seemed ready to burst upon the ship in which despotism and legitimacy had embarked their fortunes, a single man, whom the world had been accustomed to regard as of even inferior capacity, stepped forward, and by one bold and daring action, executed with decision and determination, dispelled those threatening clouds, gave a long respite to despotism and legitimacy and crushed the hopes of liberals and reformers, radicals and socialists at a single blow. That man was Napoleon the Third, Emperor of the French. Certainly freedom owes him no thanks, but it does seem strange that the monarchical governments of Europe, frightened by the spectre of a name, should hesitate to receive into their fellowship the man who has delivered them from such dangers. True he may have substituted others in their stead, but they are not so great nor so im-

minent, and in a matter of this sort time is every thing. However, if they choose to lose by attention to etiquette and punctiliousness the advantages which are thrust into their hands, it is not for us to complain.

"The year 1852 has then been a very different one from what was anticipated, and, I may add, a less eventful one. Despotism and monarchy have marched steadily forward; they have regained one by one the positions they lost in 1848, till now there remains little for them to do but to intrench themselves more firmly in the positions they already occupy. Prussia is the only government of Germany that has not abolished, in form as well as reality, representative government; and even here it is in the last stages of existence. The Chambers themselves are on the point of committing political suicide, by sanctioning a law by which they are henceforth to meet only once in two years. In this way they deprive themselves of the only real power which remained to them—the control over the budget—so that even should they meet again, it will only be as mere puppets. And Prussia sees all this with unconcern. She is prosperous for the moment, and has no care for the future. In Austria despotism is doing its work; by pushing matters too far she is preparing trouble for herself in the future, and that future not a very remote one. I affirm as the result of personal knowledge, that there is not a province of Austria that is not discontented. Italy is but one mass of conspiracies, and the beheading of a dozen conspirators but calls into existence ten times that number. Hungary is quiet; but it is only the quiet of a temporary exhaustion, rendered more necessary by the hordes of the Czar still hovering on her borders. The Slavic provinces, the supporters of Austria in her struggle with Hungary, are murmuring; Bohemia is discontented, and the Tyrolese, that noble people, whose patriotism and whose courage have become proverbial, who in 1848 received with outstretched arms the Emperor flying from his capital, are now ready to join any movement which shall present a prospect of freeing them from the enormous burdens under which they are groaning. Austria seems to presume on their past good nature to load them with taxes and impositions which the other provinces will not endure; but she should remember that it was the last feather that broke the camel's back. Still Austria is outwardly quiet, and her disordered finances are becoming a little less disordered; but this quiet is only maintained by brute force, and that force is so expensive, that while on the one hand it may save the Empire from the yawning gulf of revolution which confronts it, on the other hand it may conduct it into the not less dangerous gulf of national bankruptcy. The greatest wisdom and the greatest good fortune can alone enable her to steer clear of both of these dangers. Ought we to wish that these requisites may fall to her share?

"In Italy what do we find? Tuscany and the smaller States are unreservedly the vassals of Austria. The Pope is still obliged to claim the assistance of foreign troops to maintain him, and the good-natured, well-meaning Pontiff is being conducted to a premature old age by the internal and external troubles which beset him on every side. The King of Naples still pursues his course of cruelty and oppression in spite of the attention drawn to it by the eloquent letters of Mr. Gladstone; and the Grand Duke of Tuscany, frightened by the revolution into a paroxysm of religious devotion, rivals him by re-establishing the religious persecutions of the middle ages. In Sardinia alone does constitutional government still retain a foothold, and, to all appearance, it is a strong one and destined to be permanent. The only danger arises from the fanatical opposition of the priests, who refuse to consent to those concessions to which they elsewhere make no opposition. But the government seems to pursue its course steadily and firmly, and must eventually triumph. It is only to be regretted that by this struggle attention is diverted from the finances, which require great care and good management.

"If we pass to the East, we find Turkey, now as ever the football of rival influences, now yielding to France, now to England, and now to Russia. Unfortunately it is the latter power which is just now in the ascendant, and which has once more restored to power the old conservative party, who oppose with blind fanaticism those measures which alone can preserve the Ottoman Empire. In Spain on the other hand, reaction has overreached itself, and an unconstitutional government has just been driven from power. How much better their successors are remains to be proved; they cannot be worse. In the sister kingdom, Portugal, despotism still reigns, and is proved by a measure just accomplished, which rivals the worst measures of American repudiation; the interest on the large debt has been arbitrarily reduced from five to three per cent., and the capital diminished by two-fifths. Passing now to the North of Europe, we find Belgium still pursuing that course which has won for her the reputation of the wisest and best government on the continent of Europe. Denmark, too, accepting with resignation the unjust settlement of the Schleswig-Holstein difficulty, which diplomacy forced upon her, is advancing quietly but steadily in the course she has marked out for herself, while Sweden struggles manfully with the disadvantages imposed upon her by her mediæval and unwieldy constitution. In conclusion, Russia, the colossus of the North, places herself firmly in her seat of despotism, quietly surveys Europe; and never loses an opportunity to make her gigantic influence felt. She pursues her objects with a quiet perseverance and determination, which cannot fail to awaken the admiration even of her most zealous opponents."

The New Year.

TRANSLATED FROM THE GERMAN.

Written by A. H. FRANK, in 1721, on the day of his leaving Erfurt, whence he was banished by the Elector of Mentz, to stop his preaching.

THANK God!—another stage of time
To life has brought me dearer,
That endless life of joys sublime,
By earthly cares made nearer;
Thou spring from whence all our blessings flow,
When close my pilgrim days below,
That life thou'lt give in heaven.

I count each day, and month, and year,
Time's weary progress chiding;
Until Eternity appear,
With life that is abiding;
Then what is frail and weak in me,
Will all be swallowed up in thee,
And I shall be immortal.

My heart with love intensely glows;
Its flame by thee was lighted;
In thee my spirit finds repose,
By faith to thee united;
I live in thee, and thou in me,
May still the cords that bind to thee,
Be drawn around more closely.

O come, Lord Jesus, quickly come,
The moments all I number;
O haste, and bear me joyful home,
Nor wait for death's cold slumber;
Come now, in all thy glory, Lord,
Behold, my lamp is all prepared,
My loins about are girded.
Yet with thy wisdom let it rest,
The time of thy appearing,
Withhold my wish, if seem the best,
But lend a gracious hearing;
Thy coming, Lord, will I expect,
And evermore my hopes direct,
To meet thee at thy coming.
I'll now rejoice that nothing can
From thee my spirit sever,
That I, without the fear of man,
May call thee mine forever;
Then, Lord of life, thou'lt own me thine,
And in thy likeness I shall shine
An heir with thee of glory.

I well may offer thanks and praise,
That one more year is ended;
And thus, of Time's appointed days,
So many are expended,
That hold me back from what I love
In that Jerusalem above,
Where saints proclaim thy praises.

When hands are weak and weary grown,
And when my knees are feeble,
Thy strength be in my weakness shown,
My feebleness make stable;
Supply my will with needed power,
And heavenward with joy I'll tow'r,
Nor ever sink, desponding.

Go on, my soul, renewed in faith,
And of success assure thee,
With Christ in view, ne'er from the path
Let earthly toys allure thee;
Time seems a loiterer in his course,
Haste, then, as with an eagle's force,
On wings of love borne upward.

My soul already, Lord, to thee
Its flight had well-nigh taken,
My love, constrain'd by thine to me,
This world had quite forsaken;
Let years their tardy circuit run,
With me eternity's begun,
When I can live in Jesus.

A SURE SIGN OF TREASON.

The *Freeman's Journal* denies that the Madiari are imprisoned for reading the Bible, and boldly asserts that they were "disseminating doctrines dangerous to the State and Government of Tuscany," and for this crime they were seized and condemned. The editor goes on to say that the revolutionists in Italy are in league with the agents of the Bible Society, and then he adds: "With an Italian, the possession of a Protestant Bible with the pretence of reading it, is a sure sign that he is a member of one of the secret Revolutionary clubs, and a conspirator against the State. The police, of New York have no surer ear-mark of a burglar or counterfeiter, than the police of Tuscany have in this Protestant Bible-reading of a rascally Italian."

This is a full confession of all that is charged by the Protestant world against the Papacy, on this subject of persecution. We say, that these Madiari, husband and wife, and servants, unable to proselyte others, and only able to read the Bible for their own comfort, are imprisoned for "possessing and reading the Bible." The *Freeman's Journal* pronounces this statement false; and says that they were imprisoned for treasonable designs, of which the "possession of a Protestant Bible, with the pretence of reading it, is a sure sign." What more do we say? The only evidence against these people is their owning and reading a Bible. This is a sure sign of treason, and on this they are condemned. It is therefore confessed by the *Freeman's Journal* of the city of New York, that in Italy the Bible is subversive of the Government; and its possession, with the pretence of reading it, is a justifiable ground of arrest and imprisonment. We are glad to get the confessions of the popish party here in this city. The Madiari meeting has served a great and good purpose, if it has done nothing more than to make Bishop Hughes' people show their hands—the rankest enemies of religious liberty, the apologists of the Duke of Tuscany, the haters of a free Bible, the men who love darkness rather than light, because their deeds are evil.

A Comical Lecturer.

THOMAS D'ARCY MCGEE, delivered a lecture in the city of Boston a few weeks ago, in which he attempted to prove that all the national evils of Europe resulted from the Reformation, and that all the glory of Europe resulted from the Papacy. He also defended Louis Napoleon, and stated that the nations of Europe would soon return, like the prodigal son to the arms of his father, and entreat the successor of St. Peter to take up the civil arbitrament of Christian nations.

God in History.

(Continued from our last.)

VICTORY OF ARMINIUS OVER THE ROMAN LEGIONS UNDER VARUS, A. D. 9.

We now come to the time when the seeds of dissolution were sown in the fourth kingdom.

The Gauls had fruitlessly struggled for eight years against Caesar; and the gallant Vercingetorix, who in the last year of the war had roused all his countrymen to insurrection, who had cut off Roman detachments, and brought Caesar himself to the extreme of peril at Alesia—he, too, had finally succumbed, had been led captive in Caesar's triumph, and had then been butchered in cold blood in a Roman dungeon.

It was true that Rome was no longer the great military republic which for so many ages had shattered the kingdoms of the world. Her system of government was changed; and after a century of revolution and civil war, she had placed herself under the despotism of a single ruler. But the discipline of her troops was yet unimpaired, and her warlike spirit seemed unabated. The first year of the empire had been signalized by conquests as valuable as any gained by the republic in a corresponding period. It is a great fallacy, though apparently sanctioned by great authorities, to suppose that the foreign policy pursued by Augustus was pacific; he certainly recommended such a policy to his successors (*incertum metu an per invidiam*; Tac., *Ann.*, i. 11.) but he himself, until Arminius broke his spirit, had followed a very different course. Besides his Spanish wars, his generals, in a series of generally aggressive campaigns, had extended the Roman frontier from the Alps to the Danube, and had reduced into subjection the large and important countries that now form the territories of all Austria south of that river, and of East Switzerland, Lower Württemberg, Bavaria, the Valtelline, and the Tyrol. While the progress of the Roman arms thus pressed the Germans from the south, still more formidable inroads had been made by the imperial legions on the west. Roman armies, moving from the province of Gaul, established a chain of fortresses along the right as well as the left bank of the Rhine, and, in a series of victorious campaigns, advanced their eagles as far as the Elbe, which now seemed added to the list of vassal rivers, to the Nile, the Rhine, the Rhone, the Danube, the Tagus, the Seine, and many more, that acknowledged the supremacy of the Tiber. Roman fleets also, sailing from the harbors of Gaul along the German coasts and up the estuaries, co-operated with the land-forces of the empire, and seemed to display, even more decisively than her armies, her overwhelming superiority over the rude Germanic tribes. Throughout the territory thus invaded, the Romans had, with their usual military skill, established fortified posts; and a powerful army of occupation was kept on foot, ready to move instantly on any spot where any popular outbreak might be attempted.

The German race united against the Romans under ARMINIUS. VARUS at the head of a Roman army attempted their subjection.

A woody and hilly region intervenes between the heads of the two rivers, and forms the watershed of their streams. This region still retains the name (*Teutoburger wald*—*Teutoburgiensis saltus*) which it bore in the days of Arminius. The nature of the ground has probably also remained unaltered. The eastern part of it, round Detmold, the modern capital of the principality of Lippe, is described by a modern German scholar, Dr. Plate, as being a "table-land intersected by numerous deep and narrow valleys, which in some places form small plains, surrounded by steep mountains and rocks, and only accessible by narrow defiles. All the valleys are traversed by rapid streams, shallow in the dry season, but subject to sudden swellings in autumn and winter. The vast forests which cover the summits and slopes of the hills consist chiefly of oak; there is little underwood, and both men and horse would move with ease in the forests if the ground were not broken by gulleys, or rendered impracticable by fallen trees." This is the district to which Varus is supposed to have marched; and Dr. Plate adds, that "the names of several localities on and near that spot seem to indicate that a great battle has once been fought there. We find the names 'das Winnefeld' (the field of victory), 'die Knochenbahn' (the bone-lane), 'die Knochenleke' (the bone-brook), 'der Mordkessel' (the kettle of slaughter), and others."

Contrary to the usual strict principles of Roman discipline, Varus had suffered his army to be accompanied and impeded by an immense train of baggage-wagons and by a rabble of camp followers, as if his troops had been merely changing their quarters in a friendly country. When the long array quitted the firm level ground, and began to wind its way among the woods, the marshes, and the ravines, the difficulties of the march, even without the intervention of an armed foe, became fearfully apparent. In many places, the soil, sodden with rain, was impracticable for

cavalry, and even for infantry, until trees had been felled, and a rude causeway formed through the morass.

For some distance Varus was allowed to move on, only harassed by slight skirmishes, but struggling with difficulty through the broken ground, the toil and distress of his men being aggravated by heavy torrents of rain, which burst upon the devoted legions, as if the angry gods of Germany were pouring out the vials of their wrath upon the invaders. After some little time their van approached a ridge of high woody ground, which is one of the offshoots of the great Hercynian forest, and is situated between the modern villages of Driburg and Bielefeld. Arminius had caused barricades of hewn trees to be formed here, so as to add to the natural difficulties of the passage. Fatigue and discouragement now began to betray themselves in the Roman ranks. Their line became less steady; baggage-wagons were abandoned from the impossibility of forcing them along; and, as this happened, many soldiers left their ranks and crowded round the wagons to secure the most valuable portions of their property: each was busy about his own affairs, and purposely slow in hearing the word of command from his officers. Arminius now gave the signal for a general attack. The fierce shouts of the Germans pealed through the gloom of the forests, and in thronging multitudes they assailed the flanks of the invaders, pouring in clouds of darts on the encumbered legionaries, as they struggled up the glens or floundered in the morasses, and watching every opportunity of charging through the intervals of the disjointed column, and so cutting off the communication between its several brigades. Arminius, with a chosen band of personal retainers round him, cheered on his countrymen by voice and example. He and his men aimed their weapons particularly at the horses of the Roman cavalry. The wounded animals, slipping about in the mire and their own blood, threw their riders and plunged among the ranks of the legions, disordering all round them. Varus now ordered the troops to be countermarched, in the hope of reaching the nearest Roman garrison on the Lippe. But retreat now was as impracticable as advance; and the falling back of the Romans only augmented the courage of their assailants, and caused fiercer and more frequent charges on the flanks of the disheartened army. The Roman officer who commanded the cavalry, Numonius Vala, rode off with his squadrons in the vain hope of escaping by thus abandoning his comrades. Unable to keep together, or force their way across the woods and swamps, the horsemen were overpowered in detail, and slaughtered to the last man. The Roman infantry still held together and resisted, but more through the instinct of discipline and bravery, than from any hope of success or escape. Varus, after being severely wounded in a charge of the Germans against his part of the column, committed suicide to avoid falling into the hands of those whom he had exasperated by his oppressions. One of the lieutenant generals of the army fell fighting; the other surrendered to the enemy. But mercy to a fallen foe had never been a Roman virtue, and those among her legions who now laid down their arms in hope of quarter, drank deep of the cup of suffering, which Rome had held to the lips of many a brave but unfortunate enemy. The infuriated Germans slaughtered their oppressors with deliberate ferocity, and those prisoners who were not hewn to pieces on the spot were only preserved to perish by a more cruel death in cold blood.

The bulk of the Roman army fought steadily and stubbornly, frequently repelling the masses of the assailants, but gradually losing the compactness of their array, and becoming weaker and weaker beneath the incessant shower of darts and the reiterated assaults of the vigorous and unencumbered Germans. At last, in a series of desperate attacks, the column was pierced through and through, two of the eagles captured, and the Roman host, which on the yester morning had marched forth in such pride and might, now broken up into confused fragments, either fell fighting beneath the overpowering numbers of the enemy, or perished in the swamps and woods in unavailing efforts at flight. Few, very few, ever saw again the left bank of the Rhine. One body of brave veterans, arraying themselves in a ring on a little mound, beat off every charge of the Germans, and prolonged their honorable resistance to the close of that dreadful day. The traces of a feeble attempt at forming a ditch and mound attested in after years the spot where the last of the Romans passed their night of suffering and despair. But on the morrow, this remnant also, worn out with hunger, wounds, and toil, was charged by the victorious Germans, and either massacred on the spot, or offered up in fearful rites at the altars of the deities of the old mythology of the North.

A gorge in the mountain ridge, through which runs the modern road between Paderborn and Pymont, leads from the spot where the heat of the battle raged to the Extersteine, a cluster of

bold and grotesque rocks of sandstone, near which is a small sheet of water, overshadowed by a grove of aged trees. According to local tradition, this was one of the sacred groves of the ancient Germans, and it was here that the Roman captives were slain in sacrifice by the victorious warriors of Arminius.

Never was victory more decisive, never was the liberation of an oppressed people more instantaneous and complete. Throughout Germany the Roman garrisons were assailed and cut off; and, within a few weeks after Varus had fallen, the German soil was freed from the foot of an invader.

The Germans did not pursue their victory beyond their own territory; but that victory secured at once and forever the independence of the Teutonic race. Rome sent, indeed, her legions again into Germany, to parade a temporary superiority, but all hopes of permanent conquests were abandoned by Augustus and his successors.

The blow which Arminius had struck never was forgotten. Roman fear disguised itself under the specious title of moderation, and the Rhine became the acknowledged boundary of the two nations until the fifth century of our era, when the Germans became the assailants, and carved with their conquering swords the provinces of imperial Rome into the kingdoms of modern Europe.

(To be continued.)

Riveted to Christ.

CHRIST is a foundation; the foundation of our hope, of our peace, of our salvation; the foundation of all true worship, of all true access to God; the foundation of that spiritual temple which Jehovah is rearing to himself amid the ruins of the fall. He is the only foundation; the foundation that the Lord himself has laid for the hopes of a perishing world. He is the corner-stone; the support and the connection of the whole building; the chief corner-stone, chosen, tried, precious, sure, adjusted by infinite wisdom and infinite power to its position of honor, of strength, and of beauty, in the stupendous work of man's redemption.

Am I built on this foundation? Men may disallow it, but God has chosen it, and it shall stand. Have I then chosen it as my foundation? Do I rest upon it as my confidence and support? Am I cemented to this foundation, riveted to it, so that all my interests are consolidated with the interests of Christ? "Think it not enough," says the excellent Leighton, "that you know this stone is laid, but see whether you are built on it by faith. The multitude of imaginary believers lie round about it, but they are never the better or the surer for that, any more than stones that lie loose in heaps, near unto a foundation, but are not joined to it. There is no benefit to us by Christ, without union with him; no comfort in his riches, without an interest in them, and a title to them, by virtue of that union. This union is the spring of all spiritual consolations. And faith, by which we are thus united, is a divine work. He that laid this foundation in Zion with his own hand, works likewise, with the same hand, faith in the heart, by which it is knit to this corner-stone." Yes, faith is the cement that unites the soul to this sure foundation; the ethereal link that binds it evermore to Christ. "To whom coming as to a living stone, . . . ye also, as lively stones, are built up a spiritual house."

Have I this faith? "To you that believe, he is precious," an object of honor and esteem. Is Christ precious to me? Is he not only an object of fitful admiration and affection—as when his attractions are portrayed in eloquent discourse—but is he *precious*, my only honor, my ever chief delight? Then am I built on him by faith; then may I claim that blessed promise, "He that believeth on him shall not be confounded—shall not make haste." Then all my interests are safe; then I am safe—forever safe.

In the far South there is a river which, ordinarily still and shallow, in the spring is swollen by heavy rains or melted snow from the mountains, and whose sudden freshets devastate the whole country through which it flows. I have heard that one who wished to avail himself of this stream for manufacturing purposes, selected a site for his building where the foundation was of living rock; this rock was drilled at various points, to the depth of several inches; huge stones, selected and placed with care, were then laid upon it in cement, each stone being furnished also with iron bolts that fitted into the sockets prepared in the foundation, and were there soldered by fused metal; thus was each stone bolted to its fellow, and the whole to the foundation. The neighbors laughed at such painstaking and expense, and in their improvident way thought it better to take the risk of a freshet. To what purpose was a pyramid of granite built beside a shallow summer rill? The next spring there came a freshet of unprecedented suddenness and force. Wide the torrent overflowed its

banks, sweeping down plantations, fences, trees, huts, houses, with appalling devastation. The occupants fled in dismay; confounded at the sudden ruin, they made haste to escape for their lives. Meanwhile, the workmen of this factory pursued their customary labors within its walls; from the windows they saw the roaring flood, the crashing trees and buildings, the torrent of destruction rolling by; yet they felt no alarm, they were not confounded with surprise, they were not agitated by one anxious thought, they did not make haste to secure their safety by flight; they knew that they were safe; nowhere could they be safer than there, founded on the rock, bolted to the rock. Thus it is with the soul that is built on Christ. Secure in him, it cannot know a fear. No danger can surprise it, no agitation or alarm can disturb its peace. It shall not make haste, it shall not ask, Whither shall I flee?—for only where it is can it be safe. "They that are disappointed and ashamed in their hopes, run to and fro, and seek after some new resource. The believing soul makes haste to Christ, but it never finds cause to hasten from him. . . . Such times may come as will shake all other supports, but this holds out against all; though the earth be removed, yet will we not fear. Though the frame of the world were cracking about a man's ear, he may hear it unaffrighted who is built on this foundation. And in that great day wherein 'all faces shall gather blackness,' and be filled with confusion, that have neglected to make Christ their stay when he was offered them, then shall it appear how happy they are who have trusted in him: 'They shall not be confounded,' but shall 'lift up their faces, and be acquitted in him.'"

Come, then, my soul, and join thyself to Christ alone. Build upon this sure foundation, and rivet thyself and thine immortal destiny to Christ, by every tie of gratitude and affection, with every fibre of thy being. Be not content to have believed in him, to have built upon him thy hope, but daily, by new bonds rivet thyself to this living and eternal rock. In thy morning meditations, let some new aspect of Christ, some new adaptation of his words and his life to thy condition and thy wants, be as a burning bolt of love to bind thee unto him, and let the glow of devotion at eventide, the grateful remembrance of what Christ hath been to thee this day, weld and clench that bolt forever.

Oh, let me be established on the rock! Then shall I be firm in every trial, in every conflict, in every temptation; then when the cold, dark waters of death shall rise about me, I shall not be confounded; though they gurggle in my ears, and chill the life-blood in my heart, yet I shall touch bottom all the way, shall feel the rock beneath my feet, and shall emerge upon the crystal pavement on the other side. Independent.

The Early Fathers on the Lord's Advent and Reign.

"AFTER the lapse of the appointed time which the prophet Daniel had prophesied, Justin expected the visible return of Christ to earth. The prophets, he affirms, foretold two advents (*παρουσιαί*). One had already taken place. In that Christ appeared as a sufferer, in a mean and despised form, dishonored, and at last crucified. The elders and priests of the Jewish people treated him like the goat, on the day of atonement, which was driven into the wilderness. They laid hands on him, wounded and killed him. It will be otherwise at his second appearing. Christ will come to the earth in splendor and glory, on the clouds of heaven, and surrounded by the angelic hosts, as the judge of mankind. In the very place where he was crucified, his murderers will recognize him whom they pierced, and all the tribes shall mourn, tribe by tribe, the women apart, and the men apart. But before this advent takes place, Elias will come, agreeably to the prophecy in Mal. 4: 5; also the man of apostasy and iniquity, who will utter blasphemies against the Most High, and commit outrages against the Christians, must precede the reappearance of the Son of man. This will soon happen, for already the adversary is at the door.

"The immediate object of this return of Christ is the erection of the millennial kingdom. Christ, Justin says, will come again in order to make a new heaven and a new earth, to reign as king over Salem, and to shine in Jerusalem as an unchangeable light. The fallen city will be restored, enlarged, and beautified; all the saints, that is, believing Christians, whether slaves or free, with the patriarchs, prophets, and other pious Jews and proselytes, will rise from the dead and be assembled in Jerusalem and the Holy Land, in order to take possession of it, there to receive the eternal blessings promised to them, and to rejoice in communion with Christ. Justin dwells with deep emotion on this hope. It was, in his esteem, a sacred fire, at which he kindled afresh his Christian faith and practice. That this hope in its pure millenarian character and extent, might possibly be vain,

never entered his thoughts. He believed that it was supported by Scripture. He expressly appealed to the New Testament Apocalypse, and such passages in the Old Testament as Isaiah 65: 17, in evidence of the personal reign of Christ in Jerusalem. From the Apocalypse, and Isa. 65:22 (in connection with Genesis 2:17, and 5: 5, and Psalms 90:4), he deduced the millennial period. How could he doubt it?"

The Decrees of Rome, and the Decrees of God.

The facts presented in the following sketch, which appeared in the *Independent*, illustrate the procedure of Providence in executing the decrees of God:

"A hundred years ago, the Queen of the Seven Hills was saying in her heart, 'My dominion shall encircle the globe. Asia, that world of the hoary Past—America, that world of the brilliant Future, shall meet at my footstool. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall waft the gold and homage of the gorgeous East and the mighty West to this Eternal City. Beyond where Alexander trod—beyond where floated Caesar's ensigns, shall stand the pillars of my dominion—a dominion to which all heathens and heretics shall submit or perish; a dominion over all the kingdoms of the world and the glory of them, and whose glory shall never fade.'

"Thus Rome decreed, and why not?"

"At the middle of the last century, the peninsula of India, containing about one-sixth of the human race, seemed about to pass from the dominion of the Great Mogul to that of 'His Most Christian Majesty' of France, 'the eldest son of the Church.' France had established her empire over thirty millions of people in Southern India, while yet England and only a few trading agents at Calcutta, Madras, and Bombay, and these despised and insulted both by French and natives. The idea of an Indo-British empire had occurred to no human mind. The existence of England's commercial factories, even, was in peril. But the idea of an Indo-French empire—to be governed nominally by native rulers, and supported by native armies under European discipline and command—had occurred to the sagacious and aspiring Dupleix, French governor of Pondicherry; and he was marching triumphant and almost unresisted to its fulfilment. The throne of Delhi trembled before this son of the Church. And what a prize stirred his ambition! The realms of the Great Mogul, stretching from the peerless heights of the Himalaya to Cape Comorin—surpassing in extent the twenty-five American States east of the Mississippi, with revenues more ample, and subjects more numerous than belonged to any European State—India, the goal of the merchant; and the conqueror for thousands of years—India shall be a province of France, and the jewels of Goleonda and the gold of Delhi shall enhance the magnificence and the power of the Holy Catholic Church. Well might France and Rome exult. The one should see her power forever exalted above that of her Saxon rival. The other might instal her priests and saints in every Hindoo temple, transfer the funeral pile from the widow to the heretic, and compel a hundred millions of people to be baptized and saved at once. But India is the heart and crown of Asia; and they who rule in India, rule sooner or later from Egypt to the Yellow Sea. A hundred years ago, Rome might think she almost saw her crucifixes erected by the valor of loyal Frenchmen upon all the mosques and pagodas of Asiatic India, from Mecca to the Chin se Wall.

"But God said to Rome, 'Thy councils shall not stand. India and Asia are not thine.'

"Sitting by a writer's desk, in an English commercial house in the city of Madras, was a young man twenty-five years of age, who knew not God. Desperation showed itself through his sullen face. A dark soul looked out from under his black heavy brow. His temper is fierce. He cannot bear restraint. He knows no fear of God or man. He loathes his daily duties. His pay is small. No joys of friendship cheer his weary life. His health fails. Of either pleasure, wealth, or distinction, he has no prospect. He vows, 'I will not live.' My pistol shall yield me quick relief.' He loads well the deadly thing. With desperate heart he holds it to his head. It snaps! But the instrument will not do the guilty deed. He loads and snaps again, but still in vain.

"The name of this young man was Robert Clive, ordained of God (whom he neither loved nor feared) to annihilate the French Empire in India, and blast the purpose of Rome. Circumstances compelled him to lay down the pen and take up the sword. This revealed his talent and his mission. By sustaining the siege of Arcot fifty days, and then repulsing the besiegers with almost incredible skill and valor, he struck

the death-blow of French and Papal power in that quarter of the world, and the Indo-European empire which Dupleix had projected for Papal France, was turned over to her great Protestant rival. Again the rising empire, which Clive had founded, was in peril. Its fate depended upon his vanquishing sixty thousand hardy troops from Northern India, rallied by the base Surajah Dowlah. Clive had but three thousand men. For once he yielded to the counsels of fear, and consented not to fight. But he could not rest. One hour of agonizing thought alone made him Robert Clive again, the desperate. One hour of battle more and the victory of Plassey revealed God's decree, that British dominion in India and Asia should endure. Thus did Jehovah smite the scarlet hand stretched out to grasp the Eastern hemisphere, a hundred years ago.

"But there was another hemisphere, beyond the Atlantic, and there the purple-clad Lady of the Tiber would have an empire wider than all the world that Caesar knew. That new world was hers by right divine of discovery and prepossession. Her disciples had threaded the forests from Montreal to St. Anthony, and thence to the great Gulf, scattering names canonical in all their pathway, monuments eternal of their right and purposes to possess the land. And more, her 'Most Christian' son of France commanded those avenues of empire, the St. Lawrence, the Lakes, and the Mississippi. Soldiers who invoked the Virgin and adored the wafer, defied the power of Britain and her colonies at Fort Du Quesne, and commanded the Ohio river. The mines, too, of Mexico and Peru, the broad plains of the Amazon and La Plata, were all her own. Indeed, from the north pole to the south, in the New World, none disowned her sceptre, save a few red heathens in the woods, and a few white heretics along the shore. And when the New World should overtop the Old in coming ages, her ensign should wave in glory along the western sky.

"But what means that shout, 'They fly—they fly!' amid the din of battle on the heights of Abraham? The expiring Wolfe starts up from the stupor of death to ask, 'Who flies?' 'The French fly.' 'Then I die contented,' says the soldier, and he expires.

"But the hero of Quebec little knew the full significance of that shout, 'They fly?' It meant that Canada had passed from French Papal rule forever—that the chain stretched from the Lakes to the Gulf, to bind the great Valley to Rome, was broken. It meant that North America was lost forever to the Pope; it meant that the scarlet rider of the ten-horned beast should never control the destiny of the Western hemisphere; it meant that Roman domination on earth was sinking to rise no more. Thus did Rome project, a hundred years ago, and thus by the sword of the Saxon, did her projects perish, in the farthest East and the farthest West.

"How does all history display the glorious Providence of God! How sublime and beneficent is the grand drift of human affairs, as controlled by that Providence!—how dark and deplorable is the world's history, as the designs and character of men are displayed! how bright and blessed as the plans and agency of God are concerned! How adorable the wisdom that uses wicked men unconsciously, or against their wills, like Clive or Hastings, to subserve the kingdom of Christ. How surely will the roll of ages crush Antichrist and every antichrist!—how delightful that God's decrees will be fulfilled! how sublime Jehovah's march along the ages! How do the grandest schemes, the profoundest policy, the most potent combinations, that are anti-Christian, perish before him! Courage, then, ye friends of God and friends of man. The Lord reigneth, and the earth rejoice in the fore-ordained decree, that the splendors of his power, wisdom, and love, shall be displayed by means of 'whatsoever comes to pass.'

Incense.

"Now, of what kind that incense was which might be offered unto God, is by himself prescribed (Ex. 30:34); and all strange incense, or strange fire, is strictly prohibited. (Ex. 30:9; Lev. 10:1.) From the composition of this incense, consisting of many precious ingredients, it is, as I think, that the word incense, in our text, is in the plural manner, which our translation hath in a manner preserved by using the word odors. It was compounded of the most precious and odoriferous spices which nature yieldeth, which yield their sweet smell spontaneous, and scent the air around; to signify that there ought continually to ascend from the heart of man a spontaneous effluence of praise and prayer and heavenward thought, so that our godliness and heavenly-mindedness may evermore reveal themselves to those in our company, as do the sweet odors of an aromatic garden; while, at the same time, as by bruising and burning a more strong and potent odor is extracted from the incense-bearing plant—wherefore God required that fire should be put in the

censers beneath the incense, that it might ascend unto him in clouds of sweet odors—even so shall the fiery trials of this life, and the inward contritions of the soul through sense and shame of sin, cause a large and more fervent offering of prayer and praise and thanksgiving to ascend unto God Most High; for it is said that the incense is the prayers of saints, (or, literally, the prayers of the saints.) From which expression I gather, that the incense which was required to be offered in every sacrifice doth signify the spiritual actings and sufferings and exercises of the soul wherewith the sacrifice must be accompanied, if it would find acceptance before the throne of God. And accordingly the sacrifice was offered in the face of day, and in the sight of all the people, upon an altar of brass outside the holy temple, even before the porch thereof. Not so the offering of incense, which had to be done in the holy place within the temple, straight before the veil at the footstool of the throne of God, in the light of the holy lamp, and out of sight of all the people, who meanwhile were engaged in prayer beyond the porch of the temple; all to signify that, with every outward act which we are not ashamed to do for God in the presence of the world, there is an inward, unseen, spiritual God-acknowledging act, which constitutes the chief excellency and all the religion of the outward act; for religion standeth altogether in the acknowledgment of God, and is a transaction between God and the soul, with which man may not intermeddle.

The Lawyer's Story.

I WAS busy looking over old files, one bright shiny day in November. Hoping for a little leisure, for my office had been filled all the morning, I had just taken my seat, with the object of my search in my hand, when the door opened softly, and a lady came timidly forward.

I begged her to be seated, at the same time bowing to a new comer, who stepped quietly to the window, and busied himself with a newspaper. For some few moments there was silence, save the rustling of the lady's silk dress, and the movement with which she hastily threw back her green veil, displaying, as she did so, mild, prepossessing features.

In a low, tremulous voice, she commenced what I supposed from her manner, would be an affecting narrative; and truly it proved so.

"Some fifteen months since, sir, I was sitting with my family in a retired part of the house; it was too late to expect callers, so we were somewhat startled at the ring of the bell, and a strange smothered noise in the entry. My eldest daughter looking out, declared that somebody had entered, and that she saw a dark looking object near the hall door, like a dog crouching down, and so terrified was she that she sank back half fainting in a chair. Mustering courage, I seized the candle, and with my husband ventured toward the entrance, and saw there a wretched looking basket, which we both immediately lifted, and carried to an adjoining bed-room. The odor issuing from it was of so sickening a character, that it was some moments before I could venture to inspect it, but at length, nerving myself with resolution, I lifted the cover, and the tattered fragments from the top."

Here I noticed that the gentleman coming was holding a newspaper, which he had just taken from the file, upside down, while an absent glance that denoted intense interest (in the story, not the paper,) he was looking at one particular spot in its columns. I myself felt singularly interested, particularly as I observed the woman wiping the tears from her bright eyes, and my little red-headed Irish office-boy kept his lips puckered to the tune he had been whistling, but which seemed now arrested on his lips.

"Well, sir," continued the lady, "I gained courage to look within, and, O! sir," she continued, bursting into tears, "I shall never forget the sight. It was a little baby, a little skeleton baby, not more than a few weeks old; and its thin rags, its little blue, pinched fingers, made it one of the most pitiable objects in the world. Its dear little face was covered with a crust of dirt; its little blue eyes, sunken way, way down, and the lips, as white as snow, kept trembling as its little gasping breath came through. I bent down as closely to it as I could, for it seemed drenched in opium, or some such poison, and I could not help crying, indeed I could not, sir, to think how cruel and heartless the mother of that baby must be thus to neglect it, and leave it to the care of strangers when it was dying, perhaps from starvation."

A thrill passed through my veins, for the touching manner of the narrator struck all my heart's chords, and my friend of the newspaper was making queer faces out of the window.

"I sent right away for a doctor, who, when he came, shook his head gravely, and told me I had better send it off to the poor-house, for it would certainly die on my hands; he did not see how it could possibly live.

"Oh, sir, my heart yearned to it, and I could not do that, indeed I could not. Miserable

looking object as it was, my heart yearned to it, for it was a little helpless, innocent baby. And I had buried my own child," she continued, with a fresh gush of tears, that acted instantaneously on mine own eyes. "only a little while before, I had laid my own dear infant in its grave, and night and morning my heart called for it; so I said to the doctor, no, doctor, I won't send it to the poor-house. If it lives, it will take the place of my own dead baby; if it dies, I'll soothe its last hours; do all you can for it, doctor, as if it was really ours.

"So I washed the poor thing and dressed it, and O! if you had seen the little bones sticking out at its back, and little claws of fingers and shrunken limbs, it would have made your heart ache."

My heart was aching all the time; for if anything affects me it is the sorrows of helpless childhood. My friend winked his eyes, but it would not do, so he held the paper up to his face, and let the tears run. The little red-headed Irish boy was making circles on the floor with his boot-toe.

"Next day, while the poor child was sleeping, a woman who lives in the neighborhood, and whom we occasionally employ, came in, and affected great surprise to see the baby lying in my lost Edward's cradle. She is a very dissolute woman indeed.

"Was it left here, at your door?" she asked.

"You know all about it, I said, turning to her, you know it was left here, and I shouldn't wonder if you knew also who was its mother; for I thought she was wicked enough to do any bad deed.

"She turned pale, but cried out that she knew nothing about it; called heaven to witness, and was very vehement; and this was all before my daughters and three or four persons who are ready to testify.

"Well, sir, she went away, and after that came seldom to our house; but once when she did come, she was intoxicated, and pointing to the baby that had grown beautifully, and was a lovely little creature, she declared she knew all about it—a downright contradiction to what she had sworn before, you see, sir."

"Fifteen months went by; our darling, O! sir, we do love him so dearly, had grown to be such a sweet boy! If you could see him with his great laughing eyes, and white skin, his pretty curls, and fat arms and fingers all dimpled over, you wouldn't wonder we take to him," and she smiled through her tears at the recollection of his beauty.

"Yesterday I was sitting in my parlor, the dear little fellow sometimes clinging to my knees, sometimes toddling round the room; (for he had just learned to walk, sir,) when I was called into the kitchen. There stood two women, one a very young one, but wild and wicked-looking, the other, the person I have spoken about before. What do you think, sir? they wanted to take that child, that darling child away from us. They did, indeed, sir, and the young woman said it was her baby. But O! sir, I don't believe it; I can't believe that any one can be so cruel to a child, and then claim it, sir; besides had'n't the other woman taken oath as it were, that she did not know anything about the child, and then perjured herself? Oh! I didn't, I couldn't give up that child, sir. Our very heart-strings are twined about him, he is the light of our home; positively were he taken away, could I no longer see his blue eyes, and sunny smile, it would kill me. I am almost crazed now at the thought, (her tears fell freely) my soul is bound up in him; he fills the place, and more, of our lost one."

Commanding my voice as best I could, I asked her several questions, relative to the assumed mother, and after a patient investigation, came to the conclusion that all things considered, the affair was a plan contrived to extort money, or charity of some kind.

"Oh! sir, you are so good. Then you think I can, that I had best keep the child—O! I am so thankful, sir—you can't tell how I love him! my whole soul revolts at the thought of giving him into such keeping, and he so noble and beautiful—besides, I cannot think that woman is the mother, for, sir, she never once asked to see the child, and would a mother, a true mother have done that? O! no, no, no. I would have searched the house for him; flown to him; covered him with kisses, and cried out that he was my baby, and no power should keep him from me; but she just sobbed a little, and said, 'O! sure, it's my child, mam, Mrs. Merrin knows, mam.'

"And I may keep him, then, you think; retain him at all risks," she cried joyfully rising from her seat—"why, sir, I'd lose all I'm worth before I'd give him up—bless his heart! I'd go to law a thousand times—unless," she interrupted herself quickly—"unless to his own mother—but I have my thoughts that that mother is dead, and till I know certain, he shall be my child. Thank you, thank you ten thousand times;" and after paying me my fee, which I had earned by my sympathy, if nothing else, she left the office.

I know that when I looked at myself in my little glass, I was startled at the peculiar tinge about my eyes, and my friend, turning half away, said, in a subdued voice, "Affecting, isn't it?" But I managed to get sight of his eyes, and they were as red, if not redder than my own.

Christian Witness and Church Advocate.



The Advent Herald.

BOSTON, FEBRUARY 5, 1853.

Our readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER II.

(Continued from our last.)

"And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'—v. 3.

"He will teach us of his ways," &c. By "ways" and "paths," are indicated the will and purpose of God,—the commands and requirements to which his creatures should conform. They are to the mind, what literal paths are for the feet to walk in. The figure used in the substitution of these expressions for those literally intended is called the hypocastasis.

"For out of Zion shall go forth the law." The word *go* is a metaphor, not literally applicable to the law, as it is to a person who can go from one place to another. At the era here predicted the law is again to issue from Zion—the place which shall have been so long desolated. And this gives a clue to the epoch of its commencement. It is, when shall be fulfilled the prediction in the second Psalm: (6, 8, 9), "Yet have I set my King upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Isa. 34:18—"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 59:20, 21—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

"And he shall judge among the nations, and shall rebuke many people." And they shall beat their swords into ploughshares, and their spears into pruning-hooks: Nation shall not lift up sword against nation, neither shall they learn war any more.—v. 4.

The Lord's judging among the nations, evidently synchronizes with the same epoch—at the appearing and kingdom of CHRIST. Isa. 11:4—"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth," when he "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Psa. 96:11-13—"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

"They shall beat their swords into ploughshares," &c. By a synecdochical use of the species for the genus, certain specified instruments of war and peace are used to express a change of all warlike implements into those of peace. Or, the whole expression may be a hypocastasis, expressive of the cessation of war, and the eternal establishment of peace.

It is equivalent to an expression, familiar to all readers of the early history of this country, used in treaties of peace with the aborigines of America, who expressed the idea, by "burying the tomahawk."

JOEL reverses the figure, to announce the approach of war. He says: (3:10), "Beat your ploughshares into swords, and your pruning-hooks into spears," &c.

"Nation shall not lift up sword against nation," i. e., by a continuance of the synecdoche, they shall not use any instrument of war against others.

"How to dislodge most souls from their frail shrines By bomb, sword, ball, and bayonet, is the art Which some call great and glorious."

The history of the world is mostly a history of wars. Isa. 9:5—"For every battle of the warrior is with confused noise, and garments rolled in blood." The surface of the earth has been crimsoned with the blood of the slain, and its fields enriched with their putrescent relics.

"Rich harvests wave, where mighty Troy once stood Birth of a soil made fat with Phrygian blood."

But here is the announcement, "Neither shall they learn war any more;" which also includes the idea, that they shall no more practice it. Psa. 46:9—"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of JACOB is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

This termination of all war, cannot be during this dispensation, of which the Saviour said, (Matt. 10:34), "Think not that I am come to send peace on earth: I came not to send peace, but a sword." All the way down to the end, (Matt. 24:6, 7), "ye shall hear of wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom." Luke 21:24—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Or as DANIEL has it (9: 26, 27), "The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This peaceful era cannot begin while the little horn of Daniel, 7:21, wars with the saints and prevails against them; which is to be, (Dan. 7:22), "until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The papal hierarchy, thus symbolized, as we learn by PAUL, (2 Thess. 2:8), is that which "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Consequently the era of peace must be preceded by the final conflict—the battle of Armageddon. JOHN says: (Rev. 19:19-21), "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh." Isa. 60:12—"For the nation and kingdom that will not serve thee shall perish; yea, these nations shall be utterly wasted."

Their destruction, will terminate the strife of the nations. Then (Isa. 40:1) will God "speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Psa. 37:9-11—"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psa. 72:7—"In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." Isa. 55:12, 13—"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. 60:17-22—"I will make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall in-

herit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

At that time, according to the connection in the parallel prophecy in Micah, 4:4—"They shall sit, every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

"O house of Jacob, come ye, and let us walk in the light of the Lord."—v. 5.

In the preceding chapter, the prophet had narrated the evils which had overtaken Judah, and had assured them of the fact that Zion should yet be redeemed with judgment, and that the sinners and transgressors should be consumed together. In the 2d chapter, he begins with a more distinct prediction of the then distant future, when the consummation brought to view in the first chapter shall have been realized. He then suddenly digresses from the order of his discourse and apostrophizes those whose sins he had before been considering, and who as participants in the future resurrection and judgment, were personally interested in the subject of which he was treating.

By a metonymy, the building is used for those residing in it, so that the house of JACOB, here expresses those who are his descendants. They had sinned against God, and incurred his displeasure; and now they are entreated to return unto him, and conform to his requirements—to walk in the light of the Lord, being a hypocastasis, expressive of such return.

"Therefore thou hast forsaken thy people the house of Jacob, Because they be replenished from the east, and are soothsayers like the Philistines, And they please themselves in the children of strangers."—v. 6.

The prophet next addresses God, and proceeds to state the reasons of their calamities. They had apostatized, and because of the crimes, which he enumerates, the anger of God was visited upon them.

Of the figures in the foregoing texts, there are metaphors in the words "forsaken," "replenished," and "full"—thrice repeated; a metonymy in the use of house; and a simile in the declaration that they "are soothsayers like the Philistines."

"They be replenished from the east." Dr. LOWTH, and Dr. BARNES adopts the same, gives as the sense of this, "They are filled [with diviners] from the East"—i. e., from Persia, Chaldea, and other countries to the east of Judea, where divination and necromancy were particularly practised. When the spirit of NEBUCHADNEZZAR was troubled respecting his dream of the great image, he immediately commanded, (Dan. 2:2), "to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams." Also when BELSHAZZAR saw the writing of the spectral fingers on the wall of his palace, where in impious feasting he was mocking the Majesty of heaven, while his knees smote one against the other for fear, (Dan. 5:7), he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers." PHARAOH, king of Egypt, (Gen. 41:8), "called for all the magicians of Egypt, and all the wise men thereof," to interpret his dreams denoting the years of plenty and subsequent dearth. When MOSES and AARON wrought wonders before another PHARAOH, (Ex. 7:11), "he also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments."

The Lord had said to Israel, (Deut. 18:9-14), "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee to do so." But at the time to which this apostasy applies, the nation was replenished—was filled with these magic workers.

"Soothsayers like the Philistines." A soothsayer is also one who prognosticates, foretells—or divines—all kinds of which were expressly forbidden. God had said, (Lev. 19:26), "Neither shall ye use enchantment, nor observe times." But MANASSEH so apostatized, (2 Kings 21:2-15), that "he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For

he built up again the high places which HEZEKIAH his father had destroyed; and he reared up altars for Baal, and made a grove, as did AHAZ king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his sons pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to DAVID, and to SOLOMON his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever: neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant MOSES commanded them. But they hearkened not: and MANASSEH seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, Because MANASSEH king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah; that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of AHAZ: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."

Their apostasy in this particular, being likened to that of the Philistines, it is probable that those abominations there abounded. The Philistines occupied the south of Judea, and doubtless exerted a deleterious influence on the children of Israel, as did all "foreigners," by which the LXX. render the word instead of Philistines, who came in contact with them.

"And they please themselves in the children of strangers." Bishop LOWTH understands by this that they encouraged pretenders to necromancy to come from among the surrounding nations; or that they took pleasure in their idolatrous practices. Dr. BARNES says, "The LXX. seem to understand it of unlawful marriages" with surrounding nations, which were among the things prohibited, lest they be induced to "go after their gods." MOSES commanded respecting other nations, (Deut. 7:2-6), "Thou shalt make no covenant with them; nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

(To be continued.)

RELIGIOUS PERSECUTION IN TUSCANY.

NONE of the European governments have relapsed farther towards absolutism during the reaction of the last few years, than that of Tuscany. In 1848 it was affected, in common with other countries, by the revolution which swept over Europe. Its Grand Duke was forced to flee; but after a short interval he was restored to power, and has since protected himself by the aid of Austrian troops. He has not only annulled all the provisions of the Constitution formed in 1848, but has denied the people many rights and privileges which they had before enjoyed. A censorship over books, and authority to prohibit the reading of any book whatever, has been committed to the hands of four archbishops and sixteen bishops of the Romish Church. The people are kept under the most infamous espionage; there is no freedom of the press, no liberty of speech, and distrust and suspicion everywhere prevail. Austria, whose grasping and despotic policy looks to the annexation of Tuscany to her empire, is the uncompromising supporter of these

tyrannical measures. The country is guarded and garrisoned by her troops, and the Emperor joins hands with the Pope—the one to gain the spiritual, and the other the temporal power. The heir of the holy Roman empire and the occupant of the chair of HILDEBRAND have leagued together for a common struggle. Austria invokes the spiritual terrors of the Church; and Rome entrusts the defence of her throne to the Austrian sword; and the success of both depends upon the extinction of independent thought and action, and the enslavement of the minds of men. In the unprecedented efforts which Romanists are making in this country, to control its political and religious destinies, it is well to look at their movements where they have the power.

During the brief period of liberty enjoyed by the Tuscans, a large number of Bibles were put into circulation among them, and were eagerly sought for by them. And many persons were led, by the reading of the Scriptures, to perceive, as they believed, the errors of the Church of Rome, in which they had been born and educated. With the exception of occasional visits of Swiss, French, and English Protestants—ministers of the gospel and laymen—the influences which operated to occasion this movement were wholly Italian. Little meetings for reading and expounding the Word of God were held in private houses. For several months also, young men from among the Waldenses, in the valleys of Piedmont, preached the gospel in the Italian language at the Protestant Swiss chapel in Florence, which, for more than twenty years, had been sustained under the auspices of the Prussian embassy, and in connection with it. It was thus that the truth made silent but effectual progress in the capital of the Grand Duchy and its immediate vicinity.

But at length the reaction set in, Tuscany, as well as in all other parts of Italy, excepting the kingdom of Sardinia. The Italian preaching in the Swiss chapel was interdicted. In the spring of 1851, Count PIERO GUICCIARDINI, and five others, were arrested and thrown into prison, for the sole offence of possessing and reading the New Testament. The imprisonment of these men was of but short duration, for their sentence was commuted (through the influence, it is said, of the late Mr. SMEL, the then British Ambassador at the Court of Florence). This was the prelude to greater trials to the little band of Scripture inquirers. Other imprisonments and other banishments took place, until it was believed that, in the autumn of 1851, as many as twenty of the most prominent persons in this religious movement were either in prison, among common felons, or in exile.

In the succeeding winter, FRANCISCO MADIAL and his wife ROSA, both persons in the middle period of life, or rather passing out of it, were arrested and thrown into a loathsome prison, among the vilest criminals, where they languished many months, and their health was, it is feared, permanently affected. At length, in June last, they were brought to trial. The only charge was, in the language of the indictment, literally translated, that of "impiety, shown in making proselytes to the so-called evangelical or pure gospel confession." In other words, it was a charge that they had possessed and read the word of God, and, having found the blessed peace which it gives, desired to make their neighbors and friends partakers of their joy. The trial lasted from the 4th to the 8th of June, 1852, and ended in their being condemned, by a vote of three judges against them to two in their favor.

Recent ordinances or decrees of the Government denounce the punishment of death (by the guillotine) against certain offences, and among them, anything that is contrary to religion (*contra religionem*)—the very offence charged upon the MADIAL. And at the latest intelligence from that unhappy country, Signor GUARDUCCI, one of the individuals exiled with Count GUICCIARDINI in 1851, has been arrested and thrown into prison a second time for the crime of Protestantism. His house was searched at the hour of three o'clock in the morning, and a copy of DIODATI'S Bible (the Protestant version) found in it.

So much sympathy has been excited by this persecution in this country, that a large public meeting was held in New York on the 7th ult., at which the Mayor presided, and where the following resolutions were passed:

"Whereas, this meeting has learned with profound sorrow that Signor Madial and his wife, together with other worthy persons in the Grand Duchy of Tuscany, have been torn from their homes and thrown into prison, subject to coercive discipline, or to be otherwise persecuted, for possessing and reading the Bible; And whereas, it is believed that general manifestations of public opinion have been found in all civilized countries to ex-

ert a happy influence upon governments, as well as upon those who suffer:

"Resolved, That his Excellency the President of the United States be, and hereby is, requested to exert his kindly influence, in such a manner as he may deem most judicious and most compatible with the duties of his official position, in behalf of these people, in the hope that the Government of Tuscany, in compliance with a respectful expression of the personal wishes of the Chief Magistrate of a nation which welcomes all who come to their shores, whatever may be their creed, and gives them equal and complete religious liberty, may at least allow Signor Madial and his wife to quit their prisons, and emigrate, if so disposed, to our country, at our expense.

"Resolved, That this meeting firmly believes it is the duty of the Government of the United States to protect all our citizens in their religious rights, while residing or sojourning in foreign lands; approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan (Gen. Cass) to call the attention of the Government and the public to this important subject; and entertains the confident hope that this Government will speedily secure to its citizens, by the express stipulations of international treaties, the right to worship God according to the dictates of their conscience, in every foreign land."

IS ROME BABYLON, AND WHY?
FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

The truth is, as ISAAC TAYLOR well observes, that we must stand upon Scripture alone, or take the authority of the apostate Church, in all its extents. There is no medium. Either the writers of the fourth and fifth centuries, AUGUSTINE excepted, were apostates, endeavoring to combine the worship of the female principle with the Mediator, or, if they really understood Scripture, and had the mind of the Spirit, LUTHER and CRANMER, CALVIN and KNOX, BAXTER and BUNYAN, GUSTAVUS and CROMWELL and COLIGNI, WHITFIELD and TOPLADY, CECIL and CHALMERS, are wholly wrong; and BONNER, DOMINIC, and LOYOLA, and TORQUEMADA, wholly right. On this subject there can be no mistake. It comes to the simple issue, are we, or are we not, to be saved, either by our own abstinence from marriage, as monks, or, if we choose to live as we list, after passing through purgatorial fires, to be pardoned by mercy of the Mother of God, purchased by payment to her priesthood, who, by perpetual virginity, have won the favor of their Virgin Queen? Or is it by free grace of God, through Christ alone, by sanctification through his Spirit? Is God our reconciled Father through Christ, or is he our angry foe, who only shows mercy,—we shudder at the blasphemy,—at the intercession of his earthly bride? But there was another step. These men then proceeded to ask themselves further questions. If these doctrines we have now received are true, are they the whole truth? In what do the doctrines of the Council of Ephesus differ from the Roman now? If CELESTINE and DAMASUS and AMBROSE and BASIL and JEROME were saints, IGNATIUS LOYOLA, and the Saxon traitor, THOMAS A' BECKET, were saints too, and of a yet higher order in the Church.

Does the faith or practice of Dr. MASTAI FERRI differ in any one point from that of St. DAMASUS, that we who agree in all respects with DAMASUS, should differ from him?

Such was the train of reasoning which passed through the mind of WARD, of NEWMAN, and of MANNING; nor can we acquit writers like SCOTT and FABER and MILNER, great and holy as they are, from having let in the flood of evil, by their toleration of the apostasy in its earlier form. We see the results.

Let us now look for ourselves, and, without regard to any theory, examine when and how the Romish Church, already in part perverted, consummated its apostasy, and abandoned itself to another husband than its Lord. We are with grief compelled to go very far back in the history of that Church.

In A. D. 376, seven jubilees after the ascension of our Lord—we request attention to this date—the Emperor GRATIAN ascended the Imperial throne, elected emperor by the soldiers; he was also chosen Pontiff by the priests.* Instead of acquitting his conscience, like his father, by appointing a Heathen *locum tenens*, to discharge his duties in his name, as the Archbishop of Canterbury appoints the Judge of the Arches Court, he, whilst accepting the office, and thus preventing its being filled up, refused to attire himself in pontifical vestments, or to adopt the curule chair, the ivory sceptre, the fan-bearing followers, and the other badges of the pontificate, or to perform its duties. The whole ecclesiastical system was thus paralyzed. There no longer remained any tribunal capable of deciding matters of trust, mistake, fraud, conscience, for arranging the affairs of charities, or

for settling religious endowments, Jew, Christian, or Pagan. No dispute between the members of any religious sect could now be heard or satisfied. Ecclesiastical affairs must have become inextricably confused, and the whole business of life disorganized. It became necessary to elect not a merely spiritual head of the Christian Church, but an ecclesiastical chief from the Roman people.

Two parties were recommended to the Emperor for the high priesthood, SYMMACHUS, the Prince of the Senate, and acting Pontiff under VALENTINIAN; and St. DAMASUS, the then Bishop of Rome.

Who was this DAMASUS, and what were his pretensions, and what his character?

He was put forward in A. D. 366, as candidate for the Bishopric of Rome by the Assyrian Monks of Mount Carmel, who must have come over for that purpose. These monks claim to have been founded by ELIJAH, and to have been handed down through the captivity. They were more likely a relic of JEZABEL'S Babylonian prophets. However this may be, we know that, in the days of VESPASIAN, they worshipped the Assyrian Mother of the gods, under the name of Barbelo; that they have at all times been marked by the Holy See as the peculiar votaries of the Virgin MARY, whose nearest relatives they assert were members of that order; that they teach community of goods, fasting, flagellation, filthiness, and celibacy, although not famed for chaste conduct, and that a fouler set of fanatics never existed. We know that a BASILIDES, whom there is reason to believe was also the BASILIDES, that arch-heretic, of whom we have spoken, was the head of their order. These men put forward their friend DAMASUS as candidate for the Bishopric of Rome. The mob followed PRETEXTATUS, the High Priest of Isis, who had succeeded in combining the followers of Isis and Cybele under him, and was all-powerful in Rome. The secret brotherhoods seem to have supported DAMASUS. The authorities were passive. The genuine Christians alone opposed. Their opposition was soon settled, and a few Carmelites, with their yataghans under their cassocks, were quite sufficient to decide the election at each church. Their predecessors had been equally active in support of the Jewish Pharisees. In two churches opposition was offered, and nearly three hundred Christians, many of them females, lay in a few moments weltering in their gore, in the presence of DAMASUS, whilst not a Carmelite was scathed. A police will never act against an armed people, with whom *any of the authorities sympathize*. A Bishop of Rome was chosen, approved both by Pagan and Carmelite. Are we to infer nothing from this?

Yet St. DAMASUS felt deeply the peril he might incur if summoned before a sterner sovereign. The Carmelites and the genuine Christians; and the devoted Isis worshippers, from different causes, felt themselves in danger, whilst the same person was at once military and ecclesiastical chief. If the Pontiff was a Heathen, what could prevent an Emperor in want of troops drafting twenty thousand vagrant monks into his legions? The Pagans also sought to revive the ancient constitution of the empire, and deemed that, by separating the control of religion and the decision of right and wrong from the conduct of military affairs, as in the old republic, they might yet save Rome, and, by a balance of power, restrain the excesses of an uncontrolled despotism. Their united wish was granted. In A. D. 378 DAMASUS was declared Pontiff Maximus. We have before shown the powers of the Pontiff, King of the sacrifices, Master of the dispensation. All these were now given to DAMASUS. He had only to worship MARIA, under the name of the Mother of our Lord, and to call her child, HORAS BACCUS, CREESNA, the name of CHRIST.

By the Imperial rescript, conferring the pontificate, it is declared that the new high priest of religion shall be sole judge of religious matters, and that sacred things shall only be decided by priests. The entire ecclesiastical, including what we call Chancery, tribunals of the empire were thus placed under a Pontiff, and he became ecclesiastical head of the empire, enjoying this additional privilege, that no minister or person in his employ could be tried by any civil tribunal, for any offence whatever, without his consent. Let us for a moment, suppose that the Lord Chancellorship and all the Ecclesiastical Judgeships of Great Britain, with personal inviolability for himself and all persons acting under his orders, and the exclusive patronage of all charities, Church or Dissenting preferments, and inferior Judgeships, were granted to the Archbishop of Canterbury and his successors, with an actual veto on all Acts of Parliament, and power to pardon or excuse any person he pleased for any breach of law, and that the right were given him of tolerating or not tolerating any teaching he pleased in the State, the publication of any sentiment he disapproved being made a crime

Would not the Archbishop of Canterbury become then the real sovereign of the empire? These powers, however, were strictly limited to the Roman world. In the Eastern empire the Pontiffs' edicts did not run any more than those of the Judge of the Arches Court into Scotland now.

Saint DAMASUS was not slow to exercise his office, nor to reward those Carmelites who had supported him.

His first step was to nominate fresh Ecclesiastical Judges in every district of the Roman Empire as vicars, but, instead of Imperial Vicars, they were now called Vicars-Apostolic, superseding the old men, who, having been appointed by the Emperor, would naturally lean to him. Claiming, therefore, uncontrolled authority in matters of religion, he still towards the Church continued to act as First Bishop. As Pontiff he could exercise uncontrolled power in the election of bishops. He did not, therefore, interfere with their immediate spiritual duties, provided they became his political tools; but whilst as Bishop he ruled the professing Christians as Pontiff he punished those who refused to conform to his laws.

This point, once accomplished, his next was to avail himself of those powers to enforce the worship of the Mother of God. The details of this period are scanty. We can only prove that the formal recognition of this worship, and the ejection from the Eastern Church of all who refused it, in A. D. 431, was based upon the reported decision of DAMASUS, as Pontiff, in A. D. 381, when he is stated to have enforced it through his Pontificate.

We find, then, that the Virgin MARY was in A. D. 381, worshipped as the Mother of God; in other words, that the doctrine, till now taught in secret, of salvation by a woman who should bruise the serpent's head, might be publicly avowed and combined with that of CHRIST. The conspiracy of AMMONIUS, of BASIL, of CLEMENT, and of ORIGEN was now at length successful; and, in place of a banished Saviour, was set up the image which causeth to jealousy of the Babylonian harlot, the apostasy of Samaria, Sodom, and Egypt. The same figure, form, and feature, were in all respects retained. The golden hair and Chaldean form which marked that blue-eyed beauty, so unlike the graver and darker features of the genuine Hebrew maiden, the peculiar robe, the lotus ornament, the eight-pointed cross, and all the Buddhist symbols of Isis and HORUS, DOORGA and KRISHNA, intelligible only to the initiated, were simply *washed out* by the ignorant Christian, who had no more idea of the real meaning than many of the Puseyites have now of the secret signification of the symbols they admire. It was this very fact which first drew the attention of the present writer to the subject, and the exact resemblance of the Roman Goddess to the Babylonian Harlot, as shown on the cylinders and terra-cotta figures found at Babylon by Sir R. KER PORTER, which in early boyhood gave him the first clue to his present researches.* The worship of the Virgin was everywhere set up. The Heathen temples were re-edified, their ritual restored. One point alone was insisted on, that the many-named goddess should be called MARY, the name by which she was everywhere known to the initiated in the mysteries. They gladly accepted their own secret creed. They had long known MINERVA, DIANA, CERES, VENUS, PROSERPINE, HECATE, were all different names for the same false mediatrix.

(To be continued.)

MORALS OF BOSTON.—It has been estimated that on Sunday Jan. 16th,—a beautiful day, the state of the snow covering the roads with beautiful sleigh paths—more money was spent in desecrating the Sabbath by sleigh riding, than was contributed by all the churches in the city, during the year, to send the gospel to a perishing world.

It is said that not a team was let on that day for less than \$10. And at a single drinking shop, a few miles from the city, it was estimated that not less than 3,000 teams stopped in the course of the day.

It is estimated by some, that during the millennium, the whole world will be nearly as Christian as Boston now is!! The knowledge of the Lord will, then, hardly cover the earth, as the water does the seas.

APOSTASY OF BISHOP IVES.—Bishop IVES, of the diocese of North Carolina, has lately apostatized from the communion of the Episcopal Church and joined that of Rome. The *Gospel Messenger*, an Episcopal paper, in giving a very lucid history of this case, makes it very apparent, from his own writings and previous vacillations on the subject, that this is the result of a diseased state of mind and body.

* It was reported that Francisco Madial had died in prison, under circumstances that led to the belief that he had been poisoned. The advices brought by the last steamer do not, however, confirm the report of his death.

* This is very good, so far as it proves the Church apostate, but before the 1280 days can begin, this apostate Church must become a horn, after ten others had arisen.—Ed. Hsa.

* This similarity may be the reason why the Papacy is symbolized by Babylon.—Ed. Hsa.

CORRESPONDENCE.



LETTER FROM MAGOG, C. E.

BRO. HIMES:—I have been made to rejoice of late in view of the prosperity of the cause in different parts of the land. It appears from accounts in the *Herald*, as well as from other sources, that God is on the giving hand, and is now visiting his people with mercy. It is always a source of comfort to me to hear of the prosperity of God's cause, and judging others by myself, I suppose it gladdens the heart of every way-worn pilgrim. And I have thought it strange many times that no more who are engaged in the proclamation of the good news of the kingdom, should give us an account of their labors and success through the *Herald*. When sinners repent it is a matter of rejoicing, not only in heaven, but on earth. Hence, it is worthy of note, so that not only those who see and hear may rejoice, but those who hear of it, may rejoice also.

The cause in this place has not for ten years been in so prosperous a condition as at the present time. Self-righteousness and its attendant evils seem to have died away. Now, instead of there being that judging and censorious spirit which has been exhibited in our prayer meetings in former times, there seems to be a spirit of love and forbearance, and a disposition on the part of the brethren rather to find fault with themselves than with others. When I see such a disposition evinced, I think it much more in accordance with the character of the Christian as marked out in the gospel, than this contentious, fault-finding, proud, pharisaical spirit. It is when we can feel our own poverty and wretchedness, and view "our own righteousness as filthy rags," that we can feel our dependence on God, and the importance of looking to him continually for strength.

The Lord has been graciously pleased to visit the people in this part of his moral vineyard of late, and he has refreshed us by his presence. Saints have been comforted, and a goodly number of backsliders have confessed their wanderings, and expressed their determination henceforth to be on the Lord's side. Perhaps there is no place within the limits of the promulgation of the Advent views, where they once obtained such universal credence, as in this vicinity. Indeed, I am told that in '43 almost the entire population embraced them. But when '43 passed, the love of many waxed cold. The one whom they had regarded as the "chiefest among ten thousand, and the one altogether lovely," they had deserted, and went in pursuit of other lovers. "One returned to his farm, another to his merchandize." The trial was great and but few stood the test. But there were a few who, conscious that they had not "followed cunningly devised fables," held fast the profession of their faith, and have struggled on to the present time; though at times they have become weary and sad, and almost ready to faint by the way, by reason of the sore trials and conflicts through which they have had to pass. But being mindful of the gracious words of our blessed Saviour, "My grace is sufficient for you," "Ask, and ye shall receive," they have obtained strength to continue on their way. To him be all the praise.

Something like two years past we have had the labors of Elder J. M. Orrock a part of the time, and during this time the cause has been slowly, but steadily advancing. Those who have embraced the truth under his ministration, we think have done it understandingly. It has not been by having their passions worked upon by some fantastic display, but by having their understandings enlightened; or in other words, by a plain, lucid declaration of truth.

Elder S. W. Tharber has of late labored with us, we trust to Divine acceptance. His bold, earnest manner, as well as his peculiar style of enforcing truth, has enlisted the attention of many and been productive of good. The friends here were much disappointed in not receiving a visit from you last fall, on your tour through this country. But they will expect to be remembered in future should you ever visit the eastern townships again.

Jan. 17th, 1853.

D. E. Atwood.

LETTER FROM RICHMOND, Me.

BRO. HIMES:—The Lord has accomplished one of the most sudden and powerful works that I ever witnessed. A gathering spirit has gone forth, and the large school, in which we meet, is crowded al-

most to suffocation. On Sabbath evening, a fortnight ago, a young lady was delivered from a back-slidden state, and pleaded with such importunity for her associates to commence with her the spiritual pilgrimage, that they were bathed in a flood of tears. The scene was one long to be remembered. The work of grace swept nearly through the entire family of brother Ueberhinde that night, and a revolution began in the neighborhood, which has been rolling on with amazing power and glory. Before this work commenced there were none of the youth in this section of the town, that lived professedly in the enjoyment of religion: but now a large majority of them, including some twelve or fifteen young converts, are pursuing the heavenly journey. There are between thirty and forty who have been specially benefited by the revival, and we trust the interest will spread through the adjoining region; and that many in this community will have "a new song" put into their mouths, even praise to God and the Lamb.

The most striking characteristic of the work, is the compelling power of the converts to bring others in. It seems as though their hearts would break at the thought of separating from their beloved companions. Another interesting fact is, they love the sound of the glorious appearing of our King, and do not hesitate to make proclamation of their faith before the world. Another fact is the sudden transition of their minds from darkness to marvellous light; and the rapid growth in grace, and progress in the divine life to which they attain. Truly "this is the Lord's doing, and it is marvellous in our eyes." I have never seen more evident manifestations of divine power, or more cheering tokens of the divine favor toward any community. To God be all the glory.

There are one or two cases of persons reclaimed so interesting you will permit me to refer to them. A sister who had been convicted on the truth of the Advent doctrine, ten years since, but did not confess her faith, was kept in continual darkness and bondage to this revival, when she began to search her Bible on the subject till the light broke in so powerfully upon her mind, that she said she had got a new Bible; and although she had not then attended any of the meetings, yet she felt the life-giving influence through every avenue of the soul, and now is enabled to declare with great confidence the wonderful things which the Lord has taught her out of his word.

In another instance, a professed disciple of Christ had opposed her companion in relation to his belief in the coming of the Lord till he fell and walked in darkness. But at one of our meetings she confessed her error in melting strains, and solicited the forgiveness of her husband and all others.

But I must close this communication, although I might add much more. Will brethren pray for us, that the work may not cease? Yours in Christian love,

J. MERRIAM.

Jan. 25th, 1853.

LETTER FROM WEST BECKET, Mass.

BRO. HIMES:—It is with increased interest that I am constrained yet to look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

However severe the trials are to be endured while passing by the gates of hell and across the enchanted ground through a strange country beset with snares at every step, I feel that I need much grace to keep and preserve me unto the heavenly kingdom that shall ere long be given in possession to the saints of the most high God. And while contemplating on the riches of that grace that hath laid a foundation that no other man can lay than that which is already laid by the wise master-builder in his own atoning blood, which is Jesus Christ.

In order to feel that increasing ardor and growing in grace, it becomes necessary for me to examine my own heart and see whether I love that same Jesus that bled and groaned away his dying life for my sins, and in the exercise many times I find my heart is enlarged with a deeper intensity for the final victory over the world in the everlasting joys and eternal glories at the right hand of him that sitteth on the throne, and for the pathway that has already been lined with blood, in which the Captain of our salvation has stained all his raiment and paved it with his own love wherewith he loved us from the foundation of the world, and the glory that is to follow upon his return to those that love his appearing. And he hath given us the watchword, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

"He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come Lord Jesus."

The *Herald* is received as usual with great pleasure and profit, on account of its strict adherence to sound Bible truths, and I hope it will continue

to shine brighter and brighter after passing through a refining progress as long as it may be needed to herald forth the joyful news of the coming Bridegroom. I remain yours in Christ.

Jan. 25th, 1853.

EPHRAIM WALKER.

CONSOLATION FOR THE LONELY.

THE Christian in this world often feels "lonely and weary by sorrows oppress," and needs the consolation which the gospel of Christ alone can afford. A firm belief and sense of God's omniscience contributes to his consolation while in this situation. It would be impossible for him to bear the trials of life without this source of comfort. When a familiar friend lifts up his heel against him; and one in whom he had confidence casts him off, and attributes his deeds of kindness to wrong motives, to whom can he turn, and to whom can he flee under such embarrassing circumstances, but to the God of Israel? It is then he is cheered by being able to look up through his tears, and say with Hagar in the solitude, "Thou God seest me."—Gen. 16:13. While conscious of sincerity of heart, he can rest in the love of God. If he has the approbation of Jehovah, it is enough for him. Having that he can bear the frowns of the world. Knowing that Jesus was despised and forsaken by those who should have honored him, he is willing that the servant should not be above his Master in this respect. He feels that he is a stranger in this vale of tears, but looking for a city of habitation. Though a pilgrim now, yet he is a "citizen of no mean city." For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. (Phil. 3:20.) The believer is now in a state of orphanage. His Father is in heaven. (Matt. 6:9.) The new Jerusalem, which is the mother of us all, is above. (Gal. 4:26.) And if Jesus does not come again we must remain orphans forever. But he will return to us. He has promised to do it;—"I will not leave you comfortless," [margin, orphans:] "I will come to you."—John 14:18. When he comes in his Father's glory and the angels are sent forth to gather the elect, we shall be orphans no longer. Then we shall see our parents, and forever enjoy the society of Jesus, the elect angels, and redeemed hosts. The Christian's loneliness will be felt no longer.

The following article selected by a friend and given to me recently, contains some precious thoughts for the consolation of the lonely. The writer is unknown to me, but the sentiment is excellent.

"There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die!
Where is that land, O where?
For I would hasten there;
Tell me, I fain would go,
For I am weary with a heavy woe!
The beautiful have left me all alone:
The true, the tender, from my path have gone.
O guide me with thy hand,
If thou dost know that land,
For when burdened with oppressive care,
I am weak and fearful with despair;
Where is it? tell me where.

"Friend, thou must trust in him who trod before
The dreary paths of life;
Must bear in meekness as he meekly bore,
Sorrow, and pain, and strife;
Think how the Son of God
These thorny paths hath trod;
Think how he longed to go,
Yet tarried out for thee the appointed woe.
Think of his weariness in places dim,
Where no man comforted or cared for him!
Think of the blood-like sweat
With which his brow was wet;
Yet how he prayed, unaided and alone,
In that great agony, 'Thy will be done!'
Friend do not thou despair,
Christ, from the heaven of heavens, will hear thy prayer."

The poet asks where the land is in which the sorrowless state will be enjoyed. The Scriptures enable us to give a definite answer to the inquiry. It will be on the "new earth, wherein dwelleth righteousness."—Rev. 21:1-5.

Then let the old earth perish, and dissolve in raging fire,
We will look for its renewal, and ardently desire.
The dawn of that blessed era, when earth shall bloom again,
And God shall dwell "in very deed, on earth" with pious men.

Then will the mother-city,—the new Jerusalem—
Descend in all its splendor, as beauteous as a gem,
We shall enter through its gates of pearl, walk its golden street,
And under Life's fair tree we can, our friends and brethren greet;
And there will Life's river, lave the base of "the mount Zion,"

While on the mountain's top, waves the flag of Judah's Lion.
O'er the nations of the saved will this banner be unfurled,
While Prince Immanuel smiles on a renovated world;

In his smile there is favor, even life for evermore,
As sickness, pain, and sorrow, never reach that heavenly shore.

While in this pleasant city, the best of all will be,
We shall behold our Saviour, who suffered on the tree;

But now the crown of piercing thorn, is not upon his brow,
No more in solemn mockery, do haughty scoffers bow.

The crown of thorns, the purple robe, and reed are laid aside,
Exchanged for universal power, which ever shall abide.

For as the shadow of his cross, has fallen on the land,

So shall the glory of his throne, break forth on every land;

And all the saints shall take their crowns; and cast them at his feet,

And thus confess his precious blood, for glory made them meet.

A song of praise they all shall sing, while angels join the song,

And while eternal ages glide, they can the strain prolong.

Their loneliness and weariness, will be forever past,
And on the renovated earth, they find their home at last.

J. M. ORROCK.

Letter from Farmersburg, Iowa.

A BROTHER of three score years and ten writes:—"I would like to let the brethren of my acquaintance scattered abroad know my state through grace, for when I have seen their names witness to a production of their pen, I have felt an impress of joy arise that I prize as witness that I love the brethren in truth. Now I think they also will rejoice to see my name testifying that I stand in a waiting posture. I am striving so to walk as to meet their glorified souls in the day when He makes up his jewels. Amen. I think I have your prayers in common with all men.

"I will now speak out what I have had in mind for some time, that there is here an extensive field where much good might be done I think in routing prejudice and enlightening the understanding of the people. If a watchman in word and doctrine should labor here, I think that many would yield to the force of truth as in other places. If any should venture this way, let them know that my house in Farmersburg, Clayton county, Iowa, is the pilgrim's home.

"I have been deterred from inviting laborers here by knowing there are many petitions for help. Bro. Chapman ventured over the Mississippi last fall at Leclaire, one hundred and thirty, or forty miles down the river from here. O that the Lord would give him health and moral courage to appear in this place. I have striven to enlighten the minds of the people and give them a scriptural understanding of the position they now occupy in time, but they give me various names, such as weak old man, deranged, unlearned, &c."

Jan. 8th, 1853.

TIMOTHY DRAPER.

EXTRACTS FROM LETTERS

BROTHER T. F. BOYER writes from Elk county, (Pa.), Jan. 13th, 1853:—"The cause through this mountainous country is in a prosperous condition. To show that God will own and bless the truth held forth by the Second Adventists, I will mention a small place called Rich Valley, where Elder J. D. Boyer commenced his labors four months ago. Since that time they have erected a church which was dedicated to the great God last New Year. The church numbers fifty lively members. There are five churches, and all in a similar condition. The *Advent Herald* is doing much good, it is attentively perused by all who have the privilege. My prayer is that God will continue to crown all the efforts with success that have his glory in view. Your brother waiting for the kingdom."

BRO. J. T. LANTING writes from Milesburgh, (Pa.), Jan. 18th, 1853:—"We have held a protracted meeting at each of our churches in Centre county this winter, and have been blessed with quite a revival interest. Believers were greatly refreshed, and several have found peace through the Saviour.

"I was with brother Boyer to assist in holding two meetings in his district of which you have intelligence, and are encouraged at the condition and prospects of the cause in that county."

BRO. D. BATES writes from Blandford, (Mass.), January 23d, 1853:—"Brother Himes be of good cheer, the land is nearing where the wild sea storm rages is o'er. Soon deliverance will come, the weary pilgrim's warfare will be ended and the rest will be glorious. This hope cheers us on our journey, it is not only a lively hope but it is a blessed and glorious hope, and soon to be realized. Never since we embraced the blessed doctrine of the coming of Jesus do we need to be up and doing, girding up the loins of our minds and be sober and hoping to the end for the grace that shall be revealed at the coming of Christ. Brethren and sisters take up

your pens and give us short epistles full of love, faith, and power, that the church may be edified and built up in the faith of the blessed gospel of the Son of God, that she may be perfect, entire, wanting nothing. Yours as ever."

EVENTS OF THE PAST YEAR.

THE *New York Tribune* has prepared a brief but interesting summary of the more remarkable events of the year 1852, which we transfer to our columns.

JANUARY.

Jan. 1—Louis Napoleon inaugurated President of France.

—Cherokee arrived at New York, with advices from California, in twenty-six days and eleven hours—the shortest passage yet made.

—Kossuth in Washington.

4—Steamer *Amazon* burned at sea, one hundred and ten miles from the Sicily Islands, with the loss of one hundred and fifteen lives.

6—Three powder mills at Feversham, England, exploded, with great loss of property, but no life.

9—Steamer *Magnolia* destroyed by explosion of her boiler, at St. Simons, Ga., twelve lives lost.

—Colliery explosion at Pemberton, near Wigan, England; nine men fatally, or permanently injured.

10—Shock of earthquake at New Bedford, Mass.

11—In consequence of a panic occasioned by an alarm of fire, six persons lost their lives, and a number were seriously injured, at an emigrant boarding house, No. 140 Centre-street, New York.

12—Frederick William, of Prussia, revives the Council of State, and appoints Baron Von Manteuffel President.

12, 13—Great gale at Vera Cruz, Mexico, twelve vessels wrecked.

13—Six inches of snow fell at New Orleans, La.; the first known in twenty years. The 20th was remarkable for the severity of the cold. Mobile Bay frozen to the distance of two hundred yards from the shore, strong enough to bear a man walking.

At Glasgow, Ky., the thermometer fell to 20 deg. below zero. At Zanesville, O., fifty-seven degrees below; at Toledo, twenty degrees below; Frankonia, N. H., twenty-five degrees below, New York city, eleven degrees below. In Georgia, birds and fish were frozen. The Ohio river was frozen over.

—Snow fell at Charleston, S. C.

16—Brandon, Miss., nearly destroyed by fire.

20—Steam boiler exploded at Palmyra, Mich., in a large mill, killing and wounding seven persons.

22—Louis Napoleon decreed the sale of the Orleans estates.

—Chesapeake Bay frozen over.

—East River at New York frozen, and thousands of pedestrians crossed the ice.

23—Severe shock of an earthquake at Holly Springs, Miss., Memphis, Tenn., and vicinity.

—Explosion of a powder magazine near Lindin-gobro, Sweden; several thousand panes of glass in Stockholm shattered; 2,800 cwt. of powder lost, and two men killed.

25—Steamer *De Witt Clinton*, snagged near Memphis, Tenn., and twenty-five persons lost.

31—Propeller *General Warren*, wrecked at the mouth of the Columbia, Oregon, and forty-two lives lost.

—The winter of 1851-52 was one of universal severity. In the first of January in Spain, snow fell from six to twenty feet deep. There was a continuous fall of snow for four days. At Stockholm, Sweden, many dogs went mad with the cold. In some places on the Silesian Railway, the snow was from forty to fifty feet deep.

The Susquehanna river was frozen over and the railroad track carried over the ice till the 20th of February.

The western part of New York State laid under snow from three to fourteen feet deep. On the 23d, there was skating at Augusta, Ga. At Northfield, Mass., on the 16th, the thermometer stood thirty-two degrees below zero.

FEBRUARY.

Feb. 1—Fall of a large mass of rock at Horse Shoe Falls, Niagara.

—Snow fell so deep at Mackinac, as to cover the houses.

—Unsuccessful attempt to assassinate Isabella II., Queen of Spain, by Merino, a priest, while she was at prayers in church, where he officiated.

3—Defeat of Rosas by Urquiza, with loss of 4,000 men killed and wounded near Buenos Ayres.

4—Destructive fire at San Juan de Nicaragua; fifty houses burnt.

6—By the bursting of a reservoir at Holmfirth, Eng., the village was swept away, part of another destroyed, and one hundred lives lost.

16—Riot at the Medical College, Cleveland, O., in consequence of the discovery of several subjects for dissection on the premises—several attempts made to fire the building. The military called out to restore order.

18—Public entry of the allied forces of the Argentine Republic into Buenos Ayres.

19—Great eruption of Mauna Loa, Hawaii, Sandwich Islands.

21—Downieville, California, nearly destroyed by fire.

23—Steamer *North America* ran ashore, seventy miles from Acapulco, Mexico, with 800 passengers and crew, all saved.

MARCH.

March 7—Great flood at Sacramento City, Cal.

9—Hail storm at Yaguay, Cuba; stones from three to six ounces in weight.

12—The first marriage in Iron county Utah Territory, takes place between Henry and Mary Ross.

17—Gasparis, the astronomer, discovered a new asteroid.

20—Steamship *Independence* lost in Matagorda Bay, with several lives.

28—Destructive fire in Philadelphia. Loss estimated at \$1,000,000.

29—Portuguese ship *Forto* wrecked at the Forcados rocks, and thirty lives lost.

APRIL.

April 1—One-third of the town of Chillicothe, Ohio, destroyed by fire.

3—Steamer *Redstone* exploded at Scott's landing, near Carrollton, on the Ohio, with loss of many lives.

—Great fire at Paducah, Ky., destroying forty buildings.

5—Martaban, India, stormed and taken by the British troops.

—Three inches snow fell in Baltimore, Md.

7—Desperate riot between English and American sailors at Havana, Cuba; several killed and wounded on both sides.

9—Steamer *Sahda* exploded at Lexington, Ky., with loss of 100 lives.

11—Steamer *Pocahontas* burned on the Arkansas River, and twelve lives lost.

14—Rangoon taken by the British troops.

—Two feet of snow fell in western Massachusetts.

16—Earthquake at St. Michaels, Azores, and many lives lost.

17, 21—Protracted storm at New York, with much damage by wind and floods.

17—Severe shock of earthquake at Cape Haytien, San Domingo, no damage done.

—New planet discovered by Mr. Luther, residing at Bilk, near Dusseldorf.

19—Storm and freshets in New England, with immense destruction of bridges, buildings, &c. The Connecticut River at Hartford, Conn., rose twenty-three feet above low-water-mark. The storm extended over the Middle States, and the freshets and overflows caused great damage. The Ohio rose seven inches per hour on this and the following day.

21—A lake, two miles and a half long, near Brighton, Canada, burst through a bank forty feet high, and was completely drained in a few hours.

24—Electric Telegraph between Vera Cruz and Orizaba put into operation.

26—Steamers *Clifton* and *Chickasaw* came in collision on the Ohio, near Evansville, and the latter sunk, twelve lives lost.

29—Shock of earthquake felt at Raleigh, N. C.

30—The town of Leavenworth, Indiana, nearly destroyed by a storm. Several lives were lost.

MAY.

May 3—Powder magazine at Konigsberg exploded, with great destruction of property. Three lives lost, and several persons injured.

6—Colliery explosion at Hepburn Pit, near Shields, England, by which twenty-two men and boys lost their lives.

10—Shock of an earthquake felt at Apalachicola, Florida. Houses shattered and walls cracked.

19—Town of Besse, India, taken by the British.

23—Severe hail storm in Washington county, Indiana. Hail two feet deep in some places; track of the storm one mile wide, and very destructive.

25—The village of Alpoyca, Mexico, destroyed by a storm.

26—Boilers of Steamer *Eastern City* exploded at the city of New York. Five men died of the injuries by scalding.

JUNE.

June 4—Two Americans, Messrs. Silsbee, the comedian, and Howard Paul, buried by an avalanche on the Alps, and rescued by the Monks of St. Bernard.

6—Destructive conflagration at Montreal, C. E., with loss estimated at \$1,000,000.

—Six thousand houses, with the Government buildings, destroyed by fire at Bosna Serai, Turkey.

18—Conflagration at Sonora, California. Several lives lost, and damage of property estimated at \$2,000,000.

21—Shock of earthquake at Payerne, Switzerland.

22—Great thunder storm in the New England States. A large number of buildings struck with lightning.

28—Rutland and Washington Railroad, Vt., opened.

29—Riot at Stockport, England, between Catholics and Protestants. One man killed and sixty wounded.

JULY.

July 2—Opening of the New Jersey Central Railroad.

3—Shock of earthquake at Lindon, Bavaria, ringing of bells, and shaking of houses.

4—Steamer *St. James* exploded on Lake Ponchartrain, with loss of twenty lives.

5—By the breaking down of a bridge at Vanderbilt's landing, Staten Island, twenty persons were drowned.

7—Shock of earthquake at Jamaica, W. I.

9—Extensive conflagration at Montreal, C. E.; seven hundred houses burned, and four thousand people rendered homeless.

13—Shock of earthquake at Spezia, Italy.

—A large mass of rock fell from Cape Diamond, Quebec, killing eight persons, and crushing three houses.

—Great inundation at Baltimore, Md.

—Four slaves, out of seven, sheltered under a tree, killed by a stroke of lightning, at Lexington, Mississippi.

14—Another fall of rock at Cape Diamond, Quebec, by which one man was killed and several houses crushed.

—Kossuth sailed in the *Africa*, from New York for England.

23—St. Andrews and Quebec Railroad opened and first locomotive run on the road.

28—Steamer *Henry Clay* burned on the Hudson River, near Yonkers, with loss of seventy lives.

—Powder magazine at Lafayette, Ind., exploded, doing great damage to property.

AUGUST.

Aug. 2—Shock of an earthquake at Bathurst, Province of New Brunswick.

3—Ship *Maise*, of Malta, was struck by lightning, split in two and sunk, with loss of fourteen lives.

8—Town of Helena, Arkansas, destroyed by fire.

18—Severe shock of earthquake at San Domingo, Port-au-Prince, and other parts of the West Indies.

19—Destructive hail storm in St. Lawrence co., N. Y.; stones fell three inches in circumference, doing immense damage.

20—Eruption of Mount Vesuvius.

—Collision between steamer *Atlantic* and propeller *Ogdensburg*, on Lake Erie. The latter sunk in 20 fathoms of water, with loss of nearly one hundred and fifty lives.

21—Steamer *Dr. Franklin*, No. 2, collapsed a flue near Tonkey Island, Mississippi River.

25—Destructive storm at Mobile, by which the city was inundated, and a great loss of property was occasioned. The storm spread over a great part of the Southern States, causing freshets, and sweeping away bridges, houses, &c.

28—Shock of earthquake at San Jago, San Domingo, and other places in the West Indies.

SEPTEMBER.

Sept. 4—Steamer *Reindeer*, on the Hudson River, near Saugerties, exploded, with loss of thirty lives.

6—Madame Poitevin descended in London by a parachute, from the height of a mile.

10—Steamer *Reindeer*, lying at Saugerties, after the explosion, for repairs, burnt to the water's edge.

27—Ship *Mobile*, of New Orleans, wrecked on Arklow Bank, Ireland, with loss of seventy-two lives.

29—A monster blast made at Furnes Granite Quarry, Eng., with three tons of powder, dislodging between seven and eight thousand tons of rock.

30—A fire in Smyrna destroyed six hundred houses.

OCTOBER.

Oct. 2—Steamer *Crescent City* forbidden communication with the shore, and ordered to leave the harbor of Havana, Cuba.

7—Collision on the Concord and Montreal Railroad, and six men killed.

8—Severe and destructive gale in Florida.

—The British forces take Frome, in India, losing only one man killed, and six wounded.

15—Terrific gale at Prince Edward's Island, with loss of many vessels and lives.

19—Great fire at Ogdensburg, St. Lawrence co., New York, destroyed one-half the business part of the place.

NOVEMBER.

Nov. 2—Sacramento city, California, destroyed by fire. Twenty-five hundred houses burnt, fifteen thousand people left homeless, and ten lives lost.

7—Destructive fire in Maysville, California.

8—Two shocks of earthquake at Reggio, Sicily.

—The *Paris Moniteur* published the report of the French Senate for the restoration of the Empire, by which Louis Napoleon is declared Emperor, with the title of Napoleon III. Report adopted by the Senate, by eighty-six out of eighty-seven votes.

9—Two shocks of earthquake at Cosenza, Sicily.

11, 12—Fierce gale on Lake Erie, doing great damage.

—Steamer *Buckeye Belle* exploded at Beverly Locks, near Marietta, O., with loss of fifteen lives.

23—Three vessels arrived in the Thames at London, with twelve tons of gold, (\$6,000,000.)

26—Destructive earthquake at San Jago de Cuba, doing much damage—felt also at Jamaica, W. I., but no damage occasioned.

27—Shock of an earthquake felt in various parts of New England.

28—Great freshets in Georgia, causing wide spread destruction. At Columbus the river rose thirty feet.

DECEMBER.

Dec. 1—The result of the vote for the Empire in France declared.

2—A balloon, "Le Napoleon," ascended from Vangirard, France, with 40,000 printed proclamations of the Empire, to be scattered on the route. It descended safely in one of the Eastern Departments.

4, 10—Repeated shocks of earthquakes at Acapulco, Mexico, doing great damage. Many houses were destroyed, and the population obliged to sleep in the streets, owing to the insecurities of their dwellings.

8—Extensive storm in the British provinces and in the middle and Eastern States. Snow fell four feet deep in Nova Scotia.

23—Steam-mill at Wanesboro', N. C., exploded, with loss of four lives.

25, 26—Extensive floods in Ohio and Indiana, causing destruction to railroads, bridges, dwellings, &c., &c.

A Man of Energy.

At the Cambridge Cattle Market, last week, there was seen a forcible illustration of the capability of man to overcome physical disabilities. A Vermont, who from his birth has been deprived of the use of his lower limbs, came down with a car load of cattle to sell. His appearance was that of a tailor seated on his board. On the stopping of the train, he lets himself down from the cars upon a small wagon brought for the purpose, and by the aid of a brother drover, is drawn to the market. Having disposed of his cattle and received the money, he returns to the cars, and without assistance, by the strength of his arms, he draws himself into his seat and starts for home.

The whole appearance of the man is one of cheerfulness. His eye glistens with gratitude at the successful accomplishment of his undertaking, and that he is not wholly excluded from the activities of this busy world. How powerful the lesson to those who are possessed of a perfect organization, but who with the greatest facilities sometimes find themselves unable to overcome even lesser difficulties.

Cambridge Chronicle.

DIED, in Concord, N. H., Sept. 4th, 1852, of typhoid fever, MARGARET T. CUTTING, daughter of brother Gilman Cutting, aged 19 years 11 months and 14 days. For several weeks her sickness was marked by much acute suffering, but as one after another of her bodily powers withered in the grasp of her slowly but steadily advancing disease, her gentleness and patience seemed never to leave her. Dutiful and kind as a daughter, affectionate as a sister, loved by all who knew her, she won the respect and affection of a large circle of friends. Though our brother and sister mourn her loss, yet we hope it is her gain, for those that sleep in Jesus will God bring with him.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. Himes.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1 cent for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. Postage, 6 cts.

Do. do. in gilt binding. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

Do. do. gilt. 60 cts. Postage, 6 cts.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology, and the Numbers of the Hebrew text vindicated. By Sylvester Bliss. 232 pp. Price, 37 cts. Postage, 7 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. Postage, 5 cts.

Do. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37 cts. Postage, 6 cts.

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

The first ten of the above series, namely, 1st. "Looking Forward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;"—stitched, 12 cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come; and the present Earth to be destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary; "Justification," by the same; "The Second Advent Introductory to the World's Jubilee;" a Letter to the Rev. Dr. Raffles on the Subject of his Jubilee Hymn; "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33 cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each. Postage, 1 ct.

KELSO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near. Price, 25 cts

ADVENT



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J. V. HIMES, Proprietor.

WHOLE NO. 613

BOSTON, SATURDAY, FEBRUARY 12, 1853.

OFFICE, No. 8 Chardon-street.

VOLUME XL. NO. 7.

"JESUS OF NAZARETH PASSETH BY."

BY MRS. L. H. SIGOURNEY.

WATCHER!—who waketh by the bed of pain,
While the stars sweep on in their midnight train,
Stilling the tear for the loved one's sake,
Holding thy breath lest his sleep should break!
In thy lonely hours there's a helper by,
"Jesus of Nazareth passeth by."

STRANGER!—afar from thy native land,
Whom no one takes with a brother's hand,
Table and hearth-stone are glowing free,
Casements are sparkling, but not for thee;
There is one who can tell of a home on high,
"Jesus of Nazareth passeth by."

SAD ONE, in secret bending low,
A dart in thy breast that the world may not know,
Wrestling the favor of God to win,
His seal of pardon for days of sin:
Press on, press on with thy prayerful cry,
"Jesus of Nazareth passeth by."

MOURNER!—who sit'st in the churchyard lone,
Scanning the lines on that marble stone,
Plucking the weeds from the children's bed,
Planting the myrtle and rose instead;
Look up from the tomb with thy tearful eye:
"Jesus of Nazareth passeth by."

FINDING ONE, with the hectic streak,
In thy vein of fire and wasted cheek,
Fear'st thou the shade of the darkened vale?
Seek to the Guide who can never fail;
He hath trod it himself, he will hear thy sigh,
"Jesus of Nazareth passeth by."

For Pardon of Sin.

FIRST MORNING.

"For thy name's sake, O Lord, pardon mine iniquity; for it is great."—Ps. 25: 11.

O God, I bless thee that thou hast permitted me to lie down in sleep, and to awake this morning in safety. Thou hast dispersed the darkness of another night: may no shadow of sin obscure the sunshine of thy favor and love. May the returning light of day be to me the type and emblem of that better radiance with which thou visitest the souls of thy people, when they are enabled, in Jesus, to behold a pardoning God seated on a throne of reconciliation and grace. I come to thee, acknowledging my transgressions in all their heinousness. I have nothing to plead in extenuation. Warnings have been abused, providences slighted, grace resisted, thy Spirit grieved. It is of the Lord's mercies I am not consumed—that thou hast not long ere now consigned me, with all this load of unpardoned guilt, to that place where pardon is unknown.

But I do rejoice to know that "there is forgiveness with thee, that thou mayest be feared"—that I can bring my great sins to a great Saviour. May I be enabled to feel that this all-glorious name of a reconciled God in Christ is "a strong tower," into which I may "run and be safe." Give me grace, in self-renouncing lowliness, to disown every other ground of confidence or hope of mercy, and to cast myself, a broken-hearted, humbled penitent, at the feet of him on whom was laid the burden of all my transgressions. May mine henceforth be the blessedness of those "whose iniquities are forgiven, and whose sins are covered." May life's joys be sweetened, and life's sorrows sanctified, and life's terminating hour gladdened, with the assurance, "I am at peace with my God." May thy favor brighten every scene, and the sweet sense of thy reconciling love be interwoven with all my occupations. If sorrow should cloud or darken, may I be brought to feel that there can be no true sorrow or disquietude to the soul which has found its rest in the finished work of Jesus, and which has attained that blessed peace here which is the prelude of glory hereafter.

Give me grace to walk more closely with thee in the time to come. Being forgiven much, may I love thee all the more. May my life be one habitual effort of self and sin crucifixion, seeking to consecrate my soul's best energies to him who is willing to "blot out as a thick cloud" all my transgressions. Overrule the discipline of thy providence for promoting within me this death of sin, and this life of righteousness. Amid earth's manifold disquietudes, its crosses and its losses, enable me with joy to look forward

to that blessed hour when there shall be no more sin, and therefore no more sorrow—when every tear shall be wiped from every eye, and when I shall be permitted to know all that is comprehended in the holy beatitude, how "blessed" indeed are "the pure in heart," who are to "see God."

Direct, control, suggest, this day, all my designs, and thoughts, and actions, that every power of my body, and every faculty of my mind, may unite in devoutness to thy sole service and glory. And all I ask is for Jesus' sake. Amen.

"Cause me to hear thy loving-kindness in the morning, for in thee do I trust."

Morning, Night and Watches.

Briefness of Life.

The reader will perceive that the following poem is built on the text prefixed, and that the first line of each stanza is borrowed from it:

"Behold, alas! our days we spend!
How vain they be, how soon they end."

BEHOLD,

How short a span

Was long enough of old

To measure out the life of man;

In those well temper'd days, his time was then surveyed, cast up, and found but three score years and ten.

ALAS!

And what is that!

They come, and slide and pass

Before my pen can tell thee what,

The posts of time are swift, which having run, Their seven short stages o'er, their short lived task is done.

OUR DAYS

Begun, we lend

To sleep, to antic plays

And toys until the first stage ends

Twelve waning moons twice five times told we give,

To unrecovered loss; we rather breathe than live.

WE SPEND

A ten years' breath

Before we apprehend

What 'tis to live or fear a death;

For childish dreams are filled with painted joys Which please our sense awhile, and waking prove but toys.

HOW VAIN

How wretched is

Poor man that doth remain

A slave to such a state as this;

His days are short at longest; few at most; They are but hard at best; yet lavished out or lost.

THEY BE

The secret springs

That make our minutes flee

On wheels more swift than eagle's wings! Our life's a clock; and every gasp of breath Breathes forth a warning grief, till time shall strike a death.

HOW SOON

Our new born light

Attains to full aged noon!

And this how soon to grey haired night! We spring, we bud, we blossom, and we blast, Ere we can count our days, our days they flee so fast.

THEY END

When scarce begun;

And ere we apprehend

That we begin to live, our life is done. Man, count thy days; and if they fly too fast For thy dull thoughts to count, count every day the last.

SCRIPTURE QUOTATIONS.

"Some, however, understand such quotations as this, where the apostle says, 'It is written,' as mere accommodation, not implying prediction

of the thing to which they are applied. This is a most unwarranted and baneful method of handling the word of God. It is in this light that both Professors Tholuck and Stuart, in their commentaries on this epistle, view this form of expression. But on the contrary, it is always used in introducing what is represented as a fulfilment of prediction, or an interpretation of meaning. If neologians are to be blamed for explaining the miracles of Christ on natural principles, are they less guilty who explain, as mere accommodation of Scripture language, what is quoted by an apostle as a fulfilment of prophecy? . . . Nothing has been more mischievous, more audacious, and more dishonorable to the character of revelation, than the doctrine that represents the New Testament writers as quoting the Old Testament prophecies by way of accommodation. It is based on the supposed difficulty or impossibility of explaining the agreement in the literal accomplishment. To this it may be replied, that satisfactory solutions of the cases of difficulty have been given. But though no satisfactory solution were given, the supposition would be inadmissible. It contradicts most explicitly the Spirit of God, and must be rejected, let the solution be what it may. The New Testament writers, in quoting the Old Testament prophecies, quote them as being fulfilled in the event which is related. If it is not truly fulfilled, the assertion of fulfilment is false. The fulfilment by accommodation is no fulfilment, in any real sense of the word. This interpretation, then, cannot be admitted, as being palpably contradictory to the language of inspiration. To quote the Old Testament prophecies in this way could not, in any respect, serve the purpose of the writers of the New Testament. What confirmation to their doctrine could they find from the language of prophecy, that did not really refer to the subject to which they applied it, but was merely capable of some fanciful accommodation?"

Robert Hallahan.

THE SHEKINAH.

"AND to these living ones what doth the Son of God proclaim? He summoneth them up into the chambers of salvation with these words: 'Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast' (Isaiah 26: 20;) which, I make no doubt, referreth to a deliverance of the living saints before the judgments fall in upon the nations. Up within the skirts of that glorious cloud in which He shall come to execute His Father's faithful word of deliverance unto Judah and Israel, of perdition unto Antichrist, of all sorest calamities of the world,—up within the skirts of that cloud, which once arose over Egypt to guide the children of the Lord from thence, and confounded Pharaoh and his host, and inwrapped the summit of Sinai, and rode marching in the heavens through the wilderness, and rested in Shiloh in the tabernacle, and in the temple of Jerusalem made its seat, and departed from the earth in the days of Ezekiel, and hath not visited us again, save at times, as in the mount of transfiguration, and unto Saul in his way to Damascus, but which Ezekiel, with the Psalmist, assureth us shall come again,—up within the skirts of that cloud, with which Messiah shall come again, not manifestly, but in his sign riding upon the cherub (Psalm 18,) which is his church,—up, thither, with the sound of the last trumpet, shall we, his waiting people, be summoned into the ark of salvation, into the chambers of his presence, being counted worthy to escape all these things which are coming upon the earth, and to stand before the Son of man."

Edward Irving.

DIOTREPES.

BROTHER DIOTREPES loveth pre-eminence amongst the brethren, grounded on some supposed superiority in the vanity of his head, heart, or purse; to sustain this notoriety he is querulous, and of a very tender conscience in all points touching self-honor; he is either too pure or too

leprous to suffer the scrutiny of his own eye or the eye of a brother, and generally a little predisposed to mar the harmony and union of the brotherhood; the singing, the choir, the organ, the pastor's errors and remissness in duty (in visiting him,) the want of all due deference among the brethren, to his wants, on important and unimportant sundries, form an abundant series of heart-burnings. Wise in his own eyes, complaisant to his own feelings, blind to the beauties, but avaricious in research of the obliquities of a brother's mind and character, puffed up with the idea of his own importance, to the body, he virtually demands the suppression or distortion of his brethren's judgments, desires, and pleasures, to meet his views; otherwise he withholds his support and countenance, and eventually withdraws his superlative self from the fellowship of the brotherhood; that he may walk alone in his glory, and bear none others' burden through this vale of tears, and fulfil the law of love—of self, at least. Christian Chronicle.

CLERICAL CONTROVERSIES.

UNDER this head the New York Courier and Enquirer has the following remarks on controversies in general, between ministers and religious editors:

"The ascerbity of our clerical controversies is getting to be one of the flagrant evils of the day. It is to be found everywhere among churches of all denominations. Of all men in the world, clergymen are the most indisposed to make concessions. Their very professions accustoms them to regard everything from an absolute point of view, and they are but too apt to carry their dogmatism down to the pettiest trifles. Go to a business meeting of any of our religious conventions, and you will find hours wasted in the settlement of some minor point which one of our legislative bodies would dispose of in as many minutes. Look over your religious newspapers, even those of the same denomination, and in very many of them you find incessant wrangling and bickering, such as none of our higher class of secular papers would indulge in for any cause. Not a week passes that we do not see in some of our religious exchanges specimens of perverse pettifoggery, that would actually discredit a forty shilling lawyer. This evil has grown to be of such magnitude, that many most enlightened and sound judging Christians doubt whether it were not better that all religious newspapers should at once cease to exist. We surely would not wish them such a fate, but we would fain crave them to set their weak brethren of the world a better example."

LADY vs. WIFE.

The editor of the Providence Journal, says: "We wish the papers would call Mrs. Pierce the wife of the President elect, instead of his lady. They are legally married, and she is entitled to the name of wife. Besides, it shocks all our ideas of morality to hear it said that the President elect of United States is travelling around so much with any other woman than his wife. If any of the democratic papers labor under the impression that the title of wife is not grand enough, we can assure them that Blackwood's Magazine, which is high aristocratic authority, has fully endorsed it, in a long and excellent article, the text of which was taken from a paragraph in this paper."

"An anecdote is told of a Scotch shopkeeper, who declined some request made by a customer. 'Do you know,' said the customer, 'that I am the Bishop's lady?' 'Hoot, woman,' was the answer, 'I would not do it if ye was his wife, much less his leddy.' Lady is a beautiful word in its place, and female is a proper word in its place, but either of them employed for wife or woman is in shocking taste."

As rust corrupts iron, so envy corrupts man.

God in History.

(Continued from our last.)

THE BATTLE OF CHALONS, A. D. 451.

THE victory which the Roman general, Aetius, with his Gothic allies, had then gained over the Huns, was the last victory of imperial Rome. But among the long Fasti of her triumphs, few can be found that, for their importance and ultimate benefit to mankind, are comparable with this expiring effort of her arms. It did not, indeed, open to her any new career of conquest—it did not turn the rapid ebb of her fortunes. The mission of imperial Rome was, in truth, already accomplished. She had received and transmitted through her once ample dominion the civilization of Greece. She had broken up the barriers of narrow nationalities among the various states and tribes that dwelt around the coasts of the Mediterranean. She had fused these and many other races into one organized empire, bound together by a community of laws, of government, and institutions. Under the shelter of her full power the True Faith had arisen in the earth, and during the years of her decline it had been nourished to maturity, it had overspread all the provinces that ever obeyed her sway. For no beneficial purpose to mankind could the dominion of the seven-hilled city have been restored or prolonged. But it was all-important to mankind what nations should divide among them Rome's rich inheritance of empire. Whether the Germanic and Gothic warriors should form states and kingdoms out of the fragments of her dominions, and become the free members of the commonwealth of Christian Europe; or whether pagan savages, from the wilds of Central Asia, should crush the relics of classic civilization and the early institutions of the Christianized Germans in one hopeless chaos of barbaric conquest. The Christian Visigoths of King Theodoric fought and triumphed at Chalons, side by side with the legions of Aetius. Their joint victory over the Hunnish host not only rescued for a time from destruction the old age of Rome, but preserved for centuries of power and glory the Germanic element in the civilization of modern Europe.

In order to estimate the full importance to mankind of the battle of Chalons, we must keep steadily in mind who and what the Germans were, and the important distinction between them and the numerous other races that assailed the Roman empire; and it is to be understood that the Gothic and Scandinavian nations are included in the German race. Now, "in two remarkable traits, the Germans differed from the Sarmatic as well as from the Slavic nations, and, indeed, from all those other races to whom the Greeks and Romans gave the designation of barbarians. I allude to their personal freedom and regard for the rights of men; secondly, to the respect paid by them to the female sex, and the chastity for which the latter were celebrated among the people of the North. These were the foundations of that probity of character, self-respect, and purity of manners which may be traced among the Germans and Goths even during pagan times, and which, when their sentiments were enlightened by Christianity, brought out those splendid traits of character which distinguish the age of chivalry and romance." What the intermixture of the German stock with the classic, at the fall of the Western empire, has done for mankind, may be best felt by watching, with Arnold, over how large a portion of the earth the influence of the German element is now extended.

"It affects, more or less, the whole west of Europe, from the head of the Gulf of Bothnia to the most southern promontory of Sicily, from the Oder and the Adriatic to the Hebrides and to Lisbon. It is true that the language spoken over a large portion of this space is not predominantly German; but even in France, and Italy, and Spain, the influence of the Franks, Burgundians, Visigoths, Ostrogoths, and Lombards, while it has colored even the language, has in blood and institutions left its mark legibly and indelibly. Germany, the Low Countries, Switzerland for the most part, Denmark, Norway, and Sweden, and our own islands, are all in language, in blood, and in institutions, German most decidedly. But all South America is peopled with Spaniards and Portuguese; all North America, and all Australia, with Englishmen. I say nothing of the prospects and influence of the German race in Africa and in India: it is enough to say that half of Europe, and all America and Australia, are German, more or less completely, in race, in language, or in institutions, or in all."

By the middle of the fifth century, Germanic nations had settled themselves in many of the fairest regions of the Roman empire, and had imposed their yoke on the provincials, and had undergone, to a considerable extent, that moral conquest which the arts and refinements of the vanquished in arms have so often achieved over the rough victor. The Visigoths held the north of Spain, and Gaul south of the Loire. Franks, Aremanni, Alans, and Burgundians had estab-

lished themselves in other Gallic provinces, and the Suevi were masters of a large southern portion of the Spanish peninsula. A king of the Vandals reigned in North Africa; and the Ostrogoths had firmly planted themselves in the provinces north of Italy. Of these powers and principalities, that of the Visigoths, under their king Theodoric, son of Alaric, was by far the first in power and in civilization.

The pressure of the Huns upon Europe had first been felt in the fourth century of our era. They had long been formidable to the Chinese empire, but the ascendancy in arms which another nomadic tribe of Central Asia, the Sienpi, gained over them, drove the Huns from their Chinese conquest westward; and this movement once being communicated to the whole chain of barbaric nations that dwelt northward of the Black Sea and the Roman empire, tribe after tribe of savage warriors broke in upon the barriers of civilized Europe, "Velut unda super-venit undam." The Huns crossed the Tanais into Europe in 375, and rapidly reduced to subjection the Alans, the Ostrogoths, and other tribes that were then dwelling along the course of the Danube. The armies of the Roman emperor that tried to check their progress were cut to pieces by them, and Pannonia and other provinces south of the Danube were speedily occupied by the victorious cavalry of these new invaders. Not merely the degenerate Romans, but the bold and hardy warriors of Germany and Scandinavia, were appalled at the number, the ferocity, the ghastly appearance, and the lightning-like rapidity of the Huns. Strange and loathsome legends were coined and credited, which attributed their origin to the union of

"Secret, black, and midnight hags,"

with the evil spirits of the wilderness.

Tribe after tribe, and city after city, fell before them. Then came a pause in their career of conquest in south-western Europe, caused probably by dissensions among their chiefs, and also by their arms being employed in attacks upon the Scandinavian nations. But when Attila (or Atzel, as he is called in the Hungarian language) became their ruler, the torrent of their arms was directed with augmented terrors upon the west and the south, and their myriads marched beneath the guidance of one master-mind to the overthrow both of the new and the old powers of the earth.

The confederate armies of Romans and Visigoths at last met their great adversary face to face on the ample battle-ground of the Chalons plains. Aetius commanded on the right of the allies; king Theodoric on the left; and Sangiban, king of the Alans, whose fidelity was suspected, was placed purposely in the centre, and in the very front of the battle. Attila commanded his centre in person, at the head of his own countrymen, while the Ostrogoths, the Gepidae, and the other subject allies of the Huns were drawn up on the wings. Some manoeuvring appears to have occurred before the engagement, in which Aetius had the advantage, inasmuch as he succeeded in occupying a sloping hill, which commanded the left flank of the Huns. Attila saw the importance of the position taken by Aetius on the high ground, and commenced the battle by a furious attack on this part of the Roman line, in which he seems to have detached some of his best troops from his centre to aid his left. The Romans, having the advantage on their right, their left, under king Theodoric, assailed the Ostrogoths, who formed the right of Attila's army. The gallant king was himself struck down by a javelin, as he rode onward at the head of his men; and his own cavalry, charging over him, trampled him to death in the confusion. But the Visigoths, infuriated, not dispirited, by their monarch's fall, routed the enemies opposed to them, and then wheeled upon the flank of the Hunnish centre, which had been engaged in a sanguinary and indecisive contest with the Alans.

In this peril Attila made his centre fall back upon his camp; and when the shelter of its intrenchments and wagons had once been gained, the Hunnish archer repulsed, without difficulty, the charges of the vengeful Gothic cavalry. Aetius had not pressed the advantage which he gained on his side of the field, and when night fell over the wild scene of havoc, Attila's left was still undefeated, but his right had been routed, and his centre forced back upon his camp.

Expecting an assault on the morrow, Attila stationed his best archers in front of the cars and wagons, which were drawn up as a fortification along his lines, and made every preparation for a desperate resistance. But the "Scourge of God" resolved that no man should boast of the honor of having either captured or slain him, and he caused to be raised in the centre of his encampment a huge pyramid of the wooden saddles of his cavalry: round it he heaped the spoils and the wealth that he had won; on it he stationed his wives who had accompanied him in the campaign; and on the summit Attila placed himself, ready to perish in the flames, and bask

the victorious foe of their choicest booty, should they succeed in storming his defenses.

But when the morning broke and revealed the extent of the carnage with which the plains were heaped for miles, the successful allies saw also and respected the resolute attitude of their antagonist. Neither were any measures taken to blockade him in his camp, and so to extort by famine that submission which it was too plainly perilous to enforce with the sword. Attila was allowed to march back the remnants of his army without molestation, and even with the semblance of success.

It is probable that the crafty Aetius was unwilling to be too victorious. He dreaded the glory which his allies the Visigoths had acquired, and feared that Rome might find a second Alaric in Prince Thorismund, who had signalized himself in the battle, and had been chosen on the field to succeed his father Theodoric. He persuaded the young king to return at once to his capital, and thus relieved himself at the same time of the presence of a dangerous friend, as well as of a formidable though beaten foe.

Attila's attacks on the Western empire were soon renewed, but never with such peril to the civilized world as had menaced it before his defeat at Chalons; and on his death two years after that battle, the vast empire which his genius had founded was soon dismembered by the successful revolts of the subject nations. The name of the Huns ceased for some centuries to inspire terror in Western Europe, and their ascendancy passed away with the life of the great king by whom it had been so fearfully augmented.

Thus no fifth universal empire was permitted to come up under ATTILA to interfere with the ten divisions of the Roman Empire, which had been predicted to transpire at about that time.

(To be continued.)

Slander.

"He who filches from me my good name,
Takes from me that which not enriches him,
But makes me poor indeed."

The freedom of speech was probably never greater in any country than in this at the present time. A man or woman may utter all sorts of stories discreditable to the neighbors, with impunity. We have laws against slander, but it is seldom they are enforced. A prosecution for defamation of character is seldom resorted to, excepting on occasions when the offence has been of the most aggravated nature. It is thought the wisest course to treat defamatory tales, and slanderous rumors, although they may be the very essence of falsehood, with *silent contempt*—the result of a trial in a court of justice being uncertain, and all legal investigation requiring a great sacrifice of patience, time, and money.

But our ancestors managed these things differently. To "bear false witness against a neighbor," was regarded as a heinous crime, deserving of disgraceful punishment. A man's character in olden times was worth something. To rob him of that, was to deprive him of a treasure more valuable than gold or lands.

We have seen an account of the trial, at a Consistory Court, many years ago, held at the church of St. Peter's, Tunbridge, England, of Thomas Henley, on a charge of being a *general defamer* of his female neighbors—he having said, in good English: "There is never a good woman, except my wife and three others, in Chatham parish." Henley denied the charge; but many witnesses testified to the fact under oath, and he was convicted. The sentence of the court was, that in the morning of the next Lord's day, he should be whipped at the head of the procession, in his own parish church, being covered with a linen cloth, after the manner of penitents, and holding a wax taper in his hand; and that when the procession was ended, he should, upon his knees, declare to his neighbors, "I know no worse of your wyffs than I do of my own, and therefore I pray you all men and wyffs forgive my pratyng." Henley, very unreasonably, demurred to this sentence, and submitted to it with great reluctance, after being threatened with excommunication.

In this country, the laws against slander were very severe during the early settlement of New England. A slanderer, a backbiter, or a mischief-maker, was regarded as a pest to society, and the laws provided for the *exemplary punishment* of all such offenders, as will be seen, in part, by the following extracts from the ancient records of Massachusetts:

"Thomas Petit, for suspicion of slander, idleness, and stubbornness, is sentenced to be severely whipped, and to be kept in hold."

"Capt. Stone, for abusing Mr. Ludlow, (a justice of the peace) and calling him *Justass*, is fined an hundred pounds, and prohibited coming within the patent, without the Governor's leave, on pain of death."

In Poland, the laws against slander were very severe in the 13th and 14th centuries. The person who was convicted of propagating an unfounded tale of slander, militating against the

character of an honest individual, was forthwith sentenced to place himself publicly under a table, in the attitude of a dog—there to bark three several times, and between every barking to declare aloud, that "he had lied like a dog!"

It was a saying of him who never spake amiss: "Judge not lest ye be judged." How careful then should we be of the character of others—knowing that God also will judge us, and remembering also our imperfections, and that a good name is one of the most desirable things in life, and a valuable inheritance for our children. True charity to mankind teaches us to do to others as we would be done by. An observance of this Christian rule would give the death-blow to slander.

Boston Journal.

Priesthood, as it was, is, and shall be.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

THE true end of priesthood, as instituted by God, is to furnish a medium of approach and communication between himself and the sinner. Sin had broken up the intercourse, and made it needful that access should be withheld, until a new medium should be provided, such as should secure the ends of righteousness; such as should make it honorable for the Holy One to receive the unrighteous; and such as should make it safe for the unholy to stand in the presence of the Holy.

Priesthood is the link between the sinner and God, between earth and heaven,—earth, where all is vile; heaven, where all is pure. Without priesthood, God and we are at awful and unremovable distance from each other. Without priesthood, there can be no transference of guilt, no remission of sin, no reconciliation to God, no restoration either to fellowship or blessing. Priesthood involves and accomplishes all these, because it is through it that the substitution of life for life is effected. It is the conducting medium through whose agency the exchange is brought about between the sinner and the Surety. In nothing less than this does its purpose terminate, and wherein it falls short of this, it is but a pretext or a name. If priesthood be not the living link between God and the sinner, it is nothing.

All this was exhibited in symbolic rite under the former law. It was through priesthood that all intercourse with God was carried on. It was the priest that led the sinner into God's presence, that presented his offering, that transacted the business between him and God, and that received the blessing from God to bestow upon the sinner. God set up the Aaronic priesthood on very purpose to exhibit this; to let men know what his idea of priesthood was, and what he intended a priest to be.

True, this ancient priesthood had only to do with the flesh; it pertained but to the outward person of the sinner, and the mere visible courts of God. It could not reach the inner man; it could not take hold of the conscience; it could not lead the worshipper into the true presence of the invisible Jehovah. It fell short of these ends, and thus far was defective. Still, it did fully accomplish its end as a medium of communication, in so far as the outward man and the material courts were concerned. It was complete according to its nature; and in so far as it went, it established intercourse between the sinner and God.

In so doing, it brought out most fully God's idea of priesthood, as if to prevent the possibility of any mistake upon the point. It showed God's ultimate design in regard to this; his intention of bringing in a perfect priesthood in his own time and way. His object was not to show men how to construct and set up a priesthood of their own, but to tell them what he himself meant to do, so as to hinder their attempting such a thing. His object was to teach them the true meaning of priesthood, in order that when he brought in his own High Priest, they might fully understand the nature of his work, and the end to be accomplished. It was a new and a great idea that he sought to teach them; an idea which would never have occurred to themselves; an idea which it required long time to unfold to them; an idea most needful for them fully to grasp, as upon it depended the new relationship which grace was to introduce between them and God.

But then, when the old priestly ritual had thus served its ends, it was of no more use. It behoved to be taken down, as being more likely to hinder than help forward the sinner's intercourse with God, as being certain to confuse and perplex, and lead to innumerable mistakes in the great question of approach and acceptance. It was not to be imitated, for any imitation would but mislead men from the true priesthood. It was not to be set up in another form, for every part of it was merged, and, as it were, dissolved irrecoverably in the priesthood of the Son of God. The High Priest of good things to come had absorbed it all into himself, so that any attempt to re-construct it in any form is undoing what God has done; restoring what he himself

has taken to pieces; committing sacrilege with his holy vessels; nay, profaning with irreverent touch what he has removed out of sight, and forbidden to be handled or used.

So far, then, is the old ritual from being a model or example for us now, that it forbids the attempt to imitate its rites. Its very nature, so purely symbolic and prospective, forbids such an attempt. Its abolition still more strongly prohibits this. For that abolition is God's proclamation, that its ends are served, and its time accomplished. But especially its abolition, through fulfillment in the person of the Messiah, declares this. Before it was cast away, everything in it that was of value was gathered out of it, and perpetuated in him. Every truth that it contained was taken from it and embodied in him. It did not pass away simply because its time had come, but because the need for it had ceased; it had been superseded by something infinitely more glorious in its nature, and more suitable to the sinner. Who thinks of preserving the sand when the gold that it contained has been extracted? or who misses the beacon-light when the sun has risen?

The coming of the Son of God, the Great High Priest, thus involves the abolition of priesthood in the old sense, for he has taken it wholly upon himself: it is now centered in him. All the ends of priesthood are fully met by him. There is not one thing that we need either as sinners or worshippers which we have not in him. So that the question arises, What end can it serve to set up another priesthood apart from his? Has he left anything incomplete which ought to be completed by us? Has he left any of the distance unremoved between us and God? Has he left the work of atonement, and mediation, and intercession, in such a state of imperfection, that we require a new priestly order to perfect it? If not, then is it not strange profanity, as well as perversity in man, to insist upon setting up what is so wholly unnecessary, and what cannot but cast dishonor upon the divine priesthood of Messiah as being imperfect in itself, and as having failed in its ends?

In the present age, then, there are none on earth exercising priestly functions. There is ministry, but not priesthood. The apostles were not priests. They never claimed the office, and never sought to exercise it in the Church. Nor did they enjoin their successors to claim it, nor give them the slightest hint that, as ministers, they were priests. They taught them that priesthood had passed away; that the priestly raiment had been rent in pieces; that there was no longer any temple, or altar, or sacrifice needed upon earth under this dispensation. The epistle to the Hebrews gives the lie to all priestly pretensions, and the epistles to Timothy and Titus show how totally different ministry is from priesthood.

Yet we read of the "royal priesthood" (1 Pet. 2:9); we read of "kings and priests;" we read of those who claimed to themselves the priestly name even here. But these were not apostles, nor prophets, nor evangelists, but simply saints. As saints, they were priests. As one with the Great High Priest, they were entitled to this name. As those who were called to share with him the future honors of the throne and altar, they are the "royal priesthood." Other priests upon earth there are none. Usurpers of the name and office there are many. Of true, God-chosen priests there are none save these.

(To be continued.)

Looking for Christ's Second Coming.

"As it was before the first coming, all their thoughts and searchings of heart were after the day, and time, and glory of it (1 Pet. 1:10, 11.) And the nearer his coming was, the more ardently he was expected. Hence, such flocking to John's ministry. Hence, Simeon waited long for the 'consolation of Israel.' So the espoused and beloved of the Lord, look out for his coming now. He has left them as orphans in this world. He has divers of his elect yet to bring home, and enemies to put under his feet, and then they know he will come; and this day they look for; as Christ expects it. (Heb. 10:13.) By the same Spirit they look for it.

"This is that which Christ so oft presses on his disciples, foreseeing the slumbers of the world, to be ever watching for his second coming, and hence these are accounted blessed. (Luke 12:37, 38.) That, let Christ come at any watch, Oh blessed! The duration of the world, from the first to the second coming, is but, as it were, a night divided into several watches; the saints are the watchmen of the world, who you know look for day-light; though it be long, it is but a night, it will be morning. All the rest are like birds at their chaff.

"And hence, he tells them, the reason of the uncertainty of his coming, makes this the end of it. They are evangelical commands with which there goes a power. Look through all the primitive churches in the golden age, they had all this stamp (1 Cor. 1:7); 'Waiting,' (1 Thess. 1:10.) 'To wait for Christ from heaven,' nay (Heb. 9:28), he professeth those only may know

the fruit of his first coming, that 'now look for him.'"

"Oh! now remember, and look for this day. (1 Cor. 15:25). 'He must reign.' Lord, what a comfort will it be to see Christ then! Men come to see him king here, but, Oh! what will it be when he shall come himself, to see all secrets open, and the Lord glorified in himself and people, of all creatures? Look for this, to see the last plot of God brought to perfection. Oh, think, that is our day, that is our victory!"

"All creatures look for this in a manner. (Rom. 8:22, 23). Nay, Christ and saints in heaven look for this day. (Heb. 10:13). 'From thence, expecting till his enemies,' &c. Nay, devils look for it, but tremble. Only a secure world, locked asleep to their eternal woe, look not for it."

"Methinks this is the glory of a Christian, that he turn his back upon the world, and lives and waits for the coming of the Lord."

"Hence, see one special way to prevent and remove security when it has fallen upon the hearts of any, and that is by daily setting before you the coming of the Lord. The apostles penned this, and saints believe this."—1 Thess. 1, ult.

"It is certain, if you complain of security, I dare complain against you, that this is the cause. You look upon the coming of the Lord as a long time off, and see it not daily; it converted some in scoffing Athens to the faith; much more if converted, doth it awaken."

"It is a rare thing among us to see such burning lamps, as look and long for Christ's coming; which, when I consider, though there be other causes, yet one great one is this, the heart is gone away by violent lusts after these things here."

Shepherd's Parable of the Ten Virgins.

The World's Regeneration.

The following interesting article we find in the columns of the *Christian Witness and Church Advocate* of this city, from the pen of a correspondent. The paper referred to, being an organ of the Episcopal Church, we conclude that the article is from a clergyman of that denomination. It is pleasing to see that this momentous subject is occupying the thoughts of the thoughtfully pious. The style of the article, is a model for all who would teach others, or themselves receive instruction:

Prophecy reveals to us among the things which shall be hereafter, the regeneration of the earth and its inhabitants. The kingdoms of this world are to become the kingdoms of Christ, and he shall reign king of nations, as he doth king of saints. On this point there is among the followers of the Saviour, agreement. They believe the end to be certain, because all that God has promised, he will surely perform.

But with reference to the means, through which this result is to be reached, different views are entertained. Some, probably the great majority of Christians, believe that it is to be accomplished through the agency of the Church, in connection with those subordinate agencies, which the Church employs, in the dissemination of truth. Others however, believe, that the predicted reign of righteousness is to be ushered in, by the destruction of the guilty nations, and the personal coming, and reign of the Messiah. Or in other words, a part of the Christian world are looking for a millennium while the Bridegroom is absent; and others believe, that until his return, the Church must continue to mourn.

As the views of the writer of this communication are not in unison with your own, Mr. Editor, he would, in the first place, express his acknowledgments at your willing assent to insert in the *Witness*, some of the reasons of the hope that is in him, of the return and reign of the Saviour, prior to the accomplishment of the glowing predictions, which foretell the establishment of his kingdom upon the earth; and in all that he may write, it is his desire to do it with meekness and fear. With meekness because, though fully persuaded in his own mind of the pre-millennial coming of our Lord, yet is he well aware that among professing Christians, as well as in the world, the inquiry is prevalent: "Where is the promise of his coming?" and with fear, lest in his desire to lead others to a prayerful investigation of the prophecies which relate to the second advent, he may provoke unprofitable controversies.

Truth however will be the object at which I aim. It will be my endeavor to make no statement which is unsupported by Scripture; to present no views which have not the sanction of some of the most able and pious Christians in our own and other lands. It is indeed my purpose to compile, rather than to attempt the production of something before unthought of. Hence if the positions taken are assailed, I shall be able to refer to the extended arguments of such minds as Chalmers, and Bickersteth, and Henshaw, who now rest from their labors; and of a

multitude of living witnesses, who are waiting for the coming of our Lord.

Nor is it my purpose to weary you or your readers with long articles. If in a few brief communications I can present an outline of the argument in favor of the coming of the Saviour before the millennium, it is all that I desire. If I can lead other minds to discern the signs of the times, in the light of prophecy, and to read what has already been written, it is more than I can hope. I feel indeed as if it were the duty of our clergy carefully to examine this question. Educated as most of us have been in the popular idea of the conversion of the world by the agencies now in operation, when a different interpretation of the prophecies is suggested, our prejudices are at once arrayed against it. By why should we be unwilling to re-examine the basis of our hope? Bickersteth (as we learn from his memoir, vol. 2, p. 38), had been many years in the ministry when he wrote, "My mind has latterly been much directed to the coming of Christ. The signs of the times are such, as may well lead Christians to a more serious and thoughtful consideration of that event. O may I be found ready, when He comes, to give up my account with joy, and may I go and dwell with him forever," &c. "These words," says his biographer, "are some of the earliest signs of that change in his judgment, on the doctrine of the second advent, which gave a deeper tone, through all his later years, to his writings and ministry. When he was first brought in his youth, to the knowledge of the gospel, he adopted the view which was then popular among serious Christians, and looked forward to the gradual conversion of the world, by the spread of missions, and a larger blessing on the ordinary means of grace." But after prayerful inquiry, and a laborious study of prophecy, there was a decided change in his views. "He was led to believe that the second coming of Christ will precede the millennium; that the first resurrection is literal, and that Christ will establish a glorious kingdom of righteousness on earth at his return, before the resurrection of the wicked, and the final judgment. He believed that the whole tenor of Scripture was opposed to the idea, which had latterly prevailed in the Church, of a fixed interval of a thousand years before the promised return of Christ. But while he thus renounced the opinion, that missionary agencies would secure the gradual conversion of the world, he continued to believe that they were the plain duty, and one of the highest privileges of the Christian; and he found new motives for diligence, in the shortness of the time, and prospect of a speedy recompense from the Lord in the day of his appearing." (Mem. vol. 2, p. 40.)

Dr. Chalmers, also, under date of Feb. 17th, 1836, thus expresses his views of the pre-millennial advent. "Of this, on the general, I am well satisfied, that the next coming (whether in person, or not, I forbear to say,) will be a coming, not to the final judgment, but to precede and usher in the millennium. I utterly despair of the universal prevalence of Christianity, as the result of a pacific missionary process, under the guidance of human wisdom and principle. But without slacking in the least our obligation to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures." (Mem. Bickersteth, vol. 2, p. 80.)

Similar views were held by the late Bishop Henshaw of Rhode Island. In his second lecture on the second advent, in advocating a literal interpretation of unfulfilled prophecy he says, "The longer I live,—the more thoroughly I study the Scriptures, the more do I feel inclined to adopt the literal interpretation as the sounder principle. I cannot believe that all the glorious things written in the sacred volume, about the Messiah's kingdom upon earth, are fulfilled in his spiritual reign over the hearts of believers, or in any state of the Church which we are likely to behold under the operation of existing causes. I cannot believe that all the striking predictions relating to the sudden and overwhelming destruction of false systems of religion and anti-Christian powers, the restoration of the Jews,—and the splendors of the New Jerusalem,—the millennial reign of Christ with his saints, and the creation of a new heaven and a new earth, are to be fulfilled by the slow process of converting Jews and Gentiles, as it is now progressing under human instrumentality. I cannot believe that those passages of Scripture, which speak of the terrors connected with the Lord's coming, were fulfilled at the destruction of Jerusalem; or that those which speak of the mingled scenes of joy and sorrow—of glory to the righteous, and suffering to the wicked, at the glorious appearing of the Lord—will be fulfilled, as according to the common apprehension, either by our going to him at death, or by the display of his divine presence and the holding of a great assize, in heaven or in the clouds, during a short day of twelve or twenty-four hours." (Henshaw on Sec. Ad. pp. 30, 31.)

I have a two-fold purpose in these extracts.

First, to remind those who are placed as watchmen on the walls of Zion, that among gifted and laborious ministers for Christ, the views I purpose to set forth, have, after prayerful investigation, been substituted for earlier impressions—and that the views are extending as we hope and believe among the clergy of the English Church, and our own Church. And secondly, to ward off the charge which might possibly be made by those who have not thought upon the subject, of a blinded enthusiasm in the writer.

I have however extended these introductory remarks so much beyond my intention, that I reserve for another article any argument in support of the positions which are suggested.

(To be continued.)

The Cold Friday of 1810.

THE 19th of Jan., 1810, was a day the intense coldness of which will be long remembered by those who experienced its rigor. Those who were not out of doors, but had reached an age rendering them capable of retaining impressions then received have doubtless a recollection of occurrences taking place around them. The evening previous was as mild as those we have been favored with in such numbers this winter; but in the night the wind changed, the wind suddenly became cold, and the mercury in less than 16 hours descended to 13 degrees below zero. A boisterous wind prevailed, by which trees, and in some cases, houses were blown down, and the day became memorable in New England as "The Cold Friday." Here in Concord, so near as recollection serves, there was very little going from place to place. Farmers piled on the wood and attended to their cattle, and that was about all for the day. In this village, such as went to the neighbors or to a store, upon errands which could not be deferred, sped over the ground like squirrels, and were fortunate if they returned with no flesh frozen by the intensity of the frost.

From vol. v. of the New Hampshire Historical Society's Collections, the following account is taken of an occurrence on that day in the town of Sanbornton:

"On Friday morning, the 19th of January, Mr. Jeremiah Ellsworth, of Sanbornton, finding the cold very severe, rose about an hour before sunrise. It was but a short time before some part of his house was burst in by the wind. Being apprehensive that the whole house would soon be demolished, and that the lives of the family were in great jeopardy, Mrs. Ellsworth, with her youngest child, whom she had dressed, went into the cellar, leaving the other two children in bed. Her husband undertook to go to the nearest neighbor, which was in a north direction, for assistance, but the wind was so strong against him that he found it impracticable. He then set out for Mr. David Brown's, the nearest house in another direction, at the distance of a quarter of a mile. He reached there about sunrise, his feet being considerably frozen, and he so overcome by the cold, that both he and Mr. Brown thought it too hazardous for him to return. But Mr. Brown went with his horse and sleigh with all possible speed to save the woman and her children from impending destruction.

"When he arrived at the house, he found Mrs. Ellsworth and one child in the cellar, and the other children in bed, their clothes having been blown away by the wind, so that they could not be dressed. Mr. Brown put a bed into the sleigh, and placed the three children upon it, and covered them with the bed clothes. Mrs. E. also got into the sleigh. They had proceeded only six or eight rods before the sleigh was blown over, and the children, bed and covering were scattered by the wind. Mrs. Ellsworth held the horse, while Mr. Brown collected the children and bed, and placed them in the sleigh again. She then concluded to walk, but before she reached Mr. Brown's house, she was so benumbed by the cold, that she sunk down to the ground, finding it impossible to walk any further. At first she concluded she must perish, but stimulated by a hope of escape, she made another effort by crawling on her hands and knees, in which manner she reached her husband, but so altered in her looks that he did not at first know her. His anxiety for his children led him twice to conclude to go to their assistance; but the earnest importunities of his wife, who supposed he would perish, and that she should survive but a short time, prevented him.

"Mr. Brown having placed the children in the sleigh a second time, had proceeded but a few rods when the sleigh was blown over and torn to pieces, and the children driven to some distance. He then collected them once more, laid them on the bed and covered them; and then called for help, but to no purpose. Knowing that the children must soon perish in that situation, and being pierced to the heart by their distressing shrieks, he wrapped them all in a coverlet, and attempted to carry them on his shoulder, but was soon blown down, and the children separated from him by the violence of the wind. Finding it impossible to carry them all, he left the youngest, the one who happened to

be dressed, placing it by the side of a large log. He then took them one under each arm, with no other clothing than their shirts, and in this way, though blown down every few rods, he arrived at his house, after being absent about two hours. The children, though frozen stiff, were alive, but died within a few minutes. Mr. Brown's hands and feet were badly frozen, and he was so much chilled and exhausted as to be unable to return for the child left behind.

"The wind continued its severity, and no neighbor called until the afternoon, when there was every reason to believe the child left was dead. Towards sunset a physician and some other neighbors having arrived, several of whom went in search of the other child, which was found and brought in dead. The lives of the parents were saved, but they were left childless."

Mr. Brown, we are informed by a gentleman of Sanbornton, lived until a few years ago, but never recovered from the effects of that day. He became nearly or quite blind, and continued thus as long as he lived.

N. H. Statesman.



The Advent Herald.

BOSTON, FEBRUARY 12, 1858.

This readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER II.

(Continued from our last.)

"Their land also is full of silver and gold, neither is there any end of their treasures; Their land is also full of horses, neither is there any end of their chariots."—v. 7.

The figures in this text are metaphors, in the use of the word "full;" and hyperboles, in that of the word "end." The land could not be literally full of treasures, and chariots, &c. By those figures are illustrated the great abundance of such at the time to which this prophecy applies.

The kings of Israel were forbidden to multiply to themselves horses or riches. Deut. 17:16, 17—"He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses . . . neither shall he greatly multiply to himself silver and gold."

An abundance of wealth tends to luxurious habits, which cause men to be satisfied with the present world and to neglect the world to come. The prayer of Achan was, (Prov. 30:8, 9,) "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Thus each extreme of condition has its perils. Prov. 8:28—"He that trusteth in his riches shall fall." Ib. 22:1—"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 23:5—"For riches certainly make themselves wings; they fly away as an eagle toward heaven." Mark 10:23—"How hardly shall they that have riches, enter into the kingdom of heaven." Psa. 10:12-14—"Arise, O God; lift up thy hand: forget not the humble . . . the poor committeth himself unto thee; thou art the helper of the fatherless." James 2:5—"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Horses, in those days, were used principally in war; and the great multiplicity of them might excite in the Jews a desire for conquest, and aggression upon surrounding nations. When it became necessary for them to engage in war, the possession of these might cause them to trust in such, and thus lose that full reliance in God which he requires. Said the Psalmist: (20:7,) "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." And ISAIAH said: (31:1, 3,) "Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together."

SOLOMON first greatly multiplied horses and treasures in Israel. Silver, (2 Chron. 9:20,) "was not anything accounted of in the days of SOLOMON." 1 Kings 10:27—"The king made silver to be in Jerusalem as stones." His ships came once in three years "bringing gold and silver, ivory, and apes, and peacocks." And "SOLOMON had horses brought out of Egypt."—Ib. vs. 22, 28.

Succeeding kings of Judah also possessed great wealth. Of HEZEKIAH we read, (2 Chron. 32:27,) "And HEZEKIAH had exceeding much riches and honor: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels."

There is at the present day an astonishing increase of the precious metals. Not once in three years do ships come freighted with them, but weekly and oftener they deposit on our shores millions of gold. Is there not danger that men will set their hearts more on their treasures than on Him in whom they live and move and have their being? To the rich men of the last days, whose hearts are set on their riches, in forgetfulness of God, JAMES says: (5:1-3,) "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

"Their land also is full of idols; They worship the work of their own hands, that which their own fingers have made."—v. 8.

The same figure is here found in the word "full" that was in the corresponding words of the preceding texts. It marks an age of abounding idolatry.

Household gods were formerly considered an essential part of the domestic establishment. When JACOB left the service of LABAN, his father-in-law, (Gen. 31:19,) "RACHEL had stolen the images that were her fathers." Jud. 17:5—"The man MICAH had a house of gods, and made an ephod, and teraphim, and consecrated one of his sons who became his priest." The Jews were accused (Isa. 57:5,) of "inflaming" themselves "with idols under every green tree." Wicked AHAB (2 Chron. 28:2-4,) made "molten images for Baalim." Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the LORD had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree." MANASSEH, also, (Ib. 33:3,) "reared up altars for Baalim, and made groves, and worshipped all the hosts of heaven, and served them." JEREMIAH said: (2:28,) "But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah." Ib. 11:13—"For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal."

"The work of their own hands." The greatest proof of the folly of idolatry, is that men will worship the work of their own fingers. Isa. 40:19, 20—"The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved." Ib. 41:29—"Behold, they are all vanity, their works are nothing; their molten images are wind and confusion." Ib. 44:9-20—"They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know, that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out his rule; he marketh it out with the line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn:

for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire: yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and I shall make the residue thereof an abomination: shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

"And the mean man boweth down, and the great man humbleth himself: Therefore forgive them not."—v. 9.

Bishop LOWTH renders this, "Therefore shall the mean man be bowed down, and the mighty man shall be humbled; and thou wilt not forgive them." Mr. LORD gives a similar rendering. Mr. BARNES's version does not change the sense of the common translation, which is perfectly consistent with the preceding texts. The idea is, that those of exalted stations, and those of humble life, alike bowed down to the worship of the idols of which the land was full.

For such wickedness and apostasy, God would not forgive. And therefore in view of the consequences which must ultimately follow, he thus apostrophizes the people.

"Enter into the rock, and hide thee in the dust, For fear of the Lord, and for the glory of his majesty."—v. 10.

The epoch brought to view in this text, is that in which God will appear "in the glory of his majesty," as it is expressed in the 19th verse, "when he ariseth to shake terribly the earth."

Rocks and caves were often resorted to for seclusion and security; and the command to go and hide, implies the presence of danger.

In a mountainous limestone country, like Judea, there are numerous caves and holes in the rocks. DAVID with 600 men dwelt for a time "in strong holds at En-gedi."—1 Sam. 23:29. And when SAUL went to seek him (Ib. 24:2, 3) "upon the rocks of the wild goats," "he came to the sheep cotes by the way, where was a cave; and SAUL went in to cover his feet: and DAVID and his men remained in the sides of the cave," unperceived by SAUL.

JOSEPHUS (*Antiq. lib. xiv. c. 15*) relates that a numerous banditti, on being pursued by HEROD and his army retired into almost inaccessible caverns, near Arbela, in Galilee, and were subdued with great difficulty.

"Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grottoes, all very little differing from each other. They have entrances about two feet square: on the inside you find in most or all of them a room of about four yards square. There are of these subterranean caverns, two hundred in number."—Maunder, p. 118.

Jud. 6:2—"Because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds." In the time of SAUL, when the Philistines were gathered against him, (1 Sam. 13:6)—"When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." Caves, therefore, were a natural place to flee to.

"To hide in the dust," Mr. BARNES thinks, with some reason, may refer to a "mode prevailing in the east of avoiding the monsoon or poisonous heated wind that passes over the desert. Travelers there, in order to be safe, are obliged to throw themselves down, and to place their mouths close to the sand until it has passed. Then they are safe." In like manner, to secure themselves against the wrath of JEHOVAH, they are exhorted to adopt those means of safety,—the exhortation implying the impossibility of finding any refuge from their impending doom, in that day.

The prophet next gives a graphic view of the terrors of the day of the LORD of hosts, in view of which, the nation, in the sixth verse was called to walk in the light of the LORD.

"The lofty looks of man shall be humbled, And the haughtiness of men shall be bowed down, And the Lord alone shall be exalted in that day."—v. 11.

Lofty looks, and a haughty carriage, are the natural expression of pride, which is very unbe-

coming in imperfect mortals, and offensive to God. Isa. 23:9—"The LORD of hosts hath purposed it, it stain the pride of all glory, and to bring into contempt all the honorable of the earth." Ib. 26:5—"For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust."

The predicted judgments would effectually abase the most self confident. Mr. BARNES justly remarks that, it does not mean that man will "be brought to be humble, or to have an humble heart, but that that on which he so much prided himself shall be taken away." His own littleness and meanness will be so contrasted with God's greatness and glory, that he will be effectually ashamed and confounded.

The figure used, Mr. LORD denominates the hypocastastasis,—the downward look, and dejection from their exalted station, being substituted to teach the depth of their depression of mind, and loss of greatness.

By the abasement of guilty man, is manifested the greatness of JEHOVAH,—his exaltation being a metaphor expressive of the fact, that his wisdom, righteousness, and glory, will be then appreciated, although now they may be little considered.

Having declared the fact, that pride will be thus abased, the prophet proceeds to the time and manner of that humiliation.

"For the day of the LORD of hosts shall be upon every one that is proud and lofty, And upon every one that is lifted up; and he shall be brought low."—v. 12.

Prof. ALEXANDER renders this, "For there is a day to JEHOVAH of hosts upon, or against everything that is high and lofty, and upon everything exalted, and it comes down."

That day, is a day to which frequent reference is made in the Scriptures. Isa. 13:9-13—"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger." Jer. 46:10—"For this is the day of the LORD God of hosts, a day of vengeance, that he may avenge himself of his adversaries." Zeph. 1:14-16—"The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Joel 3:31—"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come." 2 Pet. 3:10-13—"But the day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The day of the LORD is not only to be against every proud and haughty man, but it is also to be against every exalted thing: all the works of man, and all the things which men prize, which they feast their eyes upon, and on which they set their hearts, are to be demolished and shown to be vanity. And thus the prophet proceeds to specify the choicest things of earth—showing that nothing will escape, when, as PETER says, "the works that are therein shall be burned up."

(To be continued.)

NOTICE OF BOOKS.

"PHILOSOPHY OF MYSTICISMS AGENTS, Human and Mundane: or the Dynamic Laws and Relations of Man; embracing the Natural Philosophy of Phenomena, styled 'Spiritual Manifestations.' By E. C. ROGERS. In five Nos.—No. 3. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington."

We have received from the publishers the third number of the above series, in addition to the previous two numbers before noticed. Dr. ROGERS

has accumulated a large class of facts respecting various mysterious manifestations; and we have endeavored to follow him in his reasoning very impartially. We are free to admit that he has shown very conclusively, that much which at first sight might be very mysterious, is the natural result of natural causes. There appear, however, to be two defects in his reasoning.

1st. He seems to assume that because much that is mysterious, is in accordance with philosophical principles, that therefore all that is mysterious must be, which does not by any means follow, without demonstrating a sufficient relation between cause and effect to make such a conclusion necessary. Because some results are philosophically produced, it no more follows that similar results, yet differing from them, are produced in like manner, than the existence of real facts, proves that all counterfeits of them are likewise real. This is as unphilosophical as it would be to argue that because PHARAOH'S magicians produced phenomena like those produced by MOSES, that therefore the results effected by MOSES were not miraculous, but were caused by sleight of hand like theirs.

2d. In classifying his facts, according to the results of all known causes, he does not consider, in that connection, a class of like facts, which are narrated in the New Testament, and are affirmed by inspiration to be of *demoniacal* origin. The omission of so important an agent, in a scientific research for the cause of admitted effects, makes his reasoning incomplete. We are aware that he is endeavoring to account for all such results without attributing any to demoniacal agency. But to proceed satisfactorily, he must first demonstrate the non-existence of such an agent; or at least show that the Bible does not teach any such. While such may exist, and while the Bible teaches that it does, merely to ignore its existence is not proving that what may be attributable to it, is the result of mundane agency—however similar that may be which is of mundane origin. It seems still to be the very point which it is necessary to prove.

"FIFTY ARGUMENTS in favor of sustaining and enforcing the Massachusetts Anti-Liquor Law. By Rev. Rufus W. Clark. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Co."

This pamphlet appears at an opportune time, when there is a violent effort being made to repeal a most salient measure for the promotion of temperance. Those who would open the flood-gates for the flow of intemperance must be devoid of humanity, or can have but a little sense of the woes that follow its stream.

DETERIORATION OF PREACHING.

A CORRESPONDENT of the *New York Observer*, on the subject of the pulpit as it now is and is, says:

For myself, I must say that I have encountered a sickening amount of "flower and flourish, not to say the clouds and nebulousness of transcendentalism," in the pulpit: while, too often, the soul is left to pine under a famine of the word of God. Pious hearts are craving to hear the simple, sublime, man-humbling, God-exalting, life-giving, truths of the gospel—in short "the doctrines of grace," set forth, explained, vindicated, and applied to the heart and conscience, with great plainness of speech, and in demonstration of the spirit and of power.

Nor is this evil pent up within any particular state or locality. That it abounds in cities, and that too many of "the people love to have it so," will scarcely be disputed. Nor is it confined to cities. It is wide-spread, and is still spreading, like an epidemic. Multitudes have wept over it in secret places, while here and there one has already spoken aloud. Says the venerable Dr. Woods, in a recent pamphlet, "It is one of the unfavorable circumstances of the present day that there is a decline in the spirit and power of preaching!" And in illustration of his views, he proceeds to quote from Prof. Shepard, of Bangor, (than whom few are better qualified to give a sound opinion) a passage containing the following observations:

"It seems to be generally admitted that the pulpit has not the power it once had. . . . Both in deep piety and in sound practical talent, there seems to be a falling off. . . . Another unfavorable circumstance is, an abatement in the fullness and strength of doctrine. Doctrine, clearly stated and thoroughly discussed, is indispensable to the authority and cogency of preaching. It is the leading element of power. There cannot be too much vigilance and earnestness in preserving the element of clear, definite, and solid Christian doctrine."

"Another enfeebling device is to mix the truth with something else. The object of this is to make the truth more palatable. The intellect insists upon showing itself in some curious feats. There must be a display. There is an effort to make literary sermons, intellectual sermons, great sermons. There is a tendency of this sort in the evangelical churches of the present day. The hearers feel it. The most pious and discerning mourn over it. . . . There is something ambitious—something away from the ordinary track—something splendid and high-wrought in this. There is a sad missing of the great object of preaching, namely, to meet men's souls with God's truth."

Speaking of the people, he says, "many are ready to cry, Give us something more brilliant, beautiful, entertaining."

The picture in the above is probably not overdrawn. The subject is worthy of the serious consideration of every lover of sound Bible doctrine; and particularly of those who are called to dispense the word of life to a world dead in trespasses and sins.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

PRIOR to A. D. 383 no Christian had been, so far as we know, persecuted by a Christian bishop, for the simple reason that it depended upon the Imperial Pontiff to decide what was true or false, and the power of the bishop was that only of opinion. We now find DAMASUS act on his own authority. JOVINIAN, VIGILANTIUS, and others, are startled at the charges introduced by DAMASUS and his secretary, JEROME. They protest against them. They insist on the literal resurrection of the body, as distinguished from the merely spiritual immortality of the soul inculcated by the Chaldean worship and the mysteries of Isis, and taught by JEROME and DAMASUS. They reject the worship of dead men. They deny human merit. Their opposition is at once crushed. The Imperial tribunals are not even open to them,—the scourge, starvation, and solitary confinement, by order of the Pontifical authorities, alone afford reply. But defeat of JOVINIAN and VIGILANTIUS alone was insufficient. It became necessary to force out of the Church all who held the literal meaning of Scripture, all who had not been initiated into the pseudo-masonry of ORIGEN and CLEMENT, all opposed to union of the mysteries of Isis with the worship of CHRIST.

But this was not all. We find that to carry out the worship of "the Mother of the gods," it became necessary to expel the orthodox from the Church altogether. Hence we find JEROME, DAMASUS, and BASIL, and all their friar associates, now teaching a merely spiritual heaven of eternal idleness, precisely similar to that of the mysteries of Eleusis, instead of a regenerated universe, where men should labor for the glory of their LORD. The orthodox opposed. They declared their hope that the LORD would return and reign. DAMASUS decided that the reign of the saints had begun already. He now formally declared the Millenarians heretical. He expelled them from the Church. His courts everywhere decided against them. None were left, save those that worshipped the Virgin Queen, and desired not that Christ would return in the flesh.* Buddhism and the Babylonian worship took the place of Christianity, and the old Chaldean creed became the established religion of the people, as it had for six centuries been the secret faith of the aristocracy of Rome. And all the customs and all the ceremonies were introduced too. They were not invented; they were only revived and proclaimed.

This was achieved craftily. The majority of professing Christians still hoped for our LORD's return. APOLLINARIUS, then leader, enjoyed vast weight in the Church. A charge was brought against him by DAMASUS, that he had incautiously denied, by implication, that the Son of God derived his proper human soul from his mother, and with holding that his Spirit was wholly Divine, and was in no degree derived from his earthly parent.

No proof of this was pretended, either against him or his immediate friends, but it was shown that some obscure European congregations, with whom he had no personal intercourse, but who, it is inferred, as Millenarians, sympathized in other respects with him, had adopted these views, and it was inferred, therefore, by the Pontiff, that he was heretical in the faith. As well might Dr. CHALMERS be convicted of heresy upon proof that his former assistant, EDWARD IRVING, had departed from the truth. Even BOWER, the Jesuit, Secretary to the Inquisition, admits that nothing except his Millenarianism was proved against APOLLINARIUS; that he denied all other heresy, and rejected the charges brought. Yet the Pontiff condemned him as a heretic, and delivered over to Satan, with curses, and excommunicated the most exemplary divine, the first theologian, and the most distinguished confessor under JULIAN the Apostate, and with him all the other Millenarians of his age, upon what we must regard as a false charge of considering our LORD's soul as swallowed up in his eternal Godhead, and of holding that he derived only his material nature from his mother. Thus all the Millenarian element was expelled the Church. Nor do we wonder at this. We are no defenders of APOLLINARIUS; but before we condemn as heretical a man of blameless life, who had renounced all worldly prospects and suffered the loss of all things gladly for CHRIST's sake, upon the decision of an ungodly Pope, let us at least have some proof of

* So long as they looked for Christ to come and reign, they were his subjects; but when instead of him, they adored Mary and gave the kingdom to the Pope, they became apostates.—ED. HER.

his heresy. At present we have no more evidence of it than of the Romish charge of Mohammedanism against CALVIN, or necromancy against LUTHER. The real truth seems to be, that APOLLINARIUS, dreading the prevailing tendency to identify the Virgin MARY with the "Mother of God," may have used strong language to show that our LORD derived from her only his manhood. Nor should we lightly condemn him, even if in excess of zeal he dwelt almost exclusively on CHRIST as the Son of God, who had taken upon himself human flesh, and regarded him as a Priest, King, and Conqueror, rather than as the babe who must obey its mother's will. We charge the Church of Rome with foul calumny, and of having availed itself of false charges against their leader to force from the Church those who, loving their LORD, looked for his return, and refused to recognize, in the revelry of DAMASUS and the priesthood, the establishment of the true Jerusalem, the Millenarian reign of the saints.

Are GIBBON, BEZA, DEAN WADDINGTON, and MILMAN, who have no theory to support, wrong in their facts? Would Mr. ELLIOTT himself use the Creed of St. BASIL, or subscribe to the Councils of Constantinople or Ephesus? Let him even show that any change in conduct, condition, or character, in the Romish Church, appeared in or about the latter period, or that since the final settlement of its faith by the Council of Ephesus it has not been the great Anti-church, the synagogue of Satan, or that its doctrines, as generally taught and held, have been in one iota worsened.*

We have bestowed much time on the study of DAMASUS, but it is the turning point of Church history. DAMASUS was not destined to effect all these changes without opposition. God had prepared a refuge for his elect. The messenger of mercy on the whole earth had now fulfilled his mission, and the rider on the red horse now came forth to strike down those who had denied and departed from their LORD. Are we wrong, then, in considering that this period on which we have now to enter, the Gothic invasion, is that of the second seal, extending from the rise of Popery, in A. D. 376, to the final establishment of the first permanent Gothic monarchy in A. D. 719.

We have already remarked that Paganism fell exactly seven jubilees from our LORD's ascension; the new apostasy took nearly seven years to develop itself fully; and that although with the abolition of Paganism the triumph of Christianity wholly ceased, two years at least elapsed before even the manifestation of the new Anti-church. This fact is important, for it enables us to see that the coincidence is not an arbitrary one. We do not draw the line in the midst of a series of similar events, but between two series of exactly opposite character at the very moment when one fell and two full years before the other begins. The rider on the white horse has taken his way through the world, announcing his message of mercy. He now was succeeded by the rider on the red horse, with a great sword, who, like his predecessor, was to pass through and smite down the apostates from the LORD for seven jubilees.

Up to A. D. 376, the boundaries of the Greek and Roman Empires remained unchanged, their nationalities unaltered, their civil, ecclesiastical, and military organizations uninterfered with.

In that year the medals struck by GRATIAN declared that the new dispensation and the reign of the saints had then commenced. Almost the same moment the Goths were allowed to cross the Danube and peacefully settle in the Greek Empire. Here, then, we have the precise date of the final triumph of the Gospel nationally confessed.

In A. D. 378 the Gothic chiefs were cut off by Greek craft. Their romphaia's revenged the yataghan, and never ceased to strike till 719, seven jubilees from the new dispensation announced by GRATIAN's medals, when the first Gothic kingdom established in Europe freed itself from foreign control. During that period every inch of the Roman and Greek and Persian world was passed over by the romphaia-bearing warriors. Those whom the Goths slew not the Arab slaughtered. Whilst Rome and Greece groaned under the Gothic, Asia and Africa writhed beneath the Arab sword. Not

* Many readers will say, how is it that these facts have never yet been put forward? Our reply is simple.—High Churchmen could not use them, because they would have invalidated the authority of those Fathers and Councils on which they depend for their best arguments against Puritanism. The Puritans averted their eyes from facts which interfered with their theory that the Pope was the only Antichrist, and that his existence was limited to 1260 years. Even Gibbons have, for the most part, been compelled merely to use the materials already collected by Mede or Gibbon; and, to say truth, have been unmercifully afraid of stepping beyond beaten tracks. No country pastor can have access to such abundant materials as those stored up in the British Museum; and not many, even there, know how to find those materials. Yet all we have said will be found implied by Edward Gibbon, although his anxiety to present a picture causes him to darken details; and it is only by examining writers of an opposite tendency, less deeply imbued with Infidel teaching, that we find how very partial and incomplete are his views. They are capricious pictures, but nothing like the truth they are intended to represent. They are simply the reflection of truth from the distorting mirror of Edward Gibbon's brain.

* Not his existence, but his dominion over the saints was to continue so long. Being apostate, when did it obtain political authority? In 538.—ED. HER.

a dynasty exists, not a constitution remains, and scarce a family can trace its pedigree beyond the close of this second seal of war and blood. Everywhere war, unceasing war, public and private war, fought with the sword, not with missiles, not by manœuvres, but by the struggle of man with man. The romphaia decided everything. We find no exceptions; everywhere the ancient rulers are overthrown and new aristocracies formed, from the conquerors of the north and east, till, in 719, the Arab war slowly begins to recoil before the Gothic chivalry.

DAMASUS was not destined to effect all his changes without opposition.

God had willed that Britain should form a rallying point. No race which gave itself to the harlot of Babylon has ever had a great effusion of God's Spirit; those who loved CHRIST were preserved by him in the hour of temptation.

We have already observed that the mountain districts of Britain, inhabited by what HAMILTON SMITH distinguishes from the Britons and Irish, as the Celto-Semitic race, held a quasi independence, and that there is every reason to believe, under CARACTACUS, they had embraced the Gospel very early. That they had been converted by Jews we have already shown, by their refusal to partake of things strangled, and of blood, injunctions trampled on by the Church of Rome, as well as by their keeping the Passover and not the Heathen festival of Isis, now called Easter. They were still proud of their victories under CONSTANTINE, and had increased rapidly in wealth and power; and entertained now nothing but dislike and contempt for Rome. Not a single Roman appears at this time to have set foot across the Severn or west of Gloucester, except as a guest.

Amongst these resided a dismissed old general, MAXIMUS, the Changarnier of the period. He had married a native lady, and had settled in Cardiganshire, where he was safe from imperial jealousy. Here he lived his time, and watched the movements of GRATIAN and DAMASUS.

Whether DAMASUS did or did not attempt to send Roman priests across the Severn, we know not; but we do know that the Welsh would take no part in his councils; that they rejected his jurisdiction; that they set the Emperor also at defiance; and that the moment he sent out his vicars they poured down upon London; there they were joined by the Scotch and the other Britons, and the combined force, 130,000 strong, led by MAXIMUS, passed over the Channel and claimed universal empire for the Pendragon of Britain. France submitted; Spain was conquered chiefly by Scottish valor; Northern Italy yielded; Germany was subdued, her troops surrendering, were enrolled in the army of the conqueror.

(To be continued.)

Letter from Worcester, Mass.

BRO. HIMES:—I hear that some of those friends who believe and preach the '54 time, instead of answering or disproving the positions of my article in the *Herald*, ridicule and make fun of it; saying that "Bower's History of the Popes is not to be relied on;" and that "they never heard of it before;" and also that some boast "they shall sweep the board." Now if these things be so, it proves vanity and want of information, instead of disproving any of the historical points I made. For 1st, If they had not heard of BOWER's History of the Popes before, many others have, and for years seen and consulted it too. I have often seen it in libraries, and the book stores of New York.

2. It is as credible and correct as ALISON's History of Europe. Neither of them, or any other great historian, not even GIBBON, is correct in all things. I have found three mistakes in ALISON, on the events of '98 and 1809; but such occasional errors do not, and should not, cashier their credit generally.

3. But, Providence permitting, I will shortly give the proof more fully, that all may see for themselves who are "reliable," and who are not. As to "sweeping the board," what will it avail if it be not with the teeth? If facts and history do not sustain them, any ambition or will carry it through, then they must be responsible. It is to be hoped that nothing of this kind will influence any at such a time on such a subject. It is better to be humble, careful, prayerful.

D. I. ROBINSON.

EXPOSITION OF MATT. 24th and 25th.—After two weeks, when we close the article headed, "Is Rome Babylon," &c., we purpose to commence an exposition of the above chapters, in which we shall substantiate all that is vital to the view we have heretofore taken of them, and harmonize some points in them which with that view were always a subject of perplexity.

CORRESPONDENCE.



LETTER FROM STANSTEAD, C. E.

We cheerfully publish the following article, from our brother, though it is evidently hastily written. We have appended to it a few notes, so that our own position may not be misinterpreted, and to correct some evident misapprehensions on several points, as we view the case.

We sympathize with every well-meant effort to throw light on the prophetic word; and are glad to see the interest that our brethren feel on this subject; but our position requires that we should show what we consider to be inaccuracies in the articles we publish—which our correspondents receive kindly.—Ed.

BRO. HINES:—In looking over your highly esteemed paper, the *Advent Herald*, which I have never failed to read since the commencement, I discovered recently some remarks upon brother Eastman's article, which seem to me, not to be in accordance with the views of the Adventists generally, nor with the word of God.* Sometime since also I read some statements that seemed to disconnect the seventy weeks (years) from the 2300. If such was the fact, and the views entertained in the remarks according to Bush, Faber and other English critics, we might as well give up our faith; but I trust, such is not the case, at any rate, stronger arguments must be given, than ever yet have been, to convince me, of the fact: And I have good reasons to hope that we have not yet, as a body, so lost sight of the great truths in the word, brought to light since the Advent doctrine has been preached, on account of disappointment in the coming of our great God and Saviour Jesus Christ in 1843, as to settle back upon any old creed, or sectarian views of Bush, Faber or English critics, who have taken so much pains to set at naught the doctrine of the Second Advent of the Saviour near at hand; and to establish the doctrine of a temporal millennium.† I have no confidence in such critics, being well aware of the pains they have taken in contraverting Scripture for the purpose of sustaining their own notions and creeds.‡ This generation shall not pass away until all these things be fulfilled, has been a subject of much labor by many, to make it conform to their own views; which I must confess was always one of the most simple and easy passages to understand, in the whole Scriptures. The reign of Christ on earth a thousand years and the conversion of the world before his personal reign has just as much foundation in Scripture as the one at issue; which doctrine of a temporal millennium I never, in my life believed, finding no Scripture to support it, but to the contrary; some say the world ended at the destruction of Jerusalem and the coming of Titus, with the Roman army was what was meant by the coming of Christ, this view is not alone with the Universalists, but many that belong to Christian denominations advocate the same, even popular preachers. They certainly are in a great error or they are not honest. The remarks made upon brother Eastman's article concerning this generation &c. it seems to me cannot be sustained by a fair exposition of the 24th of Matthew; §

* We don't see how this can be. The remarks referred to, were on the word "fulfilled" in Matt. 24:34. The question is, whether the Greek aorists, particularly in the subjunctive mood, bear a present sense; and therefore whether the text may not be more properly rendered "until all these things shall be a fulfilling." We are sorry that in opposing this, there is not the least notice of the principle, on which alone the question turns.

† It is a new thought to us, that Adventists have any general views on the proper mode of rendering a Greek word. The only light the word of God throws on it, is by its *usus loquendi*, which is entirely against our brother.—Ed. HER.

‡ Our brother, on re-perusing this will see, that he has taken a very wrong view of the point at issue—there being nothing involved which affects at all any sectarian view or creed.—Ed. HER.

§ Our brother has confounded the opinion of scholars respecting the meaning of words, with their opinions as commentators whether the words should be taken according to their meaning, or should be spiritualized into some other teaching. Prof. Bush is a correct scholar, an honest man, and a good translator, but is an unsafe commentator. Our brother would not mistrust the ability of his hired man to raise vegetables properly, because he disagreed with him in religion!—Ed. HER.

¶ It does not turn at all on anything in the chapter, but on the meaning of the Greek word *γίνομαι*. Losing sight of this, not a word that our brother has said, touches the point at issue. He

if it can be, then our hope of the resurrection near is lost.* I cannot believe such doctrine. I cannot; I dare not. Not many years since I read an exposition of the 24th of Matthew by a very worthy Advent preacher entirely contrary from his former, or that of Mr. Miller's exposition; I heard another highly esteemed Advent preacher say in the pulpit, speaking of Bonaparte, brought to view in the last part of the 11th chapter of Daniel, that he differed from brother Litch, as far as the sun differed from the moon placing the Russian power instead of Bonaparte, and yet to be fulfilled; while the view of Mr. Miller, Litch, and others, was as clear as a sunbeam; yet I supposed those brethren to be honest, but perhaps thought they had got hold of something that would heal the '43 disappointment. I thank God for the seeming to tarry time, since '43; it will come it will not tarry. We are fully of opinion that brother Eastman's writing in the *Herald*, is in accordance with the words of our Saviour by Matthew, save that the event must take place before a sufficient time shall elapse to permit a succeeding generation to take the place and power of the generation forming the mass of the nation at the time of the darkening of the sun; the first sign; † it may be that the generation extends to the time that all have passed off that saw the first or even the third sign, we see on reading the 17th verse of the first chapter of Matthew that the generations from Abraham to David and from David to the carrying away into Babylon and from the carrying away into Babylon to Christ, were fourteen generations each, thus the reader will see that there was at that time some certain number of years in a generation, ‡ and that they could not exceed seventy years each.—but this much respecting the language of our Saviour, I cannot come to the conclusion that he intended to convey to his disciples that *all* meant the beginning, § or while in the process, or the finishing of all things, it would be contrary to the nominal meaning of language English critics to the contrary notwithstanding. || I am of opinion that he meant what he said, ¶ that *a double ell* spells and signifies *all*.** But let us come more clearly to the point, by taking a glimpse at our Saviour's language in the 24th of Matthew; 1st the disciples went to Jesus after he departed from the temple to show him the buildings thereof, that is, to show him what a fine building they had, undoubtedly feeling somewhat proud of it. Ver. 2d and Jesus said unto them, see ye not these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down; and it appears plain that the disciples felt somewhat alarmed at such extraordinary language from the lips of their Master, and coming to him privately, say unto him, tell us, when shall these things be? a question entirely separate from any following question.—They do not ask when these things shall be in a process of fulfilment; but when shall these things be? that is, the throwing down of their beautiful temple, that they had expended so much in building. Can we for a moment suppose that the disciples contemplated anything of troubles beyond the destruction of the city and temple? certainly not; except that the Saviour had forewarned them that he should come again, and that there would be an end to the world when he should come, therefore they wished to know when that event should take place, in another question; and what should be the sign of that event, knowing that God never brought to pass anything of so much consequence, without warning his people of it beforehand. In passing down the chapter, he says to them, "take

heed that no man deceive you, for false Christs will arise, and there shall be wars and rumors of wars, and nation shall rise against nation &c. famines, pestilences and earthquakes in divers places," and many other things, "but the end is not yet," these have nothing to do with the end of the world.—But when ye "not they" therefore shall see the abomination of desolation spoken of by the prophet Daniel stand in the holy place, or the Roman army as Luke has it, Whoso readeth let him understand; that the desolation is nigh, "that is" what I have told you about the destruction of Jerusalem, is about to be accomplished. Thus far we all know, that the prediction of our Saviour took place, and that too, before that generation had passed away, whom he was addressing as answering the first question, as brother Eastman also said in his article according to Luke 11:50 and 19:43, and 44. Jesus then goes on to instruct them what to do when they see the Roman army &c. warning them again of the false Christs that should arise, and if any should say, Lo here is Christ or there! believe it not, assuring them that his coming would not be by observation; that there would not be time for any to say Lo here is Christ or there, for as the lightning cometh out of the east and shines even to the west so shall the coming of the Son of man be, "as much as to say" if any man should undertake to show that Christ came at the destruction of Jerusalem believe it not; other signs bespeak my coming, and the end of the world. Now if any man can show by any argument whatever from Scripture or history that the remaining part of the chapter from the commencement of the 29th verse has anything to do with the first question, put by the disciples and answered by our Saviour, as I have shown in short above, I will wait patiently to hear it; but in my humble opinion it cannot be done: We will now in short consider the next question, and answer; perhaps we may yet, get some more light concerning *This* generation &c. And what shall be the sign of thy coming, and of the end of the world, is the next question. I shall make no distinction between the sign of, and the coming of the Son of man, and the end of the world; as they are so immediately connected, they will amount to one and the same; not the end of the Jewish age for he had forewarned them of that in the foregoing answer to the first question and in Luke 19:42, 43, 44; and elsewhere; but the final end of the world, or the Gentile age, when Christ will come in person, and shall sit upon the throne of his father David; In answering the last question our Saviour says immediately after the tribulation of those days. What days? I answer; reaching down from the destruction of Jerusalem, which was the final end of the Jewish polity, to somewhere in the neighborhood of 1780 when the first sign appeared, as he was about to inform them; Immediately after the tribulation of those days, "several generations after the destruction of Jerusalem." If the generations are the same as brought to view in the first chapter of Matthew, and we have no reason to think otherwise. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and as the Revelator John has it, as a fig-tree casteth her untimely figs when shaken of a mighty wind; that those signs have taken place, I suppose there is not a dissenting voice among the Adventists. Then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn; Who are the tribes of the earth? I answer; they are not God's children, they are just what he said they were, Tribes of the earth, and they shall see the Son of man coming in the clouds of heaven, with power and great glory; Reader, has this answer any reference to the first question, or to the Jews then living, or the then generation; the disciples put those questions, and Jesus answered them distinctly and separately; the last answer was for us, or to be fulfilled in our generation, is plain in the 30 verse. They shall see the Son of man coming &c., not "ye" those he was addressing and that generation; but those that should live thereafter, to see the signs of his coming. In the 15 verse in answering the first question, that concerned those he addressed, and that generation more particularly, he says when ye therefore shall see the abomination of desolation spoken of by the prophet Daniel stand in the holy place, let them which be in Judea flee into the mountains: "that is" let my people that believe in me, flee from the destruction: It seems to me nothing could be plainer. Speaking to the Jews in that generation he says Ye, and when speaking to the generation that should see the signs of his coming he said They. Now it seems to me that the foregoing is sufficient to convince the reader that the language of the Saviour was not intended to convey to the world any other sense, than that the generation seeing the signs should not pass away until all these things be fulfilled. If there is no

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bounds to a generation, why is it thus written in the first chapter of Matthew? perhaps English critics can answer the question, but I think not. After all I believe we are living within a small compass of time when the Saviour will appear in person, not as a poor despised Nazarene, but in power and great glory, to reign with his people forever, is evident as when the buds put forth, that summer is near. Respecting the time now believed by some in '55 or '56 I am not strenuous about, as it may come before, but this much I cannot question, that the going forth of the commandment to restore and build Jerusalem must be the standing point for the seventy weeks, and that they are part of the 2300 days "years," but the difficulty in arriving at the exact definite year, is in the correctness of the chronology. But finally it is my prayer that we as a body enjoying great light respecting full redemption shortly in the coming of Christ, and the resurrection of the dead saints, may be found of him giving the household meat in due season, such he says would be blessed. Amos Fox.

NOTE.—We find nothing in the above to effect the plain simple interpretation of the chapter.

The Saviour, when shown the beauty of the temple, immediately predicted its destruction.

After they had gone across the brook Kedron, and ascended the Mount of Olives, the disciples asked him these two questions.

1. "When shall these things be?"
2. "What shall be the sign of thy coming and end of the world?"

The Saviour gives them an outline of the prominent events which should transpire, down to the end of the world. He announces the destruction of Jerusalem, the long tribulation to follow, and the coming of Christ.

He then answers the second question, by giving (in v. 29) the sign of His coming and end of the world.

And then he answers the first, by saying, "This generation shall not pass till all these things be fulfilled"—or, as is the better reading, be a fulfilling.

If this is not the answer to their first question, then, where in the chapter does he tell them when these things shall be, in answer to it?

If it is not in answer to it, where is that question answered?

If it was to announce when the end of the world will be, where was that question asked?

They did not ask when the end of the world will be; but the sign of it. They did ask when the temple would be destroyed. This answers it. Why should he leave it unanswered, to answer a question that was not asked!—Ed.

TAKE HEED THAT NO MAN DECEIVE YOU.

LIKE the foregoing article, we insert the following at the urgent request of the writer; and not from any conviction of the correctness of his position. Nor is the article written with that care, which is needed in writing for the press.—Ed.

MR. EDITOR:—I found in the *Advent Herald* of November 1st, a letter from Concord relative to the termination of the prophetic periods. The terminating point is very positively set in 1854. I should be glad when that calculation was true; but I believe that the writer of that letter is fallen in the same error by which a good many true Christians in different ages are led astray, and that is, to take as granted that when the word of God speaks of days, that the meaning of the Spirit is years,* and that we are able to count the times and know the end. Till this moment I have sought in vain for the divine proofs of that explication. I believe that we have to take the word of God in its true literal sense, when there is no evident necessity for the contrary. According to that belief 1260 days means three and a half years, 1290 days three years and seven months, and 1345 days three years and eight and a half months.† I further believe that the 1260 days embrace the same period as the forty-two weeks of Rev. 11th and 13th; the times, are time and half a time, and the last half of the week in Daniel 9:27. Those three and a half years is the duration of the reign of the real Antichrist, thirty days or one month more completes his destruction, and forty-five days or one and a half month more completes the final settlement of the glorious kingdom of our Saviour. In that belief I

* No, it is far from this. It is whether when the Spirit, in using symbols, gives their duration in days, does not include the years of their continuance? The symbolic time must be proportioned to the symbolic things. We do not consider this a debatable point.—Ed. HER.

† Its true literal sense is not opposed to tropes and symbols. If it is, then the beasts that John and Daniel saw, did not symbolize kingdoms, but represented just such literal beasts which must arise! Is the writer prepared for this conclusion, to which his objection to symbolic time must surely lead!—Ed. HER.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 614

BOSTON, SATURDAY, FEBRUARY 19, 1853.

VOLUME XI. NO. 8.



THE THINKER AND THE DOER.

One sits at home with pale, impassive brow,
Bent on the eloquence of lifeless letters;
Noting man's thoughts from Mint's first dawn till now,
When Truth seems, heaven-inspired, to burst her fetters.

Another plies the force of stalwart limbs,
And keen wit sharpened by the whirl of action;
For midnight lore no studious lamp he trims,
Curtain-lift and muffled from the world's distraction.

Two destinies—converging to one end,
The glorious issue of all human labor;
Where in harmonious union softly blend
The praise of God, the profit of our neighbor.

Each has his gift—the stamp affixed at birth,
That marks him for the servant of a Master;
The chosen steward of His realm of earth,
The shepherd watching for a higher Pastor.

Each has his crown—of earthly laurels here,
Gathered and woven by the hand of mortals;
And when the spirit-city's towers appear,
Dropped on his brows by angels at its portals.

Judge not which serves his Master best,
Haply thou mightest be true worth's detractor;
For each obeys his nature's high behest,
The close-pent thinker, and the busy actor.

"UNCLE TOM."

In the many criticisms on Mrs. Stowe's great work, no objection is so common as that of exaggeration, or overdrawing in the *finale* of Uncle Tom's death. All who read the newspapers agree that whippings to death do occur, but all will not or cannot believe that any one for conscience' sake, has died by the lash here, in this glorious nineteenth century. Those "niggers" who are whipped to death are desperate characters—persons who have worn out the patience of overseers and masters by crime and laziness.

Well, in the summer of 1839, we were in Louisville, Ky. As no great change has ever taken place in our opinion on this slavery question, we were at some loss then for a place to go to preaching, and used on the Sabbath to walk out to a graveyard, or into the fields, or up and down the streets in search of sermons. One forenoon, passing a little frame church on Walnut street, if we recollect rightly, we heard the voices of a congregation singing. Brother Samuel, who was with us,—it was farther down street than would have been thought safe for a woman to walk alone at midday,—said it was a congregation of Methodists, and a missionary station, he thought, but assured us he had once dropped in and heard a sermon he liked.

We went in and took a seat. A plain-looking elderly man preached in the style usual for Methodists—preachers in country places—all about religion—its comforts in life and triumphs in death. Like Uncle Tom, he insisted, with great earnestness, that it was "a great thing to be a Christian." Religion—it made the weak strong, and the meanest most honorable. To illustrate this grand truth, he told an anecdote as something coming within the range of his own knowledge, of an old slave who had "got religion." His master was kind, but irreligious and reckless, and was withal much impressed by the earnestness of his servant's prayers and exhortations. But one day, one evil day, on the Sabbath, too, this same kind master was drinking and playing cards with a visitor, when the conversation turned upon the religion of slaves. The visitor boasted that he could "whip the religion out of any 'nigger' in the State in half an hour."

The master, proud of possessing a rare specimen, boasted that he had one out of whom the religion could not be whipped. A bet was laid, and the martyr summoned. A fearful oath of recantation, and blasphemous denial of his Saviour, was required of the old disciple, upon pain of being whipped to death. The answer was, "Bress de Lord, massa! I can't!"

Threats, oaths, entreaties, and noise were tried, but he fell on his knees, and holding up his hands, plead,

"Bress de Lord, Massa, I can't! Jesus, he die for me! Massa, please, massa, I can't!"

The executioner summoned his aids, the old man was tied up, and the whipping commenced; but the shrieks for mercy were all intermingled with prayers and praises—prayers for his own soul and those of his murderers. When fainting and revived, the terms of future freedom from punishment were offered again, and again he put them away with the continued exclamation, "Jesus, he die for me! Bress de Lord, massa! I can't."

The bet was to the full value of the property endangered. The men were flushed with wine, and the experimenter on "nigger religion" insisted on "trying it out." Honor demanded he should have a fair chance to win his bet, and the old disciple died under the lash, blessing the Lord that Jesus had died for him!

The preacher gave his recital with many tears, and before he was done, we do not think there was a dry eye, except our own, in the house. Our pulses all stood still with horror, but the speaker did not appear to dream that his story had any bearing against the institution with which he was surrounded.

We cannot remember how he said the particulars came to his knowledge, but think the martyr had been under his pastoral care, and that he got the minutiae from slave witnesses in a "love-feast."

He gave us the story simply to show what a good thing religion was. Of those who heard it, and the many persons there to whom we related it, we found not one who appeared to doubt it. Any indignation felt and expressed was against the individual actors in the tragedy.

This, and the account we once gave of the old man "born in Pennsylvania, and free when twenty-eight!" who told us his own story of his beautiful "Misses Jenny" and her bad husband, who sold him South by treachery; of his telling his own story of being "born in Pennsylvania and free," and being subsequently sold and re-sold eight times; of his seven good masters, and the cruel one who gave him the scars he exhibited to make him quit going to meeting, and curse God and Jesus Christ; of his present happiness in having found Misses Jenny, and the prospect of going with her "home to Virginny"—these things convince us that there have been more Uncle Toms in these United States than we of the North have ever dreamed of in our philosophy.

There are to-day, as there have been in all ages, thousands of wicked men, thousands of fanatics who would, if they had the power, punish with fine, imprisonment, stripes, fire, and the rack, the heretic who differs from them in opinion. What then could be expected when one class holds irresponsible power over the lives of another? Just, that some of them will be very ready to use it.

Pittsburgh Saturday Visitor.

THE PHYSICIAN'S OATH.

The following "oath of the physician" is one of the most remarkable relics of antiquity. It is ascribed to Hippocrates, but is believed to be of still greater antiquity. It is, however, certain that it was in vogue in his time, now more than 2000 years ago. It is alluded to in the writings of Plato, Soranus, Jerome and others. It may be well to remark by way of preliminary, that Apollo, the son of Jupiter, was the god of medicine. Esculapius was the son of Apollo. Hygiea (health) and Panacea (universal remedy) were Esculapius's daughters. In all oaths of those days it was customary to invoke the gods and goddesses:

"The Oath. I swear by Apollo, the physician, by Esculapius, by Hygiea and Panacea, that I will fulfil, faithfully, to the extent of my power and ability, this oath and this written engagement; that I will consider him who taught me this act in the light of a father; that I will watch over his interests, provide liberally for his wants, consider his children as my own brothers, and that I will instruct them in this profession, if such be their wish, without salary or compensation; that I will communicate to them

to my own children, and to adepts in this science, the common precepts of our profession and its secret requirements, but will conceal them from all others. According to the best of my knowledge I will make use of the rules of dietetics for the comfort and relief of my patients. I will remove from them everything that could be injurious to them—and all kinds of witchcraft. I will never administer a deadly poison to any one, whoever he may be, or however earnestly I may be solicited, nor will I prepare it for another to administer. I will never cause abortion. I will preserve my life pure and holy as my art. I will never remove calculi, but will direct such patients to those who make this their business. In every house in which I may enter it shall be only for the relief of the sick, preserving myself free from all voluntary iniquity; abstaining from all kinds of debauchery; forbidding myself all improprieties, whether with man or woman, slave or free. Anything which I may see or hear in the exercise of my profession, that ought not to be divulged, shall, by me, be regarded as an inviolable secret.

"If I faithfully fulfil the conditions of my oath, may my life pass happily away; may I gather the fruits of my labors, and live, honored by all, to the latest posterity. But if I fail therein, and perjure myself, let the contrary of all this happen."

CLEON AND I.

Cleon hath a million acres,
Ne'er a one have I;
Cleon dwelleth in a palace,
In a cottage I;
Cleon hath a dozen fortunes,
Not a penny I;
Yet the poorer of the twain is
Cleon, and not I.

Cleon, true, possesseth acres,
But the landscape I;
Half the charms to me it yieldeth
Money cannot buy.
Cleon harbors sloth and dullness,
Freshening vigor I;
He in velvet, I in fustian,
Richer man am I.

Cleon is a slave to grandeur,
Free as thought am I;
Cleon fees a dozen doctors,
Need of none have I;
Health-surrounded, care-environed,
Cleon fears to die;
Death may come, he'll find me ready,
Happier man am I.

Cleon sees no charms in Nature,
In a daisy I;
Cleon hears no anthems ringing
In the sea and sky;
Nature sings to me forever,
Earnest listener I;
State for state, with all attendants,
Who would change?—Not I.

DAY AND NIGHT IN THE TROPICS.

SCARCELY has dawn commenced when everybody is in action. Nature seems invigorated by night's repose, and heavy drops of dew hang on every leaf. Stately palms wave their foliage in the morning air, and gay colored humming-birds, parrots, and macaws diffuse animation over the scene. The time is delightful, but of short duration; towards nine o'clock the heat begins to be felt, and that lassitude for which tropical regions are so well known seizes everything. The leaves droop, the wild pigeons cease to utter their notes, and the inhabitants seek shelter in the shade of their dwellings. At noon a profound silence prevails, only broken now and then by some reptile gliding among the dead leaves of the forest, or by the solitary tapping of the woodpecker. Not a breath stirs the air, the whole atmosphere trembles from the excessive heat, and the thermometer of Fahrenheit, when exposed to the full

influence of the scorching rays, frequently rises to the height of 124 degrees. In the afternoon the heat becomes less oppressive, breezes spring up, and the cool air of the evening calls forth new life. The forests are now glittering with myriads of fire-flies, crickets are chanting their merry tunes, and here and there are groups of people chatting and amusing themselves. But nothing can exceed the beauty of the scene when the full moon rises, shedding its silvery light over the broad foliage of the tropics. Whatever may have been the fatigue of the day, whatever the body may have suffered from the heat and languor, all is forgotten when this spectacle presents itself.

FLIGHTS OF RHETORIC.

I HAVE not found that God hath made much use of labored periods, rhetorical flowers, and elegancies, to improve the power of religion in the world: "yea, I have observed how Providence hath sometimes rebuked good men when they have too much affected these pedantic fooleries, in withdrawing from them his usual aids, and exposing them to shame.

Flonel.

So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart, and that in a way peculiar to themselves.

J. Brown, of Haddington.

John did not preach so much to please as to profit. He choose rather to discover men's sins, than to show his own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face.

Thomas Watson.

Preaching experimentally is the life and soul of preaching. Men love sermons that come to their business and bosoms.

Job Orton.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

Paul.

PROHIBITING THE BIBLE.

HENRY VIII. by royal proclamation, forbade the general reading of the Bible by the laity. He made exceptions, however, in favor of the Lord Chancellor, the Speaker of the House of Commons, and captains in the wars, who may need to quote it "in order to enforce public harangues." A nobleman "may read it in his house or garden quietly or of good order." A merchant "may read it to himself privately. Ladies of quality may read it to themselves—not to others." The King as carefully surrounded it with cautions as if it were a torpedo, or something of that sort. His daughter, Queen Elizabeth, had also her leaning to the old order of things. She would not permit any ridicule of the Virgin Mary or the sign of the cross, and once from her pew when Nowell, her chaplain, made a sly, collateral dash at the "sign," called out to him and bid him back to his text!

HARD FEELINGS.

"Thou shalt not avenge, nor bear any grudge against the children of thy people." All those hard and unkind feelings which you entertain towards your neighbor because he has injured you, are forbidden by the word of God, and bring heavy guilt upon your soul. Do not try to escape by saying, this is a part of the old Jewish law, that has long since been abrogated. The words of the Saviour are still more forcible: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew 6:14, 15. A more fearful denunciation against those who indulge unkind feelings towards any individual of the human race, could hardly be uttered.

God in History.

(Continued from our last.)

THE BATTLE OF TOURS, A. D. 732.

"The events that rescued our ancestors of Britain and our neighbors of Gaul from the civil and religious yoke of the Koran."—Gibbon.

Although three centuries had passed away since the Germanic conquerors of Rome had crossed the Rhine, never to repass that frontier stream, no settled system of institutions or government, no amalgamation of the various races into one people, no uniformity of language or habits, had been established in the country at the time when Charles Martel was called to repel the menacing tide of Saracenic invasion from the south. Gaul was not yet France. In that, as in other provinces of the Roman empire of the West, the dominion of the Cæsars had been shattered as early as the fifth century, and barbaric kingdoms and principalities had promptly arisen on the ruins of the Roman power. But few of these had any permanency, and none of them consolidated the rest, or any considerable number of the rest, into one coherent and organized civil and political society. The great bulk of the population still consisted of the conquered provincials, that is to say, of Romanized Celts, of a Gallic race which had long been under the dominion of the Cæsars, and had acquired, together with no slight infusion of Roman blood, the language, the literature, the laws, and the civilization of Latium. Among these, and dominant over them, roved or dwelt the German victors; some retaining nearly all the rude independence of their primitive national character, others softened and disciplined by the aspect and contact of the manners and institutions of civilized life; for it is to be borne in mind that the Roman empire in the West was not crushed by any sudden avalanche or barbaric invasion. The German conquerors came across the Rhine, not in enormous hosts, but in bands of a few thousand warriors at a time. The conquest of a province was the result of an infinite series of partial local invasions, carried on by little armies of this description. The victorious warriors either retired with their booty, or fixed themselves in the invaded district, taking care to keep sufficiently concentrated for military purposes, and ever ready for some fresh foray, either against a rival Teutonic band, or some hitherto unassailed city of the provincials. Gradually, however, the conquerors acquired a desire for permanent landed possessions. They lost somewhat of the restless thirst for novelty and adventure which had first made them throng beneath the banner of the boldest captains of their tribe, and leave their native forests for a roving military life on the left bank of the Rhine. They were converted to the Christian faith, and gave up with their old creed much of the coarse ferocity which must have been fostered in the spirits of the ancient warriors of the North by a mythology which promised, as the reward of the brave on earth, an eternal cycle of fighting and drunkenness in heaven.

But, although their conversion and other civilizing influences operated powerfully upon the Germans in Gaul, and although the Franks (who were originally a confederation of the Teutonic tribes that dwelt between the Rhine, the Maine, and the Weser,) established a decisive superiority over the other conquerors of the province, as well as over the conquered provincials, the country long remained a chaos of uncombined and shifting elements. The early princes of the Merovingian dynasty were generally occupied in wars against other princes of their house, occasioned by the frequent subdivisions of the Frank monarchy; and the ablest and best of them had found all their energies tasked to the utmost to defend the barrier of the Rhine against the pagan Germans who strove to pass that river and gather their share of the spoils of the empire.

The conquests which the Saracens effected over the southern and eastern provinces of Rome were far more rapid than those achieved by the Germans in the north, and the new organizations of society which the Moslems introduced were summarily and uniformly enforced. Exactly a century passed between the death of Mohammed and the date of the battle of Tours. During that century the followers of the Prophet had torn away half the Roman empire; and besides their conquests over Persia, the Saracens had overrun Syria, Egypt, Africa, and Spain, in an unchecked and apparently irresistible career of victory. Nor, at the commencement of the eighth century of our era, was the Mohammedan world divided against itself, as it subsequently became. All these vast regions obeyed the caliph; throughout them all, from the Pyrenees to the Oxus, the name of Mohammed was invoked in prayer, and the Koran revered as the book of the law.

It was under one of their ablest and most renowned commanders, with a veteran army, and with every apparent advantage of time, place, and circumstance, that the Arabs made their great effort at the conquest of Europe north of the Pyrenees. The victorious Moslem soldiery in Spain,

"A countless multitude; Syrian, Moor, Saracen, Greek renegade, Persian, and Copt, and Tartar, in one bond Of erring faith conjoined—strong in the youth And heat of zeal—a dreadful brotherhood,"

were eager for the plunder of more Christian cities and shrines, and full of fanatic confidence in the invincibility of their arms.

The monkish chroniclers, from whom we are obliged to glean a narrative of this memorable campaign, bear full evidence to the terror which the Saracen invasion inspired, and to the agony of that great struggle. The Saracens, say they, and their king, who was called Abderrahman, came out of Spain, with all their wives, and their children, and their substance, in such great multitudes that no man could reckon or estimate them. They brought with them all their armor, and whatever they had, as if they were thenceforth always to dwell in France.

"Then Abderrahman, seeing the land filled with the multitude of his army, pierces through the mountains, tramples over rough and level ground, plunders far into the country of the Franks, and smites all with the sword, insomuch that when Eudo came to battle with him at the River Garonne, and fled before him, God alone knows the number of the slain. Then Abderrahman pursued after Count Eudo, and while he strives to spoil and burn the holy shrine at Tours, he encounters the chief of the Austrasian Franks, Charles, a man of war from his youth up, to whom Eudo had sent warning. There for nearly seven days they strive intensely, and at last they set themselves in battle array, and the nations of the North standing firm as a wall, and impenetrable as a zone of ice, utterly slay the Arabs with the edge of the sword."

The European writers all concur in speaking of the fall of Abderrahman as one of the principal causes of the defeat of the Arabs; who, according to one writer, after finding that their leader was slain, dispersed in the night, to the agreeable surprise of the Christians, who expected the next morning to see them issue from their tents and renew the combat. One monkish chronicler puts the loss of the Arabs at 375,000 men, while he says that only 1007 Christians fell: a disparity of loss which he feels bound to account for by a special interposition of Providence. I have translated above some of the most spirited passages of these writers; but it is impossible to collect from them anything like a full or authentic description of the great battle itself, or of the operations which preceded and followed it.

Though, however, we may have cause to regret the meagreness and doubtful character of these narratives, we have the great advantage of being able to compare the accounts given of Abderrahman's expedition by the national writers of each side. This is a benefit which the inquirer into antiquity so seldom can obtain, that the fact of possessing it, in the case of the battle of Tours, makes us think the historical testimony respecting that great event more certain and satisfactory than is the case in many other instances, where we possess abundant details respecting military exploits, but where those details come to us from the annals of one nation only, and where we have, consequently, no safeguard against the exaggerations, the distortions, and the fictions which national vanity has so often put forth in the garb and under the title of history. The Arabian writers who recorded the conquests and wars of their countrymen in Spain have narrated also the expedition into Gaul of their great emir, and his defeat and death near Tours, in battle with the host of the Franks under King Chauldus, the name into which they metamorphose Charles Martel.

They tell us how there was war between the count of the Frankish frontier and the Moslems, and how the count gathered together all his people, and fought for a time with doubtful success. "But," say the Arabian chroniclers, "Abderrahman drove them back; and the men of Abderrahman were puffed up in spirit by their repeated successes, and they were full of trust in the valor and the practice in war of their emir. So the Moslems smote their enemies, and passed the River Garonne, and laid waste the country, and took captives without number. And that army went through all places like a desolating storm. Prosperity made these warriors insatiable. At the passage of the river, Abderrahman overthrew the count, and the count retired into his stronghold, but the Moslems fought against it, and entered it by force and slew the count; for everything gave way to their cimeters, which were the robbers of lives. All the nations of the Franks trembled at that terrible army, and they betook them to their king Chauldus, and told him of the havoc made by the Moslem horsemen, and how they rode at their will through all the land of Narbonne, Toulouse, and Bordeaux, and they told the king of the death of their count. Then the king bade them be of good cheer, and offered to aid them. And in the 114th year* he mounted his horse, and he took with him a host that could not be numbered, and went against the Moslems. And he came upon them at the

great city of Tours. And Abderrahman and other prudent cavaliers saw the disorder of the Moslem troops, who were loaded with spoil; but they did not venture to displease the soldiers by ordering them to abandon everything except their arms and war-horses. And Abderrahman trusted in the valor of his soldiers, and in the good fortune which had ever attended him. But (the Arab writer remarks) such defect of discipline always is fatal to armies. So Abderrahman and his host attacked Tours to gain still more spoil, and they fought against it so fiercely that they stormed the city almost before the eyes of the army that came to save it; and the fury and the cruelty of the Moslems toward the inhabitants of the city was like the fury and cruelty of raging tigers. It was manifest," adds the Arab, "that God's chastisement was sure to follow such excesses; and fortune thereupon turned her back upon the Moslems."

"Near the River Owar, the two great hosts of the two languages and the two creeds were set in array against each other. The hearts of Abderrahman, his captains, and his men, were filled with wrath and pride, and they were the first to begin the fight. The Moslem horsemen dashed fierce and frequent forward against the battalions of the Franks, who resisted manfully, and many fell dead on either side, until the going down of the sun. Night parted the two armies; but in the grey of the morning the Moslems returned to the battle. Their cavaliers had soon hewn their way into the centre of the Christian host. But many of the Moslems were fearful for the safety of the spoil which they had stored in their tents, and a false cry arose in their ranks that some of the enemy were plundering the camp; whereupon several squadrons of the Moslem horsemen rode off to protect their tents. But it seemed as though they fled; and all the host was troubled. And while Abderrahman strove to check their tumult, and to lead them back to battle, the warriors of the Franks came around him, and he was pierced through with many spears, so that he died. Then all the host fled before the enemy, and many died in the flight. This deadly defeat of the Moslems, and the loss of the great leader and good cavalier Abderrahman, took place in the hundred and fifteenth year."

This result preserved Europe from subjection to Mohammedanism, which would have reversed the prediction to which we have made reference.

(To be continued.)

The Divine Authority of Scripture.

If we desire to know what Mohammed had taught, we should be anxious to learn the opinions of Abou-Beker, Ali, or of Abou-Hanifah; or if we would know the doctrines of Schleiermacher, we should ask them from his disciples in Germany or elsewhere. In like manner, in regard to the doctrines of Christ, though the first point is to inquire of the Master, it is nevertheless interesting and useful to interrogate the disciples. I shall propose to-day, therefore, to explain to you the testimony of the disciples of Christ during the two greatest epochs in the history of man, namely, the commencement of Christianity and the Reformation.

It has been said, in this land, that the Divine authority of Scripture is an invention posterior to primitive Christianity. This is not a new assertion. Many writers have held it, at different times. Permit me to mention two, one among the Protestants, and the other among the Roman Catholics. Here is the former.

In the middle of the last century, there lived in Germany a learned Protestant, whose character Madame de Staël thus describes: "Original and profound, he always used the most precise and forcible words; in his writings he was invariably animated by a hostile feeling toward those whose opinions he attacked; like a huntsman, who finds more pleasure in the chase than in the result of it." This *savant* was named Lessing; and is regarded by the Rationalists themselves as one of the fathers of Rationalism. How did he become so? According to Doctor Hase—himself a Rationalist—Lessing was the first to attack, in Germany, the Divine authority of Scripture, and to pretend that Christianity is independent of the Bible. At first he wished to preserve Christianity, and only to sacrifice the Bible; but Christianity soon departed likewise. The vase was broken, and the life-giving water was spilled and lost. The Christian doctrines fell, one after the other. A learned theologian has given us a history of the revolution which has been accomplished in Germany, since 1750, in the field of theology. Matters came, by little and little, to so deplorable a condition, that in empty churches sermons on the culture of potatoes, or other *useful* matters, were substituted for the preaching of Jesus Christ.

To pretend, like Lessing, to attack the authority of the Bible, and yet to respect Christianity, is to act like the American Indians, who cut down the date-palm close to the earth.

* Of the Hegira.

"See," say they, "the fruit remains!" and they eat of it. But wait some days; the fruit is withered, the branches are withered, the whole trunk is but dry wood; and this tree, which might have given to you and to your children so agreeable a fruit, is now good for nothing, but to be cut in pieces and cast into the fire.

And what was it Lessing did to attack the authority of the Bible? Exactly what is now done here. "It is an invention of Catholicism," said he; only he placed this invention later than the time of the Gnostics, at the era of the Council of Nice, in 325.

If the Protestant Rationalists pretend that the Divine authority of Scripture is an invention of Roman Catholicism, let us now consider Roman Catholics, who pretend that it is an invention of Protestantism.

The second of the divines whom I will cite, is the Roman Catholic Stapylus, who, attacking the Reformation with the zeal of an apostate, placed among the maxims *invented* by this Reformation, the following:—"Major est auctoritas Scripturæ quam Ecclesiæ." "Greater is the authority of Scripture than that of the Church."

Thus, when it comes to the Divine authority of the Bible, Roman Catholics and Protestant Rationalists alike reject it: no one desires it. This doctrine of authority, according to each of these parties, is an invention of the other. In our days, and among us, the notions of Lessing and Stapylus, respecting the recent invention of the idea of the authority of the Bible, have been revived. Let us now seek to learn the voice of the early ages; and see, whether it was then believed that recourse to the Divine authority of the Bible, that Biblicism, is "the plague of the Church."

At Rome, in the latter part of the first century, Clement, an elder or bishop of the Church (probably he of whom Paul said to the Philippians, "Clement, whose name is in the Book of Life,") taught in that ancient city, where Paul also had taught in chains. Would you know what you should do, you who seek salvation?—Clement shall tell you: "Examine carefully the Scriptures," says he, in the 45th chapter of his Epistle to the Corinthians; "they are the true oracles of the Holy Spirit. Know that in them there is nothing unjust, nor false, nor feigned."

About the same time, in the beginning of the second century, at Antioch, the metropolis of the Gentile Christians, as Jerusalem was of the Christian Jews, Ignatius, a disciple of St. John, shed abroad the mild effulgence of the Christian virtues. Would you know who those are that deny the Lord, and whom the Lord will deny?—Ignatius will tell you: "It is those," says he, "who have not been persuaded either by the prophets, or by the law of Moses, or by the gospel." Or would you seek the fountain of that truth to which you should at all times apply?—Ignatius shall answer: "Fly to the gospel, as if it were the person of Jesus Christ; to the apostles, as if they were the presbyters of the Church. The gospel is the perfection of incorruptibility." Ignatius died a martyr for the name of Christ Jesus.

In ancient Smyrna (which pretended to be the cradle of Homer,) Polycarp, a venerable Christian, and also a disciple of John, gathered round him many disciples. Sayest thou, I have already believed in the Lord, but how shall I, from day to day, be built up in this holy faith? Here is the answer: "Paul," wrote Polycarp to the Philippians (chapter 3d), "Paul, who whilst in the midst of you, taught you perfectly in the word of truth, when absent, wrote letters to you; to these you should look, to be built up in the faith which has been given you." Or, again: Wouldst thou know upon what authority thou oughtest to believe the things of the invisible world? Polycarp argues from 1 Cor. 6:2, to establish the judgment to come: "Do we not know that the saints shall judge the world, as Paul indeed taught us."

The World's Regeneration.

(Continued from our last.)

THERE are two theories respecting the manner in which the era foretold by revelation, when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ, is to be ushered in. The most generally adopted, as I have suggested in a former article, is, that the millennium is to be gradually introduced by the preaching of the gospel, and subordinate agencies, that all nations are to be converted, and that holiness to the Lord will be stamped on every heart. This reign of righteousness it is supposed will take place on the earth as it now is, and continue at least a thousand years, before Christ shall come. The other theory is, that there will be no millennium until Christ shall come again, and that the world, instead of being converted to Christ, before his coming, is fast ripening for destruction.

1. Let us then in the first place, endeavor to ascertain what the Scriptures teach, as to the design of the Christian dispensation. Can we find

an intimation of the conversion of the world to Christ, by the agencies now employed? We think not. In the first council of the Church at Jerusalem, (and as we apprehend, the only council whose decisions are infallible) we find a declaration of God's purpose in sending the gospel to the Gentile nations. At the beginning of the Christian dispensation, Paul and Barnabas were sent forth by the Holy Ghost, to preach the gospel to the Gentiles. (Acts 13:1-4.) "For so the Lord commanded saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth, and when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed."—Acts 13:47, 48. But a controversy having arisen at Antioch respecting the circumcision of the Gentile converts, Paul and Barnabas and others with them, went to Jerusalem to the apostles and elders to consider and determine the question. In that council Peter having referred to his mission, by divine direction, to Cornelius, the Gentile Centurion, James as the presiding apostle made the following remarkable comment, in giving the decision of the council. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name."—Acts 15:14.

"Now, if we believe (as we profess to do) that this is not merely the opinion of the apostle, but that he spake these words as he was moved by the Holy Ghost, then we have here a distinct declaration of God himself that the design of this dispensation is to take and save a people out of the Gentiles, which is certainly a very different thing from converting and blessing all the families of the earth."—Rev. H. McNeile. And we find thus far in the history of the Church, and the world, that God has, through the preaching of the gospel, been taking out of the world an elect church. No nation as a nation has ever been converted. Sin has ever been in the ascendant among the most favored of the Gentile nations. It is so now. Look at England and our own country, the two most highly favored among nominally Christian nations. Are all righteous? Or is there even a gradual advance in holiness? Is not the warfare rather deepening between the Church and the world? True it is, that now, as eighteen centuries ago, and as through intervening centuries, God is accomplishing his purpose, in "fulfilling the number of his elect, and hastening the coming of his kingdom" by adding to his mystical Church of such as shall be saved; but we see no evidence to warrant the hope of the world's conversion in its present state, even if the opinion was not condemned by Scripture, and by the voice of the Church in better days.

Still the impression prevails in many minds that there are passages of Scripture, which predict the world's conversion, through the agency of the Church, and the preaching of the gospel. We find the sentiments in sermons, as, for example, in the late election sermon before the Legislature of Massachusetts, from Rev. 11:17, and from a sermon before the American Board of Missions, by Dr. Cox, in which he claims for the Church "to hold, of God, the right to win the world." We meet with it more frequently, perhaps, in the speeches on Anniversary occasions; and we suppose the speakers and writers believe that their opinions are founded on a right interpretation of Scripture. They base their arguments on the supposition that we are living in the latter times of the final dispensation, which will issue in a spiritual millennium, and a realizing of the divine promises of mercy to the world. We also believe, that we are living in the latter times, or rather what the apostle calls the "last days" of the Christian dispensation, when perilous times prevail (2 Tim. 3:1), when schisms and heresies distract the Church; and when the gospel is being preached to all nations, as a witness (Matt. 24:14) to take out of them a people for God; and then the end shall come. As a witness, the gospel is fulfilling its design. The offer of eternal life in Jesus Christ to the world, will leave all who reject it without excuse; while to those who embrace it, will be fulfilled the blessed promises of a resurrection to life, at his coming. But we do not suppose that this is the final dispensation. With Isaiah (65:17), and St. Peter, (3:13), we look for a new heavens and a new earth, wherein dwelleth righteousness. We think that as the patriarchal dispensation was introductory to the Jewish, and as the Jewish was introductory to the Christian, so the Scriptures lead us to expect a following epoch which may not inappropriately be designated as the dispensation of the kingdom.

St. Paul, in his Epistle to the Ephesians (1:10) makes known to us the purpose of God, "that in the dispensation of the fullness of the times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him; and his assertion is that the believer has an earnest of this inheritance in the present life, by the sealing of the Holy Spirit, until the redemption of the purchased possession, (Eph. 1:9-14, and also Eph. 4:30.) Now we suppose St. Paul here to have

reference to the fullness of the times of the Gentiles; as in Gal. 4:4, he speaks of the fullness of Jewish times, or the end of the time appointed by the Father for deliverance from the bondage of the law, and for introducing the Christian dispensation. The believer is now waiting for the adoption, to wit, the redemption of the body. (Rom. 8:23.) And this redemption of the body from the power of death and the grave is to take place at the second coming of our Lord.

Redemption, is what the people of God from the beginning have been looking for. To the promised seed revealed to Adam, they who believed the promise, looked for redemption. A faithful few "walked with God," but the great bulk of mankind were led captive by Satan. The wickedness of man became in the progress of fifteen centuries so great that the deluge was sent, and the wicked were swept away. (And as it was in the days of Noah, so shall it be when the Son of man cometh. Matt. 24:37-39; Luke 17:26-30.)

Again, God called Abraham, made a covenant with him and with his seed. He held communion with him. Abraham believed God, and was counted as righteous; some of his seed walked with God and looked for redemption in Christ; but the majority of his descendants were rebellious, and the curse rested on the world.

Then Moses was raised up as a leader and lawgiver. The law was added to the Abrahamic covenant because of transgression. The promises of a Deliverer became more distinct, and as the time appointed for the advent of the Saviour drew nigh, there was a general expectation of his appearing. Simeon was waiting for the consolation of Israel. And Anna rejoiced at the Saviour's birth, with all that were looking for redemption.

We are living under the dispensation thus introduced at the Saviour's advent of humility. The believer, now, as before the flood, and as in the intervening periods, from Noah to Christ, is also looking for redemption. And redemption includes not only justification, (Rom. 3:24) and sanctification, (1 Cor. 1:30) but the resurrection of the body from the power of death and the grave. (Luke 21:24-28; Rom. 8:23.)

God has almost six thousand years been taking out of the world an elect Church. He has been, and is, preparing for the establishment of his kingdom on the ruins of all earthly kingdoms. (Dan. 2:44; 7:27.) Christ shall come again, and all his saints with him, and the kingdoms of this world, so long revolted from God, shall be subject to his peaceful and glorious reign. He shall come from heaven, in like manner as he ascended. (Acts 1:9-11.) He shall come suddenly, as "a thief," as "a snare," "as the lightning," "as the flood." He shall come to raise the bodies of his saints (Job 19:25, 26; 1 Cor. 15:22, 23; 1 Thess. 4:14.) And with them to take possession of the earth and reign over it. (Psa. 2:8; Isa. 24:21-23; Luke 22:29, 30; 2 Tim. 2:11, 12; 4:8.) He shall come to perfect the great work of redemption, and to bring to pass the purport of his petition, that all his people may be one.

If then the Christian dispensation is, as we believe, introductory to another; and if, as St. Paul writes to Timothy, the Lord Jesus Christ shall judge the quick and the dead at his appearing, and his kingdom, thus connecting the establishment of his kingdom with his second advent, we may look forward to his coming as an event not remote. We can make practical, the Scriptural exhortations to "watchfulness as men who wait for their Lord;" and find in the hope of a glorious resurrection, at his coming, an incentive to duty, such as animated the apostles in their warfare against sin. Our Lord has gone to receive for himself a kingdom and to return. (Luke 19:11, 12, &c.) May we so improve the talent committed to us in learning and doing his will, that at his return we may have part in the resurrection to life, and thus be ever with him.

Witness and Advocate.

Romish Doctrines.

THE CELIBACY OF THE CLERGY.

AFTER several attempts by ambitious Popes, this doctrine or ordinance, was established by the tyrannical Hildebrand, Gregory the Seventh, in the eleventh century. The parochial clergy had generally married, and they protested long and strongly against abandoning their wives. But the advantage of having the ecclesiastics, in all countries, separated from all connection with their native soil and native interests, and the fixture of large bodies of men in every kingdom wholly devoted to the objects of Popedom, overpowered alike the voice of nature, justice, and Scripture. "Those whom God had joined together," were put asunder by man. No act, even of the Papacy, ever produced more crime. No act could be politically more injurious, for it withdrew from the increase of population—in times when population was the great want of Europe, and when half the land was desert—300,000 parochial priests, 300,000 monks, and friars, and probably upwards of 300,000 nuns;

thus giving up to a life of idleness, and almost total uselessness, in a national view, an enormous multitude of human beings annually, down to this hour, through nearly nine centuries! But, to give the true character of this presumptuous contempt of the Divine will, and of the primal blessing of "Increase and multiply, and replenish the earth," and of the universal custom of the Jewish covenant, in which the priesthood descended by families; we should know the solitary miseries entailed by monastic and conventual life, the thousands of hearts broken by remorse for those rash bonds, the thousands sunk into idiotism and frenzy by the monotony, the toilsome trifling, the useless severities, and the habitual tyrannies of the cloister. Even to those we must add the still darker page of that grossness of vice which, in the ages previous to the Reformation, produced frequent remonstrances even from the Popes, and perpetual disgust among the people.

TRANSUBSTANTIATION.

This doctrine declares that, when the words of consecration have been pronounced over the Eucharist, the bread and wine are *actually* transformed into the *body and blood*, the *soul and divinity* of Christ. This monstrous notion was wholly unknown to the Christians of the first four centuries. In the eleventh century it was held that the body of Christ was actually present, without directly affirming in what manner. It was not until the thirteenth century (A. D. 1215) that the change of the bread and wine became an acknowledged doctrine, by the Fourth Lateran Council. This doctrine contradicts the conception of a miracle, which consists in a *visible*, supernatural change. It contradicts the physical conception of body, which is, that body is local, and of course cannot be in two places at once; but the body of Christ is in heaven. It also contradicts Scripture, which pronounces that the taking of the bread and wine would be wholly profitless, but by the accompanying operation of the Holy Spirit, acting on the faithful partaker of the sacrament; the language of Christ being: "The flesh profiteth nothing. The words that I speak unto you, they are spirit." The whole efficacy is spiritual.

THE INVOCATION OF SAINTS.

This doctrine first assumed an acknowledged form in the seventh century. It had been gradually making its way, since the dangerous homage paid to the tombs of the martyrs in the third and fourth centuries. But this invocation made them, in the estimate of their worshippers, gods. For the supposition that they heard and answered prayers in every part of the world at once, necessarily implied omnipresence—an attribute belonging exclusively to the Deity.

Movements of Romanists in London.

UNWONTED exertions are being made by Romanists to erect an immense edifice in London, avowedly for the worship of foreigners, but available for all. The *British Banner* thus describes the method by which this object is to be accomplished:

"The Pope and the Cardinals entered heartily into the project; and, indeed, there can be no doubt that it was by them originated. The views of the Vatican were, that the new edifice should be erected like those in Rome, and the functions performed according to the Roman usage, a society of secular priests, called the 'Congregation of the Catholic Apostleship,' founded in Rome by Pilotti, being appointed to take the direction of the 'church,' and to have the possession of its income. In this arrangement there was no difficulty, forasmuch as Dr. Melia was one of the body.

"The next step was for the 'Sacred Congregation,' at the instance of the Pope, to give these priests a patent. Accordingly, on the 7th of December, 1847, this was done, and attested by Cardinal Wiseman on the 5th of February, 1850. From this it will be seen that Papal movements, however slow, are sure, and that the end is infallibly reached. All things being ready, then came the question of funds, and for that the usual machinery was put in motion. The Pope urged what he called the 'good work' on the Bishops of the Pontifical States, and the Propaganda pressed it on the attention of the Bishops of other Papal States in Italy. Nay, Dr. Melia himself, adopting one of the worst practices of British nonconformity, actually commenced a course of chapel-begging. To this end, he travelled through Italy, not only in the Papal States, but also in the kingdom of Naples. The Grand Duchy of Tuscany, and the other duchies, were each presented with a begging-box. Cardinal Wiseman then stepped forward, and recommended it to the Bishops of France and the Catholics of England.

"This church, we are told, will be built on the model of the oldest Christian churches, and the divine services celebrated in Italian and English, and also in other languages, if required. Priests of all nations, confessors speaking every

language, will be found there. There are now in the House of the Sacred Congregation at Rome several English students receiving a proper ecclesiastical education, who will eventually be attached to this church, besides other Italian and foreign priests."

Priesthood, as it was, is, and shall be.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."
(Concluded.)

THEIR priesthood is still in abeyance, so far as the actual exercise of it is concerned. They are priests-elect; but, at present, no more. Their title they have received, when brought into the Holy of Holies by the blood of Christ; but on the active functions of priesthood they have not entered. It doth not yet appear what they shall be. They wear no royal crown; they are clothed with no priestly raiments; their garments for "glory and for beauty" are still in reserve among the things that are "reserved in heaven, ready to be revealed in the last time." Both their inheritance and their priesthood are as yet only things of *faith*; they are not to be entered on till their Lord returns; they are priests in disguise, and no man owns their claim. Yet it is a sure claim; it is a Divine claim; it is a claim which will ere long be vindicated. The day of the MANIFESTATION of these priests is not far off. And for this they wait, carefully abstaining from usurping honors and dignities which God has not yet put upon them.

The High Priest whom they own is now within the veil; and till he come forth, they repudiate all priestly pretensions, knowing that at present all sacerdotal office, and authority, and glory, are centered in him alone. To attempt to exercise these would be to rob him of his prerogative, to forestall God's purpose, and to defeat the end of the present dispensation.

Their priesthood is after the order of Melchizedek. The King of Salem and priest of the Most High God is he whom they point to as their type. Their great Head is the true Melchizedek; and they under him, can claim the office, and name, and dignity. Melchizedek's unknown and mysterious parentage is theirs, for the world knows them not, neither what nor whence they are. Melchizedek's city was Salem—theirs is the New Jerusalem, that cometh down out of heaven from God. His dwelling was in a city without a temple; and he exercised his priesthood without a temple; so their abode is to be in that city of which it is said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." Distinct from Abraham, and greater than he, though of the same common family of man, was Melchizedek; so they, "the church of the first-born," distinct from Israel, and greater than they, yet still partakers of a common nature, are to inherit a kingdom more glorious and heavenly than what shall ever belong to the sons of Abraham according to the flesh.

For priesthood is not merely for reconciliation, but for carrying on intercourse after reconciliation has been effected. It is not merely for securing pardon, but for forming the medium of communication between the pardoner and the pardoned. Thus priesthood may exist after all sin has passed away, and the curse has been taken from sky and earth, and all things have been made new.

For this end shall priesthood exist in the eternal kingdom, both in the person of Christ himself, and of his saints. A link is needed between the upper and the lower creation—between heaven and earth—between the visible and the invisible—between the Creator and the created. That link shall be the priesthood of Christ and his redeemed. They shall be the channels of communication between God and his universe. They shall be the leaders of creation's song of praise; from all regions of the mighty universe gathering together the multitudinous praises, and presenting them in their golden censers before Jehovah's throne. Through them worship shall be carried on, and allegiance presented, and prayer sent up from the unnumbered orbs of space, the far-extending dominions of the King of kings.

Whether the kingly or priestly offices are to be conjoined in each saint, as in Christ himself, or whether some are to be priests and some kings, we know not. The separation of the offices is quite compatible with the truth of the Church forming the Melchizedek priesthood: for the reference may be to the Church as a body, and not to each individual. And is it not something of this kind that is suggested to us by the four living ones and the four-and-twenty elders in the Revelation? Do not the former look like priests, and do not the latter look like kings?

Yet it matters not. In either way, the dignity is the same to the Church; in either way will the "royal priesthood" exercise their office under him who is the Great Priest and King.

Our priesthood, then, is an eternal one. There will be room for it, and need for it hereafter, though the evils which just now specially call

for its exercise shall then have passed away. We greatly narrow the range of priesthood when we confine it to the times and the places where sin is to be found. Such, no doubt, is its present sphere of exercise; and it is well, indeed, for us that it is so. Did it not extend to this, where should we be? Were it not now ordained specially for the alienated and the guilty, to restore the lost friendship, and re-fasten the broken link between them and God, what would become of us? But having accomplished this, must it cease? Has it no other region within which it can exercise itself? Has it not a wider range of function to which, throughout eternity, it will extend, in the carrying out of God's wondrous purposes? And just as the humanity of Christ is the great bond of connexion between the Divine and the human, the great basis on which the universe is to be established immovably for ever, and secured against a second fall, so the priesthood of Christ, exercised in that humanity, shall be the great medium of communication, in all praise, and prayer, and service, and worship of every kind—between heaven and earth—between the Creator and the creature—between the King Eternal, Immortal, and Invisible, and the beings whom He has made for his glory, in all places of his dominion, whether in the heaven of heavens, or in the earth below, or throughout the measureless regions of the starry universe.



The Advent Herald.

BOSTON, FEBRUARY 19, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER II.

(Continued from our last.)

And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

us. 13-16.

MOUNT Lebanon is on the north boundary of Palestine, and its cedars were stately and magnificent.

In 1818, Dr. RICHARDSON found there a remnant of them,—"a small clump of large, tall, and beautiful trees," which he pronounced "the most picturesque productions of the vegetable world that he had ever seen"—rearing their heads to an enormous height, and spreading their branches to a great extent." One of them that he measured was thirty-two feet in circumference.

In a beautiful metaphor in which the "Assyrian" is described, the appearance of the cedar is given in Ezek. 31:3-9, "Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore, his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him."

Because the Assyrian king is called a cedar, Dr. BARNES thinks that the cedars, here, denote "the princes and nobles of the land of Israel." But there is no affirmation, as in that case, that those princes are the high cedars of Lebanon. Consequently the expression lacks the attributes of the metaphor.

Bishop LOWTH, Dr. CLARK, and Dr. SCOTT, all understand by the cedars, &c., the princes or exalted ones in the nation: but there is no reason whatever for understanding them as anything dif-

ferent from what the inspired writer has called them.

Bashan was on the east of Jerusalem. It was conquered by Moses from Og, king of Bashan, and became the possession of the half tribe of MANASSEH. It was celebrated for its pasturage and fine cattle, which are referred to in other scriptures. It was said of Tyros, (Ezek. 27:6,) "Of the oaks of Bashan have they made thine oars." The Amorite (Amos 2:9) was said to be "strong as the oaks;" and ZEPHANIAH said, (11:2,) "Howl, O ye oaks of Bashan; for the forest of the vintage is come down."

Judea abounded in lofty mountains, so that a reference to them is particularly appropriate. Psa. 125:2—"As the mountains are round about Jerusalem, so the Lord is round about his people." But, (Psa. 144:5,) the Lord has only to "touch the mountains, and they shall smoke." He who hath "weighed the mountains in scales, and the hills in a balance," has said (Isa. 54:10,) that "the mountains shall depart, and the hills be removed." Micah 1:3, 4—"For behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place." Nah. 1:5, 6—"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Hab. 3:3-6—"God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." This must be (2 Pet. 3:12,) "at the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Lofty towers, and strongly fortified walls, were the most secure means of defence for cities, against besieging armies.

It was said of Zion, (Psa. 48:12, 13,) "Walk about Zion, and go round about her: tell the towers thereof; mark well her bulwarks, consider her palaces." In the day of the Lord all such will come down. Not one of them will furnish any protection against the storm of God's indignation.

"The ships of Tarshish," were those in which the commerce of Israel was principally carried on, SOLOMON (1 Kings 10:22,) "had at sea a navy of Tarshish with the navy of HIRAM: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." JEROSHAPHAT also (2 Chron. 20:36,) "made ships to go to Tarshish. And they made the ships in Ezion-geber."

"TARSHISH" was a son of JAVAN, and a grandson of JAPHETH, son of NOAH. Gen. 10:2-5—"By these," i. e., the descendants of JAPHETH, "were the isles of the Gentiles"—countries bordering on the sea—"divided in their lands." It is now generally agreed that the place referred to is Tartessus, a city of Spain, at the mouth of the river Bætis. Ezion-geber was on the Red Sea, and it is supposed that they sailed around the south of Africa, and procured the various articles of their assorted cargoes, at the several ports where they touched. Bishop LOWTH says, "It is certain that under PHARAOH Necho, about two hundred years after-ward, this voyage was made by the Egyptians. (Herodot. iv. 42.) They sailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years."

The father of history—whom modern critics have vindicated from the once current imputation of being also the father of a good many fictions—has preserved to us a curious story which he heard in Egypt, some twenty-three centuries ago, concerning the manner in which the first circumnavigation of Africa—or Libya, as it was then called, was effected. The event was said to have taken place in the reign of that PHARAOH Necho who ruled in Egypt about six hundred years before the Christian era, and whose dealings with the Jews are recorded in the Scriptures. "Necho, king of Egypt"—this is what HERODOTUS heard—"despatched some Phœnicians in vessels, with instructions to sail round Libya, and through the Pillars of Hercules [Straits of Gibraltar], into the Northern [Mediterranean] Sea, and so to return to Egypt. The Phœnicians set out from the Red Sea, and navigated the Southern Ocean. When the autumn

came, it was their practice to land on whatever part of the coast they happened to be near, to sow the ground and wait for the harvest. After reaping it, they would again put to sea; and thus, after two years had elapsed, in the third they passed through the Pillars of Hercules, and arrived at Egypt."

To this succinct narrative, the cautious historian adds a remarkable statement. "They said," he observes, "but for my part I do not believe the assertion, though others may, that in their voyage round Libya, they had the sun on their right hand." This part of the story, which awakened the incredulity of HERODOTUS, is now known to be the strongest confirmation of the truth of the whole account. A voyager, in making the passage round the Cape from the eastward, will have the sun on his right hand—that is to the north. At the present day, any intelligent school-boy who has learned the first elements of astronomy, will easily understand this statement; but in the time of the old Greek historian, the fact could only have been ascertained by actual experience.

The ships of Tarshish are evidently put by synecdoche for all ships. When JONAH would flee from the presence of the Lord, (1:3,) he "went down to Joppa, and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord." He did not realize the truth of what the Psalmist said: (Psa. 139:7-10,) "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." As the day of the Lord will be upon the ships of Tarshish, and on all ships, "the shepherd shall have no way to flee, nor the principal of the flock to escape."—Jer. 25:35.

"All pleasant pictures," and everything that the eye takes delight in—or as it is in the margin all pictures of desire, will alike perish, in the day of the Lord, when all the works therein shall be burnt up.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: And the Lord alone shall be exalted in that day.—v. 17.

This is a repetition of v. 11. After the declaration there of man's humiliation and God's exaltation, the prophet proceeds to show how it is to be effected. This done, he repeats the declaration with which he set out, which makes it very emphatic.

And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, For fear of the Lord, and for the glory of his majesty, When he ariseth to shake terribly the earth.—v. 18, 19.

The idols in which men have trusted will entirely disappear. The evidence which will then make apparent God's greatness and glory, will show the utter worthlessness of false gods. Men will no longer trust in them. Forsaking the fancied protection of such, they have no resource but to flee to the rocks and caves of the earth for refuge; so terrible will be the presence of JEHOVAH, to those who have rebelled against him.

"When he ariseth to shake terribly the earth." "Arise" is a metaphor, implying that God will set himself about the work that he intends to do. Corresponding scriptures show that there will then be a literal shaking of the earth. Hag. 2:6—"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." This is thus interpreted by PAUL, (Heb. 12:26, 27,) "He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." We read in Isa. 13:11-13, that God saith, "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

In that day a man shall cast his idols of silver, and his idols of gold, Which they made each one for himself to worship, To the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, For fear of the Lord, and for the glory of his majesty, When he ariseth to shake terribly the earth.—vs. 20, 21.

The first of these texts is often quoted in prayer, by those who, in using it, verily suppose they are praying for the conversion of the worshippers of idols. But the context shows that they do not cast away their idols, to come penitently trusting in the SAVIOUR'S merits for pardon and salvation. They do it in the abandonment of all hope—in the depths of their humiliation and despair.

To cast them to the moles and to the bats, is a hypocastasis, for the abandonment of them.—Those animals seek abandoned ruins, and obscure places. They venture out only in the dark, and are animals of the lowest order. The declaration that they abandon their idols to such animals as these, teaches an utter abandonment of them. But they have no rock of refuge—nor ark of safety to flee to—the inaccessible clefts in the rocks, being their only hope. JOHN says: (Rev. 6:15-17,) "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" And the SAVIOUR said: (Luke 23:30,) "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."

The 21st verse ends this portion of the prophecy—the next verse being the commencement of a new paragraph.

There has been brought to view in this 2d chapter of Isaiah, the restoration of Israel and of all the redeemed, in the new earth wherein dwelleth righteousness,—when the times of refreshing shall come from the presence of the Lord; the subsequent reign of CHRIST, when peace and righteousness shall forever flourish; and the terrible judgments which will overtake the ungodly, and result in their destruction out of the earth, preparatory to its redemption and subsequent renovation.

The remaining verse of this chapter, is so closely connected with the following chapter, that it should be considered as the commencement of it.

(To be continued.)

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

SCARCELY had MAXIMUS declared himself Emperor, when disputes began. A swarm of Eastern monks spread themselves through Gallia; of these a portion, named Priscilianists, half Arian, half Socialist, in creed, went even beyond the Romanists, and drew some of the clergy into their contentions and treason. They preached community of goods, abstinence from marriage and military service, and divers restrictions on others which they did not practise themselves. They were charged with vices most scandalous. If the Government had not investigated, fathers and husbands would have summarily chastised them. These men were proceeded against for offences, *contra bonos mores*, by the parties they had injured, before the common law judges, in the usual way. The immediate fact proved was that of filthy and indecent exposure in the midst of a multitude of young females. They pleaded privilege, as sacred persons, for this. The Courts rejected the plea. The Pontiff stepped in. He contended that the Emperor had no right to make that an offence which he, the Pontiff, had not proclaimed such, and that he alone had the right to decide whether priests ought or ought not to pray naked in public. These men, although not members of the Catholic Church, be it observed,—not in communion with her, could only be tried by the pontifical tribunals. MAXIMUS was firm; the criminal law took its course; and for this his character has been blackened for fifteen centuries. The priestly hypocrites, St. MARTIN and SULPICIUS SEVERUS, the men who had handed over God's saints to the rack, the scourge, and solitary starvation, became enraged that a sovereign should presume to decide upon the propriety or impropriety of the ecclesiastics. Their reclamations were loud and incessant. If MAXIMUS is to blame at all, we must blame him for excess of mildness. Had he driven across the Rubicon all the hired spies of Rome, and declared that no Italian foreigner should meddle within his dominions, he would have done well. If he had marched on Rome, driven out the usurper, and proclaimed the right of every church to manage its own affairs, and of every Christian to serve God according to his own conscience, without any foreign intrusion, he would have done still better.

At the same time we must, in fairness, admit, that, according to the letter of the law, DAMASUS was right. The Roman Pontiff, Christian or Hea-then, had the legal right of deciding all ecclesiastical causes in the Roman Empire. But MAXIMUS might argue very well, that as the Pontiff had never possessed any right, title, power, or dominion beyond the Severn or the Tweed, that the Welsh, or, as they were then called, the Picts, and Scotch had not come down from their hills to receive those laws from DAMASUS which they had refused from CÆSAR. The question had now be-

come national. The Church and the Latin-speaking population clung to the Pontiff; the Gymri and Scandinavian adhered to their Emperor; and the Emperor acted according to the Scandinavians and the Cymri.

The Pontiff, however, was sorely perilled. He was not slow in seeking revenge. If the few real Christians were opposed, the Arians might help him. Defeated in the attack of Constantinople by a body of Arab mercenaries, who always fight well behind walls, the revolted Goths only sought new countries to plunder. The Eastern Emperor gladly employed them to conquer the West. The Pontiff opened for them the passes of the Apennines and the Alps. They poured like an avalanche into the Empire, sweeping over every obstacle. Cut off by an irruption of these savages from his main body, and with only German troops near him, MAXIMUS perished. Resistance then ceased. CONAN AR MERIADWR, commanding the British army of the Rhine, fell back upon Bretagne and La Vendee, where the nature of the ground helped him to hold his own against the Gothic horse, and where the descendants of his soldiers have ever since remained the sole conservative link in French society. There they held their own. The rest of Europe submitted tamely. The estates of the Roman nobles were divided by the conquerors. Yet they mixed not with the people; unlike the Romans, who, despising the female as a mere toy, everywhere intermixed with and became absorbed by the people, the Goths proudly refused to marry except with the daughters of the noble, and thus the two races continued to dwell amid each other till the revolution of 1787; and the nobles, then golden-haired, blue-eyed, tall and slight, stood distinguished from the shorter, darker, and more sharp-visaged Celtic people.

Now the result of this was to force both Celt and Roman into union. A conspiracy had been formed amongst the worshippers of the false Messiah, Bacchus, Mithra, or Nimrod, for the total overthrow of the system of compromise, which had converted Isis and Horus into the Virgin and Christ. This conspiracy now had to assume another form, that of a Celtic or democratic union against the Gothic conquerors; and the progress of this conspiracy through Carbonarism, Gnosticism, the Knights Templars, and Illuminatism, till fully developed into the order of Mizraim, we shall have to trace at some future day, showing that there exists a latent power in the Church of Rome in her, but not of her, which may at any time throw off even the mask of outward piety she still retains. But enough of this,—the question now became one not of Catholic, Donatist, or Meletian, Isis worshipper, or believer in Mithra or Bacchus; all men and creeds were alike cut up and trampled on, and Roman and Celt gradually formed themselves into the modern nationalities of Europe, writhing and struggling against the higher intellect and greater mental energy by which they were subdued.

The remark that the people of every kingdom differ much, the aristocracy little, except where, as in Spain, they have degenerated by intermarrying too closely, is true. In Europe there are many races, but, except in Britain and Hungary and the west of France, the ruling caste is everywhere the same. Perhaps Poland may be an exception, but of this we are not sure. Thus, then, was prepared that struggle between aristocracy and democracy which was destined to convulse the world, and from which England, the most aristocratic of all, has alone escaped, the conquerors not having brought wives with them, and having been therefore forced to become, in every sense of the word, Britons.

The defeat of MAXIMUS produced disastrous consequences here. The Roman colonists, who in our early histories are confounded with the genuine Britons, revolted against the Silurians. Gothic troops came to help. The Welsh and Scotch, exhausted with the expedition under MAXIMUS, were more than half paralyzed. Their chief, true to that tendency in human nature which makes man seek his opposite, became enamored of a fair Saxon beauty, and betrayed his people.

Reverting to the proceedings of the Papacy, however, we find that the Pontiff had now before him scenes of fearful peril. His great point was to enforce that first principle of Isis worship, celibacy. Without this the priests would everywhere become national, not Roman, and might, as in England they did, form the connecting link between the northern conqueror and his conquered people, and bring them into amity. So long as the empire had but one military chief there had been less fear. This unholy scheme he pursued. According to his successor, SIRICUS, the Holy Spirit of God could dwell only in holy bodies; therefore he who married, voluntarily parted with the Holy Spirit conferred by the hands of the Pontiff at his ordination. Thus, by preventing the

priests intermarrying with the people where they resided, the results were produced as by the similar arrangement of Isis in her mysteries. The conquerors and the conquered were alike admissible, but all admitted forfeited their nationality and became members of the Roman Church, just as a Hebrew admitted to the Chaldee rites, or a Greek to the Egyptian, no longer remained a Hebrew or a Greek, but was bound by a higher oath and a more sacred obligation to the great brotherhood.

Such was the course adopted by St. SIRICUS. His successor was less hypocritical. It is stated by Zozimus,—it is believed by all respectable historians,—that he, for payment, as Pontiff, licensed the evocation of the evil one; nay more, he consented to license and employ the professed Chaldean sorcerers, whom the laws of the Pontiff Emperors had sentenced to death. This fact stands on record, proving that in the siege by ALARIC, CELESTINE was not only Bishop of Rome, but had the Pontifical power of dispensing with and overruling the Imperial laws, a power as distinct from that of bishop as the jurisdiction exercised by the Duke of WELLINGTON in licensing pilots at the Cinque Ports is from his powers as Commander-in-Chief, or his quasi-Episcopal authority as Constable of the Tower over its chaplains.

The victory of the apostasy, complete in Europe, had yet, however, to be consummated in Asia. The school of Antioch, according to Mr. NEWMAN, was practically Protestant. The hardy mountaineers and converted Jews who formed it, contended that Scripture means exactly what it says. They were deep, critical students. They weighed every word, but remained obtusely insensible to ORIGEN and BASIL, and JEROME's mystifications. Believing that no private Christian could habitually deceive, they shrunk from attributing deceit to the apostles. Disbelievers in the sacramental grace, ignorant of auricular confession, believing the resurrection of the material body, and not the creation of a gaseous substance wherewith to clothe it, these men were hard and stern logicians. They held the Fall to be a reality, the Godhead of Christ a reality, salvation by faith a reality, and were not willing these should be explained away. Arab by descent, they inherited the sharp, calculating qualities of their race; strict logicians, first-rate mathematicians, admirable linguists, they were wholly deficient in rhetoric and imaginative powers. Their tendency was to the strict, the practical, the definite.

(To be continued.)

DESTITUTION OF LONDON.

THE following from the London *British Banner*, gives a sad picture of the spiritual destitution of the great centre of the Christian world—the capital of “the bulwark of Protestantism.” It will be seen that only one in every fifty of the inhabitants of London are even communicants in any of the churches. How near does that indicate the evangelization of the world!

“THE spiritual condition of London is fearful beyond all human calculation. At the present moment, with its vicinity, it comprises two and a half millions of immortal souls! In the course of seven more short years, it will, in all probability, number three millions. The question, therefore, comes to be, what is to be done? What will be its spiritual condition when it shall have realized these figures, and have been thus converted into a mighty nation? There is the utmost reason to fear, that neither the Christians of the metropolis, nor those of the Provinces, have any idea of the true state of the case. There is no proportion whatever, between the spiritual apparatus and the work to be achieved. This want of clear information is the cause of so much calmness and complacency in the general mind. Even they who have been born in London know little of it—none less! The nearer an object is to the eye, the less that eye is struck by it. That it may be rightly estimated, it must be placed at a proper distance, or special care must be taken to deal with the difficulty, by minute and particular examination. We shall state a figure or two, not to satisfy inquiry, but to stimulate it.

“Well, then, we have the means of knowing sufficient concerning the spiritual state of several portions of it to excite indescribable emotions. We shall show how matters stood in two or three localities on the morning of the census taken last year. We regret to say that the census is not yet published; but we have the means of ascertaining, with sufficient accuracy, certain facts, which will go far to illustrate our subject. There is, then, one locality, comprising a population of 119,990. Now, what number of edifices of all denominations, Popish and Protestant, heterodox and orthodox, are to be found in that district? Just fifty-seven. What is the amount of the accommodation supplied by these edifices? Just 31,556 sittings. It is important, then, to ascertain how these edifices

were occupied on the morning of that eventful day. Passing by fractions, we shall state in round numbers what, we believe, will turn out to be substantially correct. In the morning, the attendance of old and young, including schools and children accompanying their parents, was 21,000. What shall we allow for the evening? Perhaps few of our readers will hesitate to say, somewhere about one-third or one-half more, and, in some cases, double that of the morning. The fact is otherwise. It was nearly one-half less,—that is, it was 11,000. Yes; 11,000 out of 119,990, was the attendance on the means of religious instruction, showing the tendency towards half-day hearing!

This is not an exceptive case. In another locality, with a population of 139,200, comprising fifty-one places of worship of all sorts, supplying 34,065 sittings, the morning attendance was, in round numbers, just 21,000, and the evening about the half of that number.

“Taking another, and one of the most respectable localities, with a population of 56,500, comprising twenty-eight edifices, with 16,279 sittings; what was the morning attendance here? In round numbers just 11,000. Did the evening, in this case, improve the matter? Slightly so—that is to say, there were then 7,000, old and young, out of 56,500!

“Such, then, is the condition of these three localities, and they may be taken as a very fair sample of the entire of our mighty metropolis. With an aggregate of one hundred and thirty-six chapels, there were at the principal service—that is, the morning, just 54,000 attendants!

“This view is sufficiently awful, but it is by no means the worst. Passing by the ocean of immortal spirits that make no pretension to any regard for the salvation of their souls, let us look at those who more regularly, or occasionally, do attend on the ordinances of religion. How many of these may be supposed to be earnest worshippers, to have made something like a conscientious profession of faith in the Redeemer of men? Shall we say the half? The result would still be a mournful fact; but even this is denied us. Shall we venture upon a third? That, too, would be greatly to err. We shudder at the idea of stating the real figures! This matter, however, has been already set before the public in the last and the invaluable report of that most important institution, the London City Mission. The Committee of that organization have deliberately declared, that the insignificant island of Jamaica, with only 380,000 population,—adults and children,—has as large a number of communicants as is to be found in the metropolis of England, with its two and a half millions! The figures may thus be stated: The communicants at Jamaica are 56,000. The communicants of London, allowing to each of the 800 church edifices seventy,—and examination will show that the figure is rather under than over,—of course, amount to just 56,000. Were our readers prepared for this communication? It may well startle, but we trust it will not end with a mere rush of emotion. The figures ought to promote inquiry into the fact, whether things really be as here alleged in London. Nor is this all. They ought to stimulate inquiry, whether a state of things somewhat resembling this does not exist in other of our great towns and cities.”

THE MONTENEGRINS.

EVERY steamer from Europe brings an account of the progress of the war which is now raging between Turkey and her revolted dependency, Montenegro. It may not be generally known, however, that this tract of country or district which figures so largely in the European advices, is only ninety square miles in extent, containing a population numbering not more than 100,000. It is situated in the midst of the wild provinces of North Western Turkey. The *New Bedford Mercury* gives the following account of the warfare which is waging to conquer this people:

“The two great arbiters of the destinies of Eastern Europe, Russia and Austria, are drawing into the conflict, and the ‘Eastern question,’ the perpetual puzzle for cabinets, bids fair to be revived. This is a sufficient apology for a word or two upon Montenegro and its people. They form, perhaps, the last fragment of the old Servian kingdom, that once stretched from the Black Sea to the Adriatic, but now blotted from the map of nations. In race they are distinct from the Ottoman people, as well as in their religion, which is that of the Greek Church. Something of the old republicanism of the early New England colony may find a parallel in them—for they are, in fact, a republic of small communities; each village having the right to be governed by its own assembly. The head of the people, called BLADICKA, is both temporal and spiritual leader—is bishop and sovereign. The office is hereditary and in one family, but cannot

descend directly, as the priesthood requires celibacy. The present BLADICKA is like another great personage, ‘the nephew of his uncle;’ but unlike the present French Emperor, is a practised soldier, having been educated in a military career before entering the church.

“Like most mountaineers, the Montenegrins are sharp shooters, using long guns that carry to a great distance, and hardy, brave, and fierce, and burn with unquenchable hatred against the Turks. Their land is a series of mountain peaks, with deep valleys between, without roads, except rough and scarce discernible paths abounding in fastnesses all but inaccessible to regular troops. Constantly annoyed by their incursions into its territory, the Porte has attempted to crush them, and hence the present war.

“In the examples of similar attempts before alluded to, the long and costly and doubtful struggle has been between such people and mighty nations in the prime of vigor, and assisted by all that exhaustless means and modern science can supply. Here they have only to contend with an effete monarchy, with irregular and feeble resources, and far behind the rest of Europe in warlike arts. The result, especially if the mediation of Russia and Austria be thrown into the scale of the Montenegrins, is hardly to be questioned.”

A Moral View of Cuba.

REV. MR. CUTTER, of Belfast, who is spending the winter in Cuba, for the benefit of his health, in a letter from Cardenas, to the *Belfast Signal*, after alluding to some of the social customs of the place, presents the following dark picture of its moral features:

“The moral features are darker still—the custom of concubinage prevailing to such an extent, that the Bishop in his recent visit, reproved them sharply, and to remove an objection founded on the great expense attending the marriage rites, offered to marry any of them free of charge. The objection urged was a serious one to a poor man, if it be correct, as we are informed, that the marriage fees were often eight and nine ounces, and sometimes more. Such an excuse, however, could hardly be admitted for a wealthy merchant, doing the most lucrative business in the city, and occupying a house that cost forty thousand dollars.

“While on this subject I will speak of another, that may show the deep degradation of the affections. I refer to the burial of the dead. The graveyard just lies on the outer limits of the city. In it the dead are buried indiscriminately without regard to age, sex, or color, in long trenches dug for the purpose. Often they are covered so slightly that the face and other parts of the person may be entirely exposed. After remaining thus buried for a twelvemonth, the decomposition of the flesh being hastened by quick lime, the bones are dug up and thrown into a heap, where they lie bleached by every wind of heaven—all mingled together, skulls and bones of the master and slave, of the beautiful daughter and the lowest serf—all unknelt, all unknown. Where marriage, the institution on whose holy observance society must stand, and the funeral rites, in which the purest affections of the heart are fostered, are unknown, what hope can there be for freedom? What glory or strength would such a people bring to any land? I had no desire to see them part and parcel with us when at home—I have a deeper repugnance against their annexation than ever.”

“MEMOIRS OF WILLIAM MILLER.”—Deacon JOHN PEARSON, of Newburyport, writes:—“I have just finished reading that highly interesting and truly valuable book, the ‘Memoirs of William Miller.’ I have indeed enjoyed a feast, and been more confirmed in the belief, that we are standing on the Word of God. I am fully satisfied that he was raised up and sent forth by God to give light on the Holy Scriptures. O how that light shines! And it will shine more and more unto the perfect day. I thank the Lord that I ever became acquainted with that good man; and while reading of him, I did wish that every Adventist might possess his ‘Memoirs,’ and not only read it, but let others read it. By so doing, I think much prejudice would be removed, and these blessed truths advanced.”

“THE ILLUSTRATED MAGAZINE OF ART.”—Published on the first day of every month. By Alexander Montgomery, 17 Spruce-street, New York. Also by Scribner & Townsend, and Dewitt & Davenport—Boston, Redding & Co.—Philadelphia, J. W. Moore.

We have received a copy of the second number of this periodical, which is well illustrated, and contains appropriate articles of readable interest.

“THE HISTORY OF THE CHRISTIAN CHURCH, from the Birth of Christ to the 18th century; including the very interesting account of the Waldenses and Albigenses. By William Jones. Two vols. in one, from the 5th London edition. Published by the Free Will Baptist printing establishment, Dover, N. H. 1852.” 450 pages, 8 vo. Price \$1.25.

For sale at this office.

This is a very excellent ecclesiastical history, and it is afforded at so reasonable a price, that we would like to see it extensively introduced into the families where the *Herald* is read.

To Correspondents.

S. J. M. M.—Received too late for this number. Shall be pleased to have them continued.

F. G.—Please to continue—only what is published has been received.

CORRESPONDENCE.



DEFINITE TIME.

WE were wishing to make some remarks on the subject of the following letter; but brother Wellcome has so fully and clearly covered the same points, that we commend his letter, instead of any thing we might ourselves write, to the careful consideration of all impartial readers.—Ed.

The question has been often asked during the last few years, What do you think of the time!—referring to some definite point then advocated for the coming of Christ. Answers have been given variously, by different brethren, according to their judgment; and by sceptics, according to their feelings. But it has too often occurred that when honest and candid brethren have failed to see that the arguments were good for the end to be at the point which some were advocating, they have been considered as “opposers of time,” “backslidden,” “apostates,” as “smiting their fellow servants,” “joining hands with the wicked,” &c., &c., by some who knew much less than those whose cause they were seeking, with an overheated zeal to advocate.

Such a spirit in any one professing godliness has never savored much of Christianity. And after seeing this spirit fostered, and actively bringing forth abundant fruit during several excitements among us, and seeing that it is brought into the field again, by such as have neglected to learn modesty by the failures of the past, I wish to say a few words about some ideas now circulating at a high rate among some.

And first, I will remark, that I understand it to have become an established fact, that all who are really looking for Christ, and are interested in the subject of his return, believe the study of prophetic scripture, the prophetic periods, and of history relating to their fulfilment, to be of special importance, and ought to be encouraged. And although the conclusions to which great and good men have arrived hitherto, have not altogether been correct, they should not be reproved and defamed for their faithful endeavors, as they often have been. Neither should we be discouraged in our studies, because they have failed to get all the truth, but rather use all the information they have given us, and try to go on as much farther as we can, in pursuit of what they have not discovered, of revealed truth. Those who do not occupy this position have not learned, (so it seems to me) to appreciate the abilities which God has graciously given us for progress in knowledge. But when men act on this principle and arrive at what they believe to be a solution of a point, should they not retain a teachable spirit still, and be ready to listen with candor to the objections and arguments of others, who differ from them, and grant them the same claim to honesty, and consider them entitled to as much respect in the opinions of others, as they think they themselves worthy of? So it seems to me, unless it be from cavaliers and sceptics. But I fear that many of us have so much of self yet alive, that we are too often led far from this position, and on many subjects besides that of time. Yet as I have special reference to time, and some of its advocates, I will leave other matters. Prophecy, the periods marking the times, and history relating thereto, have been faithfully canvassed many times, by men of great minds and facilities for such a work, to learn when the Gentile dispensation would close. Some have given their conclusions with much definiteness, and also with dogmatism, while others have given theirs with candor and modesty, yet with confidence, careful to guard against a dogmatizing spirit, in a subject of so indefinite a character as that of historical data, in fixing the precise time for the commencement and ending of the prophetic numbers. These conclusions and their results are worthy of a careful consideration, they have been instrumental in arousing a slumbering Church and world, to listen to the truth of, and in causing multitudes to prepare for the soon coming judgement. That influence still exists, and so much of it as has been of God, exists for the good of mankind, but so much of it as exists from overheated zeal, or a misguided spirit, is only to mar the work in our hands. But while it is admitted that the best of men may err, we should attribute the best of motives to those who have erred in this matter. And by what has been exhibited already by investigation, we have overwhelming proofs that the end is near, and by the light which shines from these

numbers, together with all other evidence before us, we should be fully convinced that the day of God is just before us, when all who are not joined to Christ will forever perish. But there has been and still is, opposition to time, on the part of many, and opposition to the investigation of the subject at all. The devil and wicked men are opposed, and they have manifested their hatred in many forms, men have fought against it from the worst of motives. Others have had opposition arising from considerations, the character of which, we are not competent to judge, God will see to that. But we should not come to the conclusion that all who do not embrace, (or who keep silent on) every argument attempting to show the end of time, are opposed to the truth on that subject. Yet it is too often the case that, because all do not weigh testimony in the same scale as the advocates of a point, those who attempt to give a reason why they do not heartily come to the same conclusion, are set down as “opposers,” and treated as enemies. Now this is not an “iron bedstead,” nor a “cast iron creed,” to be used only in one phase of heresy, but it is one that can be transformed to fit any occasion required. But while we are in “perilous times,” we must expect the development of character described by Paul, and although the cause must meet with all these adverse winds, it will live until Jesus comes to reign. While the subject of definite time has come up again, and a class of brethren believe they see the true time for the Lord to come, I hope the evils above referred to will be guarded against: I am not sorry for their efforts at progress, nor for the results of their investigations, unless those who know much less why they believe than they do, shall make the unfortunate use of it that a certain class of minds has made before them. I speak not of those who know whereof they affirm, but of that class whose knowledge of history is very limited, and who live upon excitement, and think but little of the results following an excitement raised by false promises, or incorrect arguments, and who seize upon the subject of time, and use it as though the argument was wholly from heaven, and perfectly infallible, while they, at least some of them, cannot give the first principles of the evidence they claim so much from. I love to have brethren preach and write all they know about time, and present all the evidence bearing upon the subject, if done in modesty, and with discretion. But when brethren preach, or argue in public, that “Anastasius was the last Pagan Emperor,” that the allusion to Daniel of “the abomination of desolation,” by Christ, as recorded in Matt. 24th, “was a prediction of the suppression of Arian worship, and fulfilled A. D. 519,” and “that the 1260 days ended before A. D. 1780, and if we disputed this we disputed Christ’s own words, and the certainty of the end being before 1855, was based on Christ’s word, which must fail if it did not,” &c., &c., and call this “light,” and think we “are quibblers,” if we doubt such testimony, I choose to bear the hard names, rather than the rebuke of the wise. I am strongly opposed to such teaching, and to getting up an excitement by such machinery. I hope but few are engaged in such a work, and that they will soon see that the cause they profess to love, is suffering by their work. Zeal we should have, but it should be according to knowledge. Some are so zealous in this matter as to think if we do not consent to their light, and feel willing that the churches should be illuminated by such “light,” we are opposers. It is now currently reported that the *Herald*, brother Himes, &c., are opposed to time, and to investigation on the subject, and he is doing what he can to prevent the late arguments being given to the Advent body, and that he teaches publicly that no reliance can be placed on history as touching the fulfilment of prophecy, &c., &c. Now if this is true, there is some room for complaint, until he shall leave the cause and notify us, so we may know his position. And if not true, then there is great moral delinquency somewhere. May the Lord direct us in a plain path, and enable us to keep on the watch-tower and take heed to ourselves and to the flock of God, waiting for redemption at Jesus’ coming.

I. C. WELLCOME

NOTE.—Men of piety will never calumniate those who are unable to receive as light that which perverts history. When they are necessitated to resort to that means of defence, it argues a want of confidence in the soundness of their conclusions. The charge against brother Himes, is entirely groundless.—Ed.

COMING OF THE SON OF MAN.

“Be ye also ready: for in such an hour as ye think not, the Son of man cometh.”—Matt. 24:44.

Grave and interesting is the question propounded, by the disciples, to our Lord, viz., “What

shall be the sign of thy coming, and of the end of the world?” The heading of this article is a part of the great Teacher’s answer, which is more fully recorded in Matt. 24:36-51. In his reply he plainly declares a strong resemblance between the corruptions of the generation in which the patriarch Noah lived, with the events of the deluge; and the corruptions of the generation in which “the Son of man” will be revealed, and the events of his coming. Thus, (Matt. 24:37-41,) “But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”

That the “day” and coming of Christ, here spoken of, is the last day of this mundane system and his final coming to judgment, is evident from the following consideration. In our Lord’s reply, “this day,” is spoken of as the period when rewards are conferred, and punishments inflicted, upon his faithful and unfaithful disciples.

These retributions were not recompensed to the “faithful,” when according to the Lord’s warning they fled to the mountains and perished not with the Jews who believed not; for Jesus speaketh to them on this wise, “Ye shall be recompensed, in the resurrection of the just.”

Neither were these retributions meted out to the unfaithful disciples. For Enoch says, “Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed.” And as the destruction of Jerusalem was not the retributive dispensation referred to by the Lord, neither, at any period before or subsequent, has the Lord made the “faithful and wise servant” “ruler of all his goods,” or cut the evil servant asunder, and appointed him his portion with the hypocrites, where there is weeping and gnashing of teeth.

Identical with “that day,” and the end of the world, is the coming of Christ presented to us; the coming of him who is to be revealed from heaven in flaming fire, taking vengeance on those that know not God; and gathering his elect together from the four winds. God hath appointed a day in which he will judge the world by that man whom he had ordained. Thus when the appointed day arrives, the ordained Judge shall be revealed in flaming fire, appoint to the evil servant his portion, and make the faithful and wise ruler of all his goods. With this accords all the sacred passages referring to this subject. Thus, “Michael shall stand up . . . and many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Says Jesus, “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, [‘the faithful and wise servant,’] unto the resurrection of life; and they that have done evil, [‘the evil servant,’] unto the resurrection of damnation.”

Then it is in the retributions of “that day,” the Lord will most palpably distinguish between the righteous and the wicked; and, returning to life from the dead, man will discern between him that serveth God, and him that serveth him not; between the “wise” and the “evil servant;” the former spared and preserved as a jewel most precious, the other stubble and ashes, under the feet of the righteous. As the Lord saith, blessed is that servant, and cut asunder is this, whose portion is weeping and gnashing of teeth. Now when the deep degradation of the generation who shall witness this day is considered, and also the awful doom of a carnal professor, with what solemn weight must this warning have fallen upon the minds of his disciples—Be ye ready. How much do Christians need to watch and pray that they may not be drawn away into the general corruption as the day approaches.

But especially when we take into consideration the uncertainty of the time of this astounding event, unknown to men, to angels, to the Son himself who “grew in knowledge:” known only to the Father. How soon it may be here, but *One* can tell; the angels, the Son of man knew not. What solemn interest does this throw around its awful character.

The people in the days of Noah knew not the moment of their destruction, nor apprehended its approach until the flood came and took them all away. Thus the last form of unprecedented vengeance shall come as a snare upon all that dwell upon the face of the earth.

If known to a good man was the design and firm

determination of a thief to break through his house and steal, yet if he knew not the time he had fixed upon to execute his designs, he would be in great suspense.

He would expect the attempt to be made in the night; but since he knows not *what* night, and supposes the thief will be governed by circumstances to decide upon the period. In this undecided and indefiniteness of mind he would be exceedingly more liable to become unwatchful than if he knew not only the very night, but also the very hour in that night, fixed upon for the attack, suppose at twelve o’clock p. m. on Friday next. Would he go to bed that night and sleep soundly? No, the hour of twelve would be in his wakeful vigilant mind until it fully arrived. The good man would be ready; ready to prevent the breaking open of his house.

Because, he knew the thief would come, and also the hour of his arrival, he would be on his guard without being particularly warned. But since Jesus will come upon a more awful business—and lawfully to execute vengeance upon every son and daughter of man that doeth evil, and especially, since we know not the hour, the day, the trump of God shall sound; Oh! how needful, how timely; what energy enforces the solemn warning—“Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.” Let us dwell upon these preservative syllables, “Be,” now, and constantly. It was no less the duty of every Christian to be prepared for this event long since than it is now. No less his duty to be in a state of preparation now than to be found when Christ shall make his appearance. What if the Lord did not speak in the past tense to us, nevertheless, it has been spoken in the present tense, ever since we were able to read and understand. This duty met us upon our entrance into life as well as into faith. Our conversion, (if truly converted,) was but the inverted gaze of the eyes of our understanding, looking back by faith to Christ in his first advent, with a longing desire by his intercession and grace to secure a preparation for his second coming.

“Be.” It is here in this state, by the instructions of the gospel, sanctification of the Spirit, and fellowship of the Father and the Son; through faith we must be prepared, and the possibility of the preparation rests entirely with the disciple. Here, there is no preparation to be made by the degenerate generation after the archangel’s trump. He that is then filthy in the present state, remains thus punished in another. “Be ye,” ye my disciples; you are in danger of not being in a state of readiness. “Be ye also,” the good man of the house watched, was ready according to the circumstances of the event which threatened him. Be ye also ready to stand before the Son of man. I shall come to recompense you my stewards, fully prepared to reward the faithful, and punish the slothful servant. Be ye also ready to receive a blessing, to be received into life. Be ye ready; having done well, that I may receive you into everlasting habitations, and make you ruler over all my goods. Thus are we led to see the importance of a present preparation for this fast approaching event, and to inquire what with us constitutes this readiness. F. C.

LECTURES ON ROMANS XI.

BY O. E. FASSETT.

LECTURE I.

“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved unto myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.”—Rom. 11:1-6.

This chapter is quoted by many in support of this idea, that the nation of the Jews are to be restored to their former national independence, and have fulfilled to them in the future, many great and glorious promises. Such, it seems to me, overlook many important passages in the New Testament like the following: “Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him.”—Acts 10:34, 35. “For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.”—Rom. 10:12. “The Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.”—Eph. 3:6. Such scriptures are far from teaching that the Jews are a favored nation above that of others, or that there are to be conferred upon them peculiar blessings and privileges under the new covenant which are not to be enjoyed by others. If, according to these passages “God is no respecter of persons,” if, with him, “there is no

difference between the Jew and the Greek," and "the Gentiles are fellow-heirs of the same body and partakers of his promises in Christ by the gospel," then individuals must have a wrong understanding of these scriptures which they suppose make him still partial to the Jews. And here let me remark, that the plain passages of Revelation should define the meaning of the more obscure; and the New Testament should ever be taken as the expositor of the Old.

The apostle in previous chapters, had labored to show that both Jews and Gentiles were, under the gospel dispensation, on the same footing; and that national distinctions were no longer to be regarded in the distribution of blessings, and he quoted from the prophets in support of this fact. Also, that the Jewish nation was equally as sinful and abandoned as others. First, Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." And "Esaias saith, All the day long I have stretched forth my hands unto a disobedient and gainsaying people."—Chap. 10:19-21.

But now seeming to anticipate the Jewish objection, who would say to Paul, you are teaching contrary to the Scriptures; did not David say that "the Lord will not cast off his people?"—Psa. 94:14. "Yes," says the apostle, "and he will not. I do not teach that God has cast away his people, God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." He has not cast them away; and besides these, there are now, as in the days of Elias, "a remnant" of faithful ones in the nation, and these he has not "cast off."—vs. 2-5.

What does the apostle teach here? Evidently that the faithful alone of that nation in any and every age are regarded as his people:—none other. "The seven thousand" in the days of Elijah had "not bowed the knee to Baal," were his people. Not wicked Ahab and Jezebel, and the "four hundred and fifty prophets of Baal," and the "four hundred prophets of the groves," and apostate Israel! Those, too, in the apostle's day who were the faithful: and these constituted but the "remnant," as in the days of Elias were his people—not those who were "ignorant of God's righteousness," and "went about to establish their own righteousness," and would not "submit themselves unto the righteousness of God." Those who make the term "his people" cover the whole Jewish nation, do not certainly understand the apostle. This faithful "remnant" in that nation of every age constitute his people of that nation; and those he has never "cast away," and never will. His word is true therefore, spoken by the prophet David. And when he sweeps off, from time to time, by his severe judgments multitudes of the sinful and unbelieving Jews, do not say, that he has "cast away his people," for he does not, and never has regarded this class as his people. The Jews and Judaizers have ever laid claim to this. But hear the Saviour deny the claim. "They answered him, we be Abraham's seed and were never in bondage to any man: how sayest thou, ye shall be made free?" "Jesus answered, Whosoever committeth sin is the servant of sin." The Jew, if he commit sin is a sinner, and cannot be a child of God. "And the servant abideth not in the house forever: but the son abideth ever." The unconverted Jew is the servant, not the son, and hence he will not abide in the house. "If the son make you free, ye shall be free indeed." The Jew must be pardoned to belong to God's house. "I know ye are Abraham's seed." He did not deny their lineal descent. "But ye seek to kill me,—this did not Abraham. If ye were Abraham's children ye would do the works of Abraham." Thus he denies their boast. To be a child of Abraham in the scripture sense is something more than to have a genealogical descent! "Ye do the deeds of your father," says the Saviour. But, say the Jews, making a still higher claim, "We have one father, God." Will the Saviour acknowledge them as God's children? No! "Jesus saith unto them, If God were your father, ye would love me." "Ye are of your father the devil." In a scriptural sense therefore, sinful Jews are neither Abraham's children nor God's people!

So the apostle had already declared in a preceding chapter; and quotes from the prophet to show that the majority of the nation were apostate and fallen, while only "a small remnant" were regarded as faithful. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Chap. 9:27. And this is to be—mark the fact! when he "will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth."—v. 28. Though at this time there should be an infinite multitude of this nation on the earth, only "a remnant" of them "shall be saved." This quotation is from Isaiah 10:20-23.

"And it shall come to pass in that day, that the remnant of Israel and such as are escaped of the house of Jacob shall," &c. "The remnant shall return, even the remnant of Jacob, unto the mighty God." And this does not include all the nation at that time. "For though thy people be as the sand of the sea, a remnant of them shall return: the consumption decreed shall overflow in righteousness. For the Lord God of hosts will make a consumption even determined in the midst of all the land." This time will be "when the Lord hath performed his whole work upon Mount Zion and Jerusalem."—v. 12. Compare with Daniel 9:27. "And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." According to these passages, at the final consummation, at the judgment and coming of the Lord, only a remnant of the then existing nation of the Jews will be saved. The remnant does not include the whole remaining of that nation, but the small minority then living.

Who are "the remnant," and "his people," whom God hath not "cast away?"

1. They are those whom he "foreknew."—"God hath not cast away his people which he foreknew."—v. 2. Those whom God saw from the beginning would be his people, and submit to his righteousness. He has foreknowledge; we cannot divest him of this attribute. "He knows the end from the beginning," and this only is his prerogative. By this power he foreknew who of that nation in each successive generation would be the faithful, and these he called his own. This prescience could not destroy their free moral agency, for this knowledge was not made known to them. Neither does foreknowledge determine the fate of any. Those whom he foreknew were "the children of the promise."—Chap. 9:8.

2. Those "according to the election of grace."—v. 5. Who are these? God's grace, is God's love to our race. The gift of that grace is his Son. "God so loved the world, that he gave his only begotten Son." The special participants of this grace are BELIEVERS. "That whosoever believeth on him should not perish." "By grace are ye saved through faith." To be "the elect according to the election of grace," one must therefore be a believer—for grace elects and saves none others! Does it elect, choose, and save unbelievers? If Universalism be true, it does, but not without.

The elect according to the election of grace" of the Jewish nation are the believers. "For Christ is the end of the law for righteousness to every one that believeth." "For the Scripture saith, whosoever believeth on him shall not be ashamed."—Chap. 10:4-13. The greater part of the Jews never did believe on Christ, nor do they at the present day. They will neither "confess with the mouth the Lord Jesus," nor "believe in the heart that God hath raised him from the dead." They declare him to be an impostor! That his disciples "came by night and stole him away!" Can they be "the elect according to the election of grace?" Again adds the apostle:

3. "If by grace, then it is no more of works."—v. 6. This too, cuts off the vast majority of the Jews, for they rejected Christ and his righteousness, and seek to be justified by the deeds of the law. (Chap. 10:1-3.)

The salvation of man, whether Jew or Gentile is all of free sovereign grace, through the exercise of faith in the merits of a crucified and risen Saviour. He is our righteousness. Our faith in him is accounted to us for righteousness. So that we are not saved by works, but "by grace through faith." The Jew, therefore, that seeks salvation through any other medium, or by any other way than by faith in Christ, cannot be "the elect according to the election of grace." He climbeth up some other way, and he is therefore both a "thief and a robber."

DOCTRINES.

1. All the Jews are not, and never were, regarded as God's people. Neither do the promises contemplate the whole nation. But "the remnant," and these are the faithful and holy—believers in Christ.

2. Gentile believers, are heirs to all the promises to be fulfilled to the faithful of that nation in the future. And no promise can be inherited by the Jew in which the Gentile believer is not a joint and equal heir. (Eph. 3:6; Gal. 3:7, 8.)

IMPROVEMENT.

Are we Gentile believers? Then shall we inherit those rich and blessed promises belonging to the new covenant, not only in time, but in the eternal world, with Abraham, Isaac, and Jacob; patriarchs, prophets and apostles. (Gal. 3:7-8.)

If we are not, then with the unbelieving and unsanctified Jew we must experience the fearful retribution of the wicked. "Indignation and wrath, tribulation and anguish upon every soul that doeth evil, of the Jew first and also of the Gentile. For

there is no respect of persons with God."—Rom. 2:6-11.

BRO. LABAN E. BATES writes from Kirkland, (N. Y.), Jan. 26th, 1853:—"My own health is yet feeble, and such is the state of my lungs that in all probability my public labors as a minister of the gospel are ended."

"The thought to me is a most painful one, and the reflection stings my soul with the keenest anguish. I would however bow with meek submission to the will of heaven, knowing that the "judgments of God are unsearchable, and his ways past finding out."

"May God bless you, my beloved brother, and crown your arduous labors with abundant success. And in the great gathering day may you be numbered among his 'special treasures,' and share in the fruition of that glory which shall be the portion of the blest. As ever, your brother, affectionately."

Note.—We truly sympathize with our brother in his affliction. We can but hope that God will yet restore him.

J. V. H.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, in this town, Jan. 11th, brother EDMUND CHASE, aged 56 years. Brother Chase was a man of sterling integrity. He was a firm believer in the Son of God, and a beloved member of his body the Church. Of him it may be said, "He was an Israelite indeed in whom there was no guile." He had long been waiting for the return of the Bridegroom, evidently ready for the event. He was peaceful and happy in his last sickness, and died in hope of a better resurrection. "The memory of the just is blessed." HENRY PLUMMER.

FELL asleep in Christ, Dec. 10th, 1852, in this city, sister MATILDA REMINGTON, wife of brother Benjamin Remington, aged twenty-seven years. Our sister was converted at the age of fifteen, and for the most part of the time till her death, maintained the Christian character. In 1843 she embraced the glorious news of Christ's speedy coming, and this in the hour of her departure was the consoling hope which kept her heart. She was permitted to leave a word of warning to her friends, that they prepare to meet her at that day. She often during her sickness contemplated the victory over disease and death at the resurrection of the just, with expressions of joy. Although a devoted husband and four children with a numerous circle of relatives and friends are left to mourn, yet, not without hope, for "God will quicken her again and bring her up from the depths of the earth."—Psa. 71:20. A large congregation was addressed at her funeral by Elder Edwin Burnham, from those words. GEO. W. BURNHAM. Providence (R. I.), Feb. 8th, 1853.

DIED, in South Natick, Mass., Jan. 24th, 1853, of consumption, ANN MARIA, daughter of Charles and Harriet Perry, aged 14 years, 10 months, and 16 days. In the death of Ann Maria, brother and sister Perry feel the stroke of divine Providence, and are called to part with their eldest and lovely daughter. Just one year before she died, she was taken with bleeding at the lungs, which prostrated her very much. She however partially recovered and hoped to regain perfect health. But again she was called to suffer in the same way, yet still, she hoped to live. Thus prostrated on a sick bed, she felt the need of the Christian's religion, and desired the support of the Christian's hope. She sought her Saviour and found him precious to her soul, and rejoiced in his love until the chilling hand of death had done its work, and her spirit returned to God who gave it. During her sickness her mind was clear and seemed constantly to dwell upon the beauties of her Saviour. The Bible was her study, and in its truth she delighted. The resurrection was her hope, and in the coming of the Lord she rejoiced. The following composition she wrote while attending school at the age of twelve. It shows her regard for the Bible which all children should have.

"THE BIBLE.—The Bible is the word of God, given to us for our guide in this world. It is a light to our path, and a lamp to our feet. It directs us to the strait and narrow path which leadeth unto eternal life. It directs us to the Lamb of God, who taketh away the sins of the world. It teaches us how to obtain eternal life. It teaches children to remember their Creator in the days of their youth. It teaches children to obey their parents in the Lord. As we enter upon this new year may we commence anew the study of the Bible, that we may obey its teachings and love its Author."

Brother and sister Perry feel sorely afflicted. Ann Maria has gone, and the tear of sorrow had hardly ceased to flow ere death again entered their windows and tore from their embrace their lovely babe, Harriet Emma, aged nine months and eight days, fell asleep in Jesus February 3d, 1853. Thus death has severed the cords of affection in the family of brother and sister Perry, and and their

circle is broken, but they sorrow not as those who have no hope.

"They look to that world where these partings are o'er, When death and the tomb can divide them no more."

A discourse was given by the writer, Jan. 26th, to a large circle of friends and neighbors, upon the resurrection, at the house of the afflicted parents of the late Ann Maria. Also a discourse from Jer. 31:15-17, February 5th, at the funeral of this little babe, Harriet Emma. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

C. R. GRIGGS.

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BONAR'S MORNING OF JOY. Price, 40 cts. Postage, 8 cts.

ANALYSIS OF MATTHEW 24th. Price, 16 cts. Postage, 2 cts.

BLISS' ANALYSIS OF GEOGRAPHY. Price, 75 cts. Postage, 12 cts.

THE AMERICAN VOCALIST. Price, 63 cts. Postage, 7 cts.

In addition to the above are various miscellaneous works, Bibles, &c., &c.

FOREIGN NEWS.



ENGLAND.—A great meeting was held at Exeter Hall, London, on the 25th ult., in behalf of the MAJARI, and another at Birmingham, and petitions to the Queen were adopted in behalf of religious liberty in foreign countries.

There was an impression in London, that on the re-assembling of Parliament, Lord PALMERSTON will present a motion for an increase of the army.

FRANCE.—We give below the remarkable speech of the Emperor before the Senate and the Legislative body, announcing his intended marriage. The ceremonies attending the occasion are thus related. At half-past twelve o'clock the Grand Master of the Ceremonies, announced the Emperor. His Majesty, in the costume of a Lieutenant-General, preceded by the great officers of his household, accompanied by their Imperial Highnesses Prince JEROME and Prince NAPOLEON, and by his Ministers, entered the room. The Emperor, standing before the throne, having Prince JEROME on his right, and Prince NAPOLEON on his left, pronounced the following speech, with a clear and accentuated voice, but with a visible emotion, which was shared by the whole assembly:

"Gentlemen:—I yield to the wish so often manifested by the country, in coming to announce to you my marriage.

"The union which I contract is not in accordance with the traditions of old policy;—that is its advantage.

"France, by her successive revolutions, has always roughly separated herself from the rest of Europe. Every Government ought to seek to make her re-enter into the rank of the old monarchies, but this result will be more surely attained by a straightforward and candid policy, and by good faith in all transactions, than by royal alliances, which create false security, and frequently substitute family for national interests.

"Besides, examples of the past have left in the mind of the people superstitious beliefs; they have not forgotten that for seventy years past foreign princesses have only ascended the steps of the throne to see their race dispersed and proscribed by war or by revolution. One female alone appeared to bring happiness, and to live more than others in the remembrance of the people, and that woman, the good and modest wife of General Bonaparte, was not the issue of royal blood.

"It must, nevertheless, be admitted that in 1810 the marriage of Napoleon I. with Maria Louisa, was a great event; it was a pledge for the future, and a real satisfaction for national pride, since the old and illustrious house of Austria, who had so long made war against us, formed an alliance with the elected chief of a new Empire. Under the last reign, on the contrary, had not the *amour propre* of the country to suffer when the heir of the crown sought in vain for several years an alliance with a sovereign house, and at length obtained a princess, doubtless accomplished, but only in a secondary rank, and of another religion.

"When in the face of old Europe, one is led by the force of a new principle to the height of old dynasties, it is not by seeking to introduce oneself at any price into the family of kings that one makes oneself accepted. It is rather by remembering one's origin, in preserving one's own character, and in assuming frankly before Europe the position of a *parvenu*—a glorious title when it comes from the free suffrages of a great people.

"Thus, obliged to set aside precedents hitherto followed, my marriage was no longer anything but a private affair; the only thing that remained was the choice of the person. She who is become the object of my preference is of high birth. French by heart, by education, and by the remembrance of the blood which her fathers shed for the cause of the Empire, she has, as a Spaniard, the advantage of not having in France any family to whom she would wish to give honors and dignities.

"Gifted with every quality of mind, she will be the ornament of the throne, as in the day of danger she will become one of its most courageous supports. A Catholic and pious, she will address to heaven the same prayers as myself for the happiness of France; gracious and good, she will, I firmly hope, cause to revive, in the same position, the virtues of the Empress Josephine.

"I come, then, gentlemen, to say to France—I have preferred a woman whom I love and respect, to one unknown, and whose alliances would have advantages mingled with sacrifices. Without testifying disdain for any one, I yield to my *penchant*, but not without having first consulted my reason and my convictions. In short, in placing independence, qualities of heart, and family happiness, above dynastic prejudices, and calculations of ambition, I shall not be the less strong, since I shall be more free.

"Soon, in proceeding to Notre Dame, I shall present the Empress to the people and to the army; the confidence which they have in me assures me of their sympathy in her I have chosen; and you, gentlemen, in learning to know her, will be convinced that on this occasion again I have been inspired by Providence."

In less than half an hour after the delivery of this speech, it was placarded in all parts of Paris.

The speech made quite a sensation, and was received with cries of "Vive l'Empereur!" The press generally speak favorably of the measure. The ultra Bonapartists, however, regard it as a *mesalliance*. The Bourse fell, but recovered. The marriage was appointed to take place on the 30th of January.

The heralds have set to work to make out the future Empress's pedigree. Not contented with the very excellent materials of her father's recognized genealogical tree, they already claim for her royal blood. The Director of the Archaeological College of France has sent the following communication to the Government journals:

"The family with which the Emperor forms an alliance is one of the most illustrious of Spain. Our future Empress belongs to the house of Guzman, whose origin dates back to the earliest times of the Spanish monarchy, and which several historians say was the issue of royal blood. All the branches of this family have played a distinguished part in history. We will quote among others those of the Dukes of Medina, of las Torres, of Medina-Sidonia, and of Olivares, and those of the Counts of Montijo, of Teba or Teva, and of Vallaverde, Marquis de Ardales, de la Algara, &c., grandees of Spain."

It is reported, that 500,000 emigrants are to be transported from France to Algeria, at the expense of the Government.

ITALY.—A Genoa letter of the 19th of January states that DANIEL MAZZINGHI, a surgeon, aged 25 years, native of Volterra, has just been tried there and sentenced to three years imprisonment, for having, conjointly with Capt. PAKENHAM, of the British navy, preached in favor of Protestantism at La Spezia and its neighborhood. The trial took place with closed doors. Letters from Turin state, that the case was brought before the Chamber of Deputies on the 19th, and that explanations were promised on the subject the next day.

The Intendant-General of Chambéry has published a decree, prohibiting the introduction into Savoy of the Bible bearing the name of DE SACY. The Intendant founds this measure on an article of the statute, which requires the authorization of the bishop for the printing of Bibles, and consequently prohibits Bibles printed abroad from being introduced into the country without that authorization.

A company of Genoese merchants had made arrangements to establish a monthly line of steamers between Genoa and Montevideo. The capital is to be 10,000,000 of francs.

Vessels arriving at Genoa from the Brazils, West Indies, Charleston, and New Orleans, are to be subjected to quarantine.

The report that the Pope was seriously ill of apoplexy, is not confirmed.

TURKEY.—The Turks are vigorously pursuing their operations against the Montenegros.

OMAR PACHA took Grahoro by storm, but in attempting to surprise the capital of Montenegro in the mountain, he was repulsed. He intended to renew the attack on the 17th.

SUMMARY.

The N. Y. *Journal of Commerce* states that Kossuth, while in this country, signed a contract with the agent of an armory for the manufacture of several hundred thousand ball cartridges, several pieces of ordnance, and other munitions of war, to be delivered at a port in the Mediterranean.

The Washington papers contain an official note of the Postmaster General, suspending for three months, at the request of the French Minister, the order equalizing the rates of postage on all letters between the United States, France, and England. Instructions have been sent out to Mr. Ingersoll to renew negotiations relative to postage with England commenced by Mr. Lawrence.

There is an Indian woman living among the Penobscots, who has lived to see her granddaughter's grand-children. She is so old that she has forgotten her age, but is still smart, and walks out most every day. Such an instance of longevity, where one lives to see descendants in the fifth generation, is rarely known.

The Congressional committee of investigation on the charges against the parties connected with the capitol extension, are busily engaged in taking evidence. From the testimony taken so far it would appear that the charges of gross corruption are fully substantiated. One of the committee states that, judging from the evidence already taken, he has no doubt that at least one-third of the amount (\$600,000) appropriated for the capitol extension has been squandered, and that various parties, high and low, are implicated in the transaction.

There is a man now living in Bloomfield, Ontario county, N. Y., who will be in April next, if he live to that time, 112 years old. His name is James Knight. He was born in Queen's county, Ireland, in April, 1741. Within the last eight or nine months a marked change had taken place in his intellectual capacity, but aside from this, he was apparently much the same as for many years past. He resides with his son, who is seventy-two years old.

The *London Athenaeum*, in an article on the literary productions of last year, remarks that France is, for the moment, blotted out from the list of literary nations. "All the muses are silent on her soil. Her poets are exiles, her wits and orators silent. Her historians, with one bold and noble exception, are abashed and idle." What is true of literary France, is true, in its degree, of almost every other country on the continent of Europe.

The *Concord Democrat* states that a cow belonging to Mr. Moody Gillingham, of Newbury, N. H., in eating some garden vegetables, accidentally swallowed a very sharp butcher knife, about eleven inches in length, including the handle, with a blade more than an inch and a quarter wide. On the 10th of January, a sore appeared in her side, just back of the shoulder-blade, through which a quantity of corn, hay, and other food, was discharged. On the 17th Mr. Gillingham perceived the point of the knife protruding from the opening, and with the aid of a pair of pincers drew it out of the handle through the cow's ribs uninjured. The second morning afterwards, the handle was found in the crib, also uninjured, having been vomited up in the course of the night.

The jury of inquest, summoned to investigate the circumstances attending the death of Thomas Roberts, whose body was found on Monday morning, the 7th inst., in a stable on Hudson-street, this city, with his head cut and mutilated, returned the following verdict, chiefly founded upon the opinion of the surgeons, who made a post-mortem examination of the body:—That he was murdered and robbed of his money in the stable owned and occupied by Joshua Roberts and James A. Piper, on Hudson-street, opposite the engine house, Despatch, between the hours of 10 o'clock on the evening of the 6th and 5 o'clock on the morning of the 7th inst., and that said murder was inflicted by several wounds with a hatchet, or some other deadly instrument, in the hands of some person or persons to the jury unknown.

THE NATICK MURDER.—Our readers will recollect the details of the horrible murder of Mr. Ourra Taylor and wife in Natick, on the evening of the 17th of Sept. last, the facts in regard to which we published at the time. Thomas Casey, an Irishman, about twenty years of age, was arrested on suspicion of being the murderer, and subsequently was examined on the charge, and committed to Lowell jail, to await his trial at the April term of the Supreme Judicial Court for Middlesex county. Soon after Casey's examination, a shirt, identified as belonging to him, was found covered with blood. Until quite recently, Casey has stoutly denied his guilt, or any knowledge whatever of the murder. Within a few days past, in conversation with persons in the jail at Lowell, Casey fully confessed his guilt of the horrible tragedy. He stated that he and the old man (Mr. Taylor) had some dispute about half a dollar, which caused a fight or scuffle between them, in which he gave Taylor his mortal wound; that Mrs. Taylor, overhearing the noise, came into the room, when he thought he "might as well fix her out too." Casey appears very indifferent in regard to his fate.

ADVENT HERALD.

BOSTON, FEBRUARY 19, 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo.
Price, in plain binding, \$1.00
" " gilt " 1.50
Postage, when sent by mail, if pre-paid, 20 cts.

"A BRIEF COMMENTARY ON THE APOCALYPSE."—384 pp. 16 mo.
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"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

JUST RECEIVED, AND FOR SALE AT THIS OFFICE—
"THE SAINTS' INHERITANCE, OR THE WORLD TO COME." By HENRY F. HILL, of Geneseo, N. Y. 12 mo. 247 pages.
Price, \$1.
" in gilt binding, \$1.38.
Postage, when sent by mail, pre-paid, 18 cts.

NOTE.—A reference to myself at the close of bro. WELLCOME's article, on another page, makes a word from me necessary. I have opened the *Herald* for them to publish their views, and published all they have sent on the subject, save some articles of bro. BALDWIN, whose calculations have all failed. I have been waiting for a reply to brother ROBINSON's review of their works on the time, but as yet have received nothing. The *Herald* is open for light on this subject. Will they fairly meet the difficulties presented by brother ROBINSON to their views? We wait.

Future Labors.

THE calls made upon me are so numerous, that I have been greatly perplexed as to what course I should pursue in responding to them. The state of the cause in New England seems to demand the most of my labors; but I must go to Western New York for a season. I shall visit Low Hampton, Bristol, Champlain, &c., as soon after I return as may be possible.

Albany, N. Y.—Sunday, Feb. 27th.
Clark's Mills—Feb. 28th, evening, and March 1st.
Syracuse—March 2d.
Homer—March 3d (conference), and Sabbath.
Auburn—March 7th and 8th, evening.
Seneca Falls—March 9th and 10th, evening.
Rochester—Sabbath, March 13th.
Lockport—March 14th, evening.
Leviston—March 16th.
Buffalo—March 18th and 19th, evenings, and Sabbath, 24th.

I wish to say to brethren and friends who feel benefited by my labors, and are interested in my missionary work in the Advent cause, that I am dependent on the free-will offerings of my friends for support. In some places, where I consider the cause needs assistance, the people are able to contribute but little. This much I feel it necessary to say, not only in my own behalf, but also in behalf of those whose services I require in special cases.

J. V. HIMES.

Appointments, &c.

D. T. TAYLOR will preach in Westford, Vt. (in the school-house near brother Collins'), Feb. 22d, evening, and remain in that section and Cambridge over the following Sunday, preaching every evening as the brethren may desire. Let there be once more a rally in Cambridge. He will preach in Morrisville on Tuesday evening, March 1st, and in Stow (on the West Branch), the 2d, evening.

N. BILLINGS will preach in Essex Feb. 22—will the friends arrange for a meeting in the evening? Swanton, 23d; Isle La Motte, 24th, and remain over the Sabbath—will some brother from the Island call for me at the Albany station, on the arrival of the first train from Swanton, Feb. 24th.

Levi Dentley will preach in Derby Line Sabbath, Feb. 20th; South Troy, Vt., 22d, evening; Johnson, 23d, do; Waterbury, 24th, do.

BUSINESS NOTES.

W. H. Wheeler, \$6—Balance your account, and pay you to No. 632 on the Herald—to July 1st.
W. C. Hall—Sent books the 9th inst.
B. S. Reynolds—Sent books, with a bag, by express, on the 12th. Please call at the office for them.
H. K. Boyer—We have none of that tract. We deduct from yours \$1.70 to balance W. L. B.'s account, which leaves yours paid to No. 689. Thus, Fletcher owes \$2.00.
Titus Waterman, \$1—You say this is from "a poor man who now takes the Herald," but you do not give his name, nor post-office. Please write again and inform us to whom it is to be credited, and to what post-office his paper is sent.
W. Wood—We don't know which the "Head of the Bay packet" is—but put the paper in brother M'Duffie's bundle?
S. Foster—Have credited L. Farley to 762, as you told her; but it is much better for us to have one person take six copies for six months, than one for three years. Have charged you \$1 for J. W. H.; and \$2 for J. M., whom we have credited in full.
W. Busby—Sent books the 12th by Thompson's express.
E. Ongley—You have paid to No. 612—\$1.71 will pay to the 1st of Jan. next.
Mrs. S. G. Watson, \$5—Have sent you "Memoirs," "Commentary," "Sermon," "World to Come," paid postage, and credited on Herald to 680.
M. A. Frank—Sent tracts as directed for stamps.

DELINQUENTS.

NATHAN STEVENS, of Pike, Pa., does not take his paper from the office, owing 5 00
Amount of delinquencies since Jan. 1st, 1853. 31 94

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 606 was the closing number of 1852; No. 632 to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

J. Trussell, 640; M. A. Sovereign, 629; N. Wilkins, 654; G. W. Whiting, 632; J. A. Trowbridge, 632; G. French, 623; M. M. Smith, 638; Mrs. A. C. Abell, 638; E. Dudley, 632, and \$2 for books and Y. G.; N. Harding, 606; N. Doolittle, 638; J. Murray, 632; J. Graham, 586—\$1 due; W. S. Miller, on acct., and \$1 for sub. to Y. G.; C. Whipple, 638; W. C. Hale, 638; I. F. Harnden, 630 and tracts; J. Eaton, 612; T. Dudley, book, with postage, and Y. G.; J. G. Crandall, 606; James Libbey, 632; S. Clifford, 632; J. W. Heath, 606; Mrs. D. Morehouse, 632; L. Ingals, for tracts; M. J. Bartlett, 632; G. W. Mitchell, 619; Sarah Atkinson, 612; J. B. Mitchell, (of Kimbolton, O.), 632; C. G. Willey, 638; E. G. Dudley, 638—each \$1.
L. Bronson, 664; N. Woodman, 612—last credit was \$1 in Jan. '52; Mrs. N. Wood, 658 and book; B. S. Reynolds, 632 and book; Mrs. M. Weaver, 632; S. R. Fox, 658; J. Bostwick, 536—\$1 due; L. H. Blackman, 663; Joshua Libbey, 632 and tracts; J. Merrill, 606—in full to Jan. 1st, 1853; J. Stryker, 612; C. E. Myers, 612; S. Dayton, 637 and tracts; J. L. Hyde, 638; B. Colby, 618; L. Leavitt, 643 and book—each \$2.
A. C. Miner, 666 and book; E. Church, for tracts and postage; J. W. Hazen, 632; A. C. Willey, 612; J. Partridge, 625—each \$3.
D. Esty, 632; N. R. Kidder, 658—and seven copies of Y. G. to 84, to commence with 73; S. B. Munn, on acct.; S. Harlin, 620 and Harps and postage—have none of the tracts—each \$4. E. Crowell, on acct.; D. T. Taylor, for books—sent the 15th inst.—each \$5.
M. Chittenden, 611—\$1.38. J. Watson, for books—\$1.15. N. Pickett, 606—\$2.36. W. Busby, on acct.—\$2.64. Deacon J. Pearson, on acct.—\$6.

ADVENT



Luke 9:28, 30.

HERALD

J. V. HIMES, Proprietor.

WE HAVE NOT FOLLOWED CURRENTLY DEVISED FABLES.

OFFICE, No. 8 Chardon-street.

WHOLE NO. 615.

BOSTON, SATURDAY, FEBRUARY 26, 1853.

VOLUME XI. NO. 9.



CONTENT-DISCONTENT.

Some murmur when the sky is clear,
And wholly bright to view;
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's great mercy gild
The darkness of their night.

In palaces are hearts that ask
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How love has in their aid,
(Love that not ever seems to tire)
Such rich provision made.

SPIRITUAL BANKING.

We learn from the *Newark Daily Advertiser* of the arrest and indictment of a party of believers in spiritual manifestations, who, in obedience to the spirits' commands, had established a bank at Chicago, and administered its affairs upon a system not generally recognized in the mercantile community. The following account of the affair will be read with a melancholy interest:

"A new development of the spiritual rapping mania has taken place at Chicago, Illinois. It seems that soon after the passage of their free banking law, sundry persons connected with the rapping delusion undertook to establish a bank, all the operations of which were to be conducted, as they averred, on the principles of Christianity; but it would appear that it was to be Christianity as understood and promulgated by spiritual rapping mediums. Accordingly, the Bank of Chicago was established, bills were issued, and what seems more strange, many credulous people were found willing to take them. The operations of the bank were controlled, as it was given out, by the spirits of George Washington, Andrew Jackson, and Alexander Hamilton; but whether the bill-holders were afraid that Andrew Jackson would be likely to have his own way, as he did when President of the United States, and in some sudden freak of fancy 'remove the deposits,' we cannot say; but one thing is certain, viz.: that it was given out that the spirits had directed that *no bills should be redeemed for those who used tobacco!* which of course created dissatisfaction on the part of smokers and chewers, eventually leading to a row, and the arrest of both rappers and mediums.

"At the examination, G. Goodrich, Esq., moved that the defendants, with the exception of one individual, be bound over; and, in the course of his speech, spoke of the bad influence of their spiritual manifestations; that they should be stopped if possible; that all that could be done, should be, and that the high priestess especially, should be deprived of her influence over her victims. At this part of the speech, the report says, Mrs. Herrick exhibited symptoms of the spiritual influence, and made several demonstrations towards interrupting the speaker. The Court immediately ordered the Sheriff to confine her in the jail, which was accordingly done, and she was removed from the room after an attempt at resistance, by Sheriff Bradley and Deputy Sheriff Dexter.

"The Court, after hearing the counsel, discharged three of the less culpable female bankers, but bound over all the others, except Mrs. Herrick, in the sum of \$500, to appear before the Court on the charge of exciting to a breach of the peace.

"The *Democrat* of the 11th inst. says that Mrs. Herrick, who was connected with the Spiritual Bank, as cashier and principal medium, was brought up again before Judge Rucker, and appeared very quiet, and inclined to penitence. The confinement in the jail had evidently produced a favorable change. The Judge bound her over in the sum of \$200, in default of which she was recommitted.

"When the Sheriff proceeded to arrest Seth Paine, he found him engaged in writing an article for the next *Christian Banker*. He showed Mr. P. his warrant to take his body. Seth made a novel and characteristic resistance. He proceeded as fast as he could, to reduce himself to the condition of our first parents, before they sowed the fig-leaves for aprons, and had actually commenced vigorous operations upon his nether integuments, when Sheriff Bradley seized him and put a stop to further proceedings in that direction. Paine evidently thought if he could only reduce himself to a state of nature, the Sheriff would not have the audacity to take him through the public streets! Having refused to walk to the jail, it was found necessary to carry him bodily, which was very quietly done."

ROMISH DOCTRINES.

HEADSHIP OF CHRISTIANITY.

This claim was the first of the Romish errors, and the fount from which they all flowed. But this claim was first formally made in the sixth century, (A. D. 533) and was established by the Emperor Justinian. But no mortal power had the right to give or assume this title. The headship of the universal Church belongs to Christ alone, who has been made "head over all things to his church." No human being could be competent to the high duty of governing a church spreading, and to be ultimately spread, through all nations. The government is also *spiritual*, of which no human being of this earth can have a *comprehension*. Its seizure by the Bishop of Rome was an enormous usurpation. In about sixty years after, the title was disclaimed by the Bishop of Rome, in indignation at its seizure by the Bishop of Constantinople; but it was solicited again in the reign of the Emperor Phocas (A. D. 606), and has been ever since retained. It is not to be presumed that this usurpation was universally allowed. God has not left himself without witnesses in any age. Successive opponents of Rome, preachers of the gospel, the true Protestants, arose during the dark ages; and a continued resistance to superstition was sustained for the thousand years of the Popish assumption; until, in the sixteenth century, the recovery of learning, the renewed intelligence of the human mind, the translation of the Bible, and, above all, and acting through all, the mercy of God, restored Christianity to the world in the glorious German Reformation, (A. D. 1517.)

INFALLIBILITY.

This was too monstrous a conception to be adopted, but in the utter prostration of the general mind, it was, accordingly first made an article of faith in the very centre of the Dark Ages, (A. D. 1076.) But this claim is so repugnant to reason, so contradictory to the common sense of man, and so palpably overthrown by the vicious conduct of Popes, and the contemptible quarrels of Councils, that, even among the Papists, it has been the most dubious of all doctrines—some of the Popish parties placing infallibility in a General Council, some in a General Council united with the Pope, some in the Universal Church. But those disputes, which no human understanding could ever decide, show only the repugnancy of the doctrine itself to the human intellect. Infallibility was, at length, by the mere ignorance of knowing where to place it, quietly delivered into the possession of the Pope. He is now presumed to be the *acting* infallibility of the Roman world. Yet, immeasurably absurd as this doctrine is, it is the especial and favorite one on which the Tractarians insist, and by which the apostates attempt to justify their guilty desertion to Rome. Infatuated as they are, they have fixed on the very point where infatuation is most infatuated, and where perversion most degrades the character of the understanding.

AURICULAR CONFESSION.

By this doctrine, the forgiveness of sin must be preceded by confession to a priest. In con-

tradition to the whole tenor of Scripture, which declares the forgiveness of sin to depend on sincere prayers for forgiveness through the atonement of Christ, and on the determination to sin no more: "Come to me, all ye that are heavy laden, and I will refresh you." "Repent ye, and be converted, that your sins may be blotted out." But auricular confession, with its subsequent absolution, actually increased crime, by disburdening the mind of remorse, and by substituting absolution for repentance. This practice was established, as a portion of the acknowledged system of Rome, scarcely before the thirteenth century.

PURGATORY.

This doctrine was unheard of in the first four centuries. It crept in about the seventh century, the period of the chief corruption of worship. It was not sanctioned by any Council until the fifteenth century, (A. D. 1438.) Its first establishment was by the Council of Trent. This doctrine, which is wholly contradictory to the redemption declared in the Gospel, as resulting from the sufferings of Christ alone; declares that every sinner must be qualified for redemption in part, by undergoing sufferings of his own; that he must be personally punished in Purgatory for his temporal sins, to be purified for heaven. The doctrine is evidently borrowed from the heathen ideas of Tartarus. It has not the slightest ground in Scripture, and is totally opposed to the whole spirit and bearing of Christianity.

POPISH APPEAL.

Would our readers like to see a specimen of Popish appeal for money? They may have a very fair sample supplied by the Rev. John Bonus, of Acton-green, Middlesex. That gentleman, with the aid of the Virgin, is trying to raise the wind. For this purpose he designates Mary "our Ladye of Grace of Acton," and, under her auspices, he issues the following advertisement:

"Our Ladye of Grace of Acton has well nigh 100 poor children, but she has no funds for either school or teacher. Our Ladye of Grace of Acton has a priest with a cure of 1,500 souls, chiefly poor laboring men and women, dispersed through the villages of Acton, Ealing, Turnhamgreen, Chiswick, Sutton, and part of Brentford; but she has neither church for her people, nor rectory for her priest. Our Ladye of Grace of Acton sits in her poor damp cellar, weeping. Such the sole shelter she has for herself, her children, her people, her priest—aye, even for the glorious presence of her Son! Oh!—'vos omnes qui transitis par viam'—can you do nothing for our Ladye of Grace of Acton, noble and rich ladies and gentlemen, with pleasant houses, and bright, fair, happy children—converts who owe your happiness to this same sweet Ladye—good Christian people all, who profess yourselves servants of Marye?"

"Money will console her—money will teach her poor neglected children—money will build a church for her people and a tabernacle for her son—and nothing but money will do these things. Ah! send, then, some aid, even though the most trifling—even a postage stamp! Never was need more dire than this."

The Ladye of Grace of Acton is an inveterate gambler, the patroness of the raffle, which, on the present occasion, she calls to her aid. Mr. Bonus intimates that, "The raffle will be completed in 3,000 subscriptions at a shilling each, for upwards of ten prizes, all useful, and many valuable."

What say our readers to this? There is an example for them! But, seriously, such is the melancholy state of things at this moment carried on in great, glorious, free, and Protestant England!

We much regret to have to report, from time to time, the progress of Popery in the land of John Knox. It was once supposed, that wherever there might be a resurrection of that invet-

erate enemy of everything good, it would not be in Scotland. Scotchmen, with decent pride, and not without substantial reason, quoted the memorable saying of Knox. The great Reformer being apprised, that while the nests remained the rooks, though driven away, would one day return, at once replied, he would prevent the return of the rooks by destroying the nests, and accordingly, over all the land, he demolished the cathedrals. The quarries, however remained, together with the mortar holes and the lime pits, and "Money answereth all things." Money has been forthcoming, and cathedrals have been reared afresh, and, if less sumptuous than those of ancient times, they are more commodious and suitable to the taste of the passing day. We see at a recent meeting held in Glasgow, that steps were taken to fortify Popery in the regions of Caledonia. It turns out, in the account given of the meeting, that Mr. Brown, once an Oxford student, is destined for a Popish mission to the Cape of Good Hope, at a salary of £1,500 per annum. One of the reverend speakers, on the occasion, dealt with the subject of statistics, while arguing in support of what is called the Glasgow Catholic Association. That gentleman lays claim to no fewer than 120,000 persons as adherents of the Romish Church in Glasgow, which will somewhat exceed one-third of the entire population. Allow that there is a little bounce in the boast, still it must be taken as not greatly wide of the fact, and as a most serious circumstance, in relation to the best interests, both religious and social, of the people of that great commercial city.

British Banner.

RULES FOR WRITERS.

1. Be brief. This is the age of Telegraphs and Stenography.
2. Be pointed. Don't write all round a subject without hitting it.
3. State facts, but don't stop to moralize. It's drowsy business. Let the reader do his own dreaming.
4. Eschew prefaces. Plunge at once into your subject, like a swimmer in cold water.
5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family.
6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence.
7. When your article is complete, strike out nine-tenths of the adjectives. The English is a strong language, but won't bear too much "reducing."
8. Avoid all high flown language. The plainest Anglo-Saxon words are the best. Never use stilts when legs will do as well.
9. Make your sentences short. Every period is a mill-stone, at which the reader may halt, and rest himself.
10. Write legibly. Don't let your manuscript look like the tracks of a spider half drowned in ink. We shan't mistake any one for a genius, though he writes as crabbedly as Napoleon.
11. Never employ abbreviations in writing for the printer.

PRAYING TO SAINTS.

ADAM CLARKE thus comments on the account of the rich man calling upon Abraham: "He cried and said, Father Abraham have mercy on me," &c. There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God whom in his life-time he had neglected, and he addresses a creature who has neither power nor authority to bless. This is the only instance in the Bible of praying to saints; and, to the confusion of the false, popish doctrine, which states it to be necessary and available, let it forever be remembered that it was practiced only by a damned soul, and then without any success.

God in History.

(Continued from our last.)

THE BATTLE OF HASTINGS, A. D. 1066.

On this battle field was decided the destiny of England. WILLIAM the conqueror was victorious; and the Normans became the sovereigns of England.

No less true than eloquent is Thierry's summing up of the social effects of the Norman Conquest on the generation that witnessed it, and on many of their successors. He tells his reader that "if he would form a just idea of England conquered by William of Normandy, he must figure to himself—not a mere change of political rule—not the triumph of one candidate over another candidate—of the man of one party over the man of another party, but the intrusion of one people into the bosom of another people—the violent placing of one society over another society which it came to destroy, and the scattered fragments of which it retained only as personal property, or (to use the words of an old act) as 'the clothing of the soil;' he must not picture to himself, on the one hand, William, a king and a despot—on the other, subjects of William's, high and low, rich and poor, all inhabiting England, and consequently all English; he must imagine two nations, one of which William is a member and the chief—two nations which (if the term must be used) were both *subject* to William, but as applied to which the word has quite different senses, meaning, in the one case, *subordinate*—in the other, *subjugated*. He must consider that there are two countries, two soils, included in the same geographical circumference—that of the Normans, rich and free; that of the Saxons, poor and serving, vexed by *rent* and *toilage*: the former full of spacious mansions, and walled and moated castles; the latter scattered over with huts and straw, and ruined hovels: that peopled with the happy and the idle—with men of the army and of the court—with knights and nobles; this with men of pain and labor—with farmers and artisans: on the one side, luxury and insolence; on the other, misery and envy—not the envy of the poor at the sight of opulence they cannot reach, but the envy of the despoiled when in presence of the despoilers."

Perhaps the effect of Thierry's work has been to cast into the shade the ultimate good effects on England of the Norman Conquest. Yet these are as undeniable as are the miseries which that conquest inflicted on our Saxon ancestors from the time of the battle of Hastings to the time of the signing of the Great Charter at Runnymede. That last is the true epoch of English nationality; it is the epoch when Anglo-Norman and Anglo-Saxon ceased to keep aloof from each other—the one in haughty scorn, the other in sullen abhorrence; and when all the free men of the land, whether barons, knights, yeomen, or burghers, combined to lay the foundations of English freedom.

Our Norman barons were the chiefs of that primary constitutional movement; those "iron barons," whom Chatham has so nobly eulogized. This alone should make England remember her obligations to the Norman Conquest, which planted far and wide, as a dominant class in her land, a martial nobility of the bravest and most energetic race that ever existed.

It may sound paradoxical, but it is in reality no exaggeration to say, with Guizot, that England's liberties are owing to her having been conquered by the Normans. It is true that the Saxon institutions were the primitive cradle of English liberty, but by their own intrinsic force they could never have founded the enduring free English Constitution. It was the Conquest that infused into them a new virtue, and the political liberties of England arose from the situation in which the Anglo-Saxon and the Anglo-Norman populations and laws found themselves placed relatively to each other in this island. The state of England under her last Anglo-Saxon kings closely resembled the state of France under the last Carolingian and the first Capetian princes. The crown was feeble, the great nobles were strong and turbulent; and although there was more national unity in Saxon England than in France—although the English local free institutions had more reality and energy than was the case with anything analogous to them on the Continent in the eleventh century, still the probability is that the Saxon system of polity, if left to itself, would have fallen into utter confusion, out of which would have arisen, first, an aristocratic hierarchy, like that which arose in France; next, an absolute monarchy; and, finally, a series of anarchical revolutions, such as we now behold around, but not among us.

JOAN OF ARC'S VICTORY OVER THE ENGLISH AT ORLEANS, A. D. 1429.

"THE eyes of all Europe were turned toward this scene, where it was reasonably supposed the French were to make their last stand for maintaining the independence of their monarchy and the rights of their sovereign."—Hume.

Seldom has the extinction of a nation's independence appeared more inevitable than was the case in France when the English invaders completed their lines round Orleans, four hundred and twenty-two years ago. A series of dreadful defeats had thinned the chivalry of France, and daunted the spirits of her soldiers. A foreign king had been proclaimed in her capital; and foreign armies of the bravest veterans, and led by the ablest captains then known in the world, occupied the fairest portions of her territory. Worse to her, even, than the fierceness and the strength of her foes, were the factions, the vices, and the crimes of her own children. Her native prince was a dissolute trifle, stained with the assassination of the most powerful noble of the land, whose son, in revenge, had leagued himself with the enemy. Many more of her nobility, many of her prelates, her magistrates, and rulers, had sworn fealty to the English king. The condition of the peasantry amid the general prevalence of anarchy and brigandage, which were added to the customary devastations of contending armies, was wretched beyond the power of language to describe. The sense of terror and wretchedness seemed to have extended itself even to the brute creation.

"In sooth, the estate of France was then most miserable. There appeared nothing but a horrible face, confusion, poverty, desolation, solitariness, and feare. The lean and bare laborers in the country did terrifie even themselves, who had nothing left them to spoile but the carcases of these poore miserable creatures, wandering up and down like ghostes drawne out of their graves. The least farmes and hamlets were fortified by these robbers, English, Bourguignons, and French, every one striving to do his worst: all men-of-war were well agreed to spoile the countryman and merchant. Even the cattell, accustomed to the larime bell, the signe of the enemy's approach, would run home of themselves without any guide by this accustomed misery."—De Serres.

In the autumn of 1428, the English, who were already masters of all France north of the Loire, prepared their forces for the conquest of the southern provinces, which yet adhered to the cause of the dauphin. The city of Orleans, on the banks of that river, was looked upon as the last stronghold of the French national party. If the English could once obtain possession of it, their victorious progress through the residue of the kingdom seemed free from any serious obstacle. Accordingly, the Earl of Salisbury, one of the bravest and most experienced of the English generals, who had been trained under Henry V., marched to the attack of the all-important city; and, after reducing several places of inferior consequence in the neighborhood, appeared with his army before its walls on the 12th of October, 1428.

The Orleansais now, in their distress, offered to surrender the city into the hands of the Duke of Burgundy, who, though the ally of the English, was yet one of their native princes. The Regent Bedford refused these terms, and the speedy submission of the city to the English seemed inevitable. The Dauphin Charles, who was now at Chinon with his remnant of a court, despaired of continuing any longer the struggle for his crown, and was only prevented from abandoning the country by the more masculine spirits of his mistress and his queen. Yet neither they, nor the boldest of Charles's captains, could have shown him where to find resources for prolonging the war; and least of all could any human skill have predicted the quarter whence rescue was to come to Orleans and to France.

In the village of Domremy, on the borders of Lorraine, there was a poor peasant of the name of Jacques d'Arc, respected in his station of life, and who had reared a family in virtuous habits and in the practice of the strictest devotion. His eldest daughter was named by her parents Jeannette, but she was called Jeanne by the French, which was Latinized into Johanna, and Anglicized into Joan.

From infancy to girlhood, Joan had heard continually of the woes of the war, and had herself witnessed some of the wretchedness that it caused. A feeling of intense patriotism grew in her with her growth. The deliverance of France from the English was the subject of her reveries by day and her dreams by night. Blended with these aspirations were recollections of the miraculous interpositions of Heaven in favor of the oppressed, which she had learned from the legends of her Church. Her faith was undoubting; her prayers were fervent. "She feared no danger, for she felt no sin," and at length she believed herself to have received the supernatural inspiration which she sought.

According to her own narrative, delivered by her to her merciless inquisitors in the time of her captivity and approaching death, she was about thirteen years old when her revelations commenced. Her own words describe them best. "At the age of thirteen, a voice from God came to her to help her in ruling herself,

and that voice came to her about the hour of noon, in summer time, while she was in her father's garden. And she had fasted the day before. And she heard the voice on her right, in the direction of the church; and when she heard the voice, she saw also a bright light." Afterward St. Michael, and St. Margaret, and St. Catharine appeared to her. They were always in a halo of glory; she could see that their heads were crowned with jewels; and she heard their voices, which were sweet and mild. She did not distinguish their arms or limbs. She heard them more frequently than she saw them; and the usual time when she heard them was when the church bells were sounding for prayer. And if she was in the woods when she heard them, she could plainly distinguish their voices drawing near to her. When she thought that she discerned the Heavenly Voices, she knelt down, and bowed herself to the ground. Their presence gladdened her even to tears; and after they departed, she wept because they had not taken her with them back to Paradise. They always spoke soothingly to her. They told her France would be saved, and that she was to save it. Such were the visions and the voices that moved the spirit of the girl of thirteen; and as she grew older, they became more frequent and more clear. At last the tidings of the siege of Orleans reached Domremy. Joan heard her parents and neighbors talk of the sufferings of its population, of the ruin which its capture would bring on their lawful sovereign, and of the distress of the dauphin and his court. Joan's heart was sorely troubled at the thought of the fate of Orleans; and her Voices now ordered her to leave her home; and warned her that she was the instrument chosen by Heaven for driving away the English from that city, and for taking the dauphin to be anointed king at Rheims. At length she informed her parents of her divine mission, and told them that she must go to the Sire de Baudricourt, who commanded at Vaucouleurs, and who was the appointed person to bring her into the presence of the king, whom she was to save. Neither the anger nor the grief of her parents, who said that they would rather see her drowned than exposed to the contamination of the camp, could move her from her purpose. One of her uncles consented to take her to Vaucouleurs, where De Baudricourt at first thought her mad, and derided her; but by degrees was led to believe, if not in her inspiration, at least in her enthusiasm, and in its possible utility to the dauphin's cause.

(To be continued.)

Spirit Manifestations.

WHILE ever error is fostered and inculcated among men, it will be the bounden duty of Christians faithfully to point it out and try to correct it. It is presumed none will deny that it is especially the duty of Christian ministers to reprove, rebuke, with all long-suffering and doctrine, those who are unruly and vain. While it must be admitted, that the ministry, in very many instances, has been foremost in heretical doctrines and practices—yet, it is a fact, which always will hold good, that it has been appointed by the Lord Jesus to defend the doctrines laid down by himself in his holy word.

As there are those who have of late sought to "spoil, through philosophy and vain deceit, after the traditions of men, after the commandments of the world, and not after Christ," those who have fallen under their teaching, it is especially important that the unstable be guided in the right way. As spirit manifestations purport to rest upon a Scripture foundation, as is generally true with all newly discovered systems of religion, it is worth while to inquire into the facts of the case, so far, at least, as to ascertain how much credit is due those who so auspiciously plead its claims. But, before we proceed, let us remark that, within the present century, the cry has often been raised, "Lo, here is Christ! and lo, He is there!"

The latter-day saints, headed by one of doubtful morals, rose up, with a new revelation to guide them in the line of duty. The Bible, God's revelation to man, was not enough for these restless spirits. Although, in the Bible, it is said that the "Word is able to save our souls;" yet, another revelation is quite indispensable for the accomplishment of the opening era. When this system obtained, none would have dreamed of an increase, until scores of thousands would reverently bow at its shrine. Attested by the concurrent evidence of men and angels; the Mormon Book receives the reverence due the Holy Bible; and, meantime, a credulous public rally around the light of the newly found book, and with long and solemn sound proclaim, "Behold! He is here!" Soon the floating breeze bears the news to the shores of our own land, and even to the bosom of Europe, where many hail its melodious sound with more than human delight.

And now, as Mormonism is not likely to complete the work of destruction throughout the world with lightning speed, the enemy adds to

his devices to accelerate the work of death and hell. He conceives, and lo! he brings forth the free and fair born child, "Spiritualism." His very name is full of delight—spiritualism; how happily does this name contrast with the carnal state of the world! Infidelity, Universalism, and such like, could never supplant the religion of Christ, as the enemy designs to do; and, therefore, he employs under the new titles, those who profess to be more than ordinarily devoted and pious, to make the work more sure. As the living cherish great reverence for the departed pious; and as a message from the spirit world, through the agency of our departed friends, is likely, above almost anything else, to enlist sympathy from the credulous, he has struck the right cord at last. Like wild fire, the flame runs to and fro, and the sober minded only are left to look on with wonder and astonishment. But, that the measure may be more successful, it is declared that spirits from the interior have always communicated to the living. The patriarchs, prophets, and apostles, saw spirits and visions, and why may not the same be seen in this age of the world? What better the inspired apostles than the inspired leaders of the movement, which is to supersede their dispensation? Spiritual mesmerism is the medium through which the communication is received from the interior; and through which, the epoch is to be entered upon the pages of history, as one of the most strange and curious of all events: It is truly appalling to see the sophistry with which modern errorists gloss their respective theories, to make them harmonize with the Scriptures of divine truth. Unitarians, Universalists, Mormons, and Scottites, all tenaciously cry out, the Bible! the Bible! Well may the great Teacher cry out, "Take heed that ye be not deceived." "Many shall come in my name, saying I am Christ; but go not after them, for they shall deceive many." "If it were possible, through their great signs and wonders, they would deceive the very elect. Behold, I have told you." Now, how plain is it that these are the deceivers set forth in the passages above! If there should not arise such as these, the prophecies would not be fulfilled; and hence, the external evidence of the truth of revelation would not be visible to us. What Christ and the apostles have said on this subject, prepare us to withstand the false teaching of deceivers, of eloquence rarely surpassed. O, false prophets! let the blush of shame continually perch upon your brow! Spirit manifestations declare that, "in the impending destruction, all will be destroyed, who do not see God in the divine unfolding;" that the order of things predicted in the Scripture, in which death with the righteous, is done away, is now already begun in the formation of the New Jerusalem at Mountain Cove. Oh! most favored and holy place, the picture of darkness and distress, the bitter fruits of sin are no more to mantle the forms of thy favored children! Death, the burden under which all creation, from the fall of man, has groaned, no more eclipses the bright morn of life; his long train of misery, developed in the most relentless cruelty is staid, until the respite be enjoyed.

But are there no other fruits gathered from the prolific tree of spiritualism? O yes, there are. The manifestation of the New Jerusalem era, with all its attendant blessings, follow in its train. The faithful spies, under spiritual guidance, sent forth to spy out the Eden, where the holy city is to be erected, report the place to be Mountain Cove; and there the gathering of the people is now begun. But it is hard to distinguish any decided benefit, as attaching to this new movement of spiritualism that does not belong to Mormonism. It is true, that the distinguishing features of sectarian identity are trodden down under the union flag, but it is questionable if a more galling yoke is not to be substituted.

We must now come to the conclusion, that spiritualism is one of the deformed children, conceived in illegitimacy, brought forth at an untimely birth, rocked in the cradle of worldly hope, taught in the school of human invention, fed and clothed by the unsuspecting credulous, and worshipped by the simple dupe. But it does not appear likely that any array of truth against the deformed creature is likely to adjust the distended parts. Resistance and evasion appear to be his native elements. He inflates himself by snuffing the wind, which make the darts of truth fall harmlessly at his feet. His thirst prompts him to drink of metaphysics, and a new philosophy, until plain Bible truth is esteemed only an auxiliary to the great scheme of salvation.

Religious Herald.

The World's Regeneration.

NO. III.

In the Nicene Creed we profess our belief in the personal coming of our Lord Jesus Christ, in glory, to judge the living and the dead; and of the perpetuity of his kingdom. In our advent services great prominence is given to the second coming of our Lord. And in the collect for the sixth Sunday after Epiphany we pray, "that

when he shall appear again with power and great glory we may be made like unto him, in his eternal and glorious kingdom." In the burial service of the Church of England, but omitted in our service, we find the petition, "that it may please thee, of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord." But although the sentence in italics is omitted in our service, yet in the prayer which follows, an inheritance in Christ's kingdom is connected with the resurrection.

Thus in the Liturgy of the Church, as in the services, the coming of Christ is connected with the establishment of his kingdom.

But some may ask, "Is not Christ's kingdom already established upon earth?" Has not the kingdom of God come nigh unto us in the preaching of the gospel; and in the transforming power of the gospel on the hearts of men? Was it not set up at the first advent?

To inquiries of this kind we answer, that in a preparatory sense his kingdom has come nigh unto us. He that is born of water and of the Spirit, is made an inheritor of it. He has the promise and the foretaste of future blessedness, in present peace, and hope, and joy in the Holy Ghost. We are living under the dispensation of the Spirit. During the Saviour's absence, the Holy Spirit is to abide with the Church, and to administer the kingdom. Still it is only in a preparatory sense that it can be said the kingdom of Christ, or of God, has come. The believer has the promise of an inheritance which is incorruptible, if faithful unto death, but he enters not into possession until his Lord's return. Thus, when Jesus was about to leave his disciples, he said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.

Bickersteth, in his "Practical Guide to the Prophecies," (chap. 18th, on "the kingdom of Christ") a work I would recommend to all who are willing to investigate the subject—argues, and we think proves, that at the second coming of our Lord he will establish a visible and glorious kingdom as the grand result of God's purposes; that this and preceding dispensations are introductory, and that from the very beginning, the Scripture prophecies not obscurely intimate this kingdom in such predictions as these, "The seed of the woman shall bruise the head of the serpent." "In thee and thy seed shall all the kingdoms of the earth be blessed." (Also Gen. 49:10; Num. 24:19.)

That "In the Psalms of David, and in the promises made to him, we have a clear development of this kingdom." (See 2 Sam. 7:10-16; Ps. 89:3, 4, 29, 36, 37; Ps. 24; Ps. 72d; Ps. 110th, &c.) These promises assured the throne of Israel to David's posterity forever. They show, moreover, in connection with the New Testament Scriptures, that Christ is the promised seed in whom the nations are to be blessed." That in the Prophets we have still farther display of the glories and extent of the kingdom. (See Isa. 32:60, &c.)

When our Lord was about to be born, the promise was by the angel directly applied to him as his right, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1:32, 33.

That these promises yet remain to be chiefly fulfilled we judge from the following considerations: 1. Christ has never sat on the throne of David. 2. He has never reigned over the house of Jacob. 3. Daniel predicts that his kingdom should be established on the ruins of the ten kingdoms of the Roman Empire. (Dan. 2:42, 44.) 4. The apostles were told that the time for restoring the kingdom to Israel was reserved in the Father's power. 5. All Christ's disciples have daily to pray, "Thy kingdom come. Thy will be done on earth as it is in heaven."

These positions are all capable of extended illustration, but the limits proposed in these articles will prevent it. A few suggestions in support of the position that the kingdom of Christ is yet to be established, that its manifestation is yet future, and that it is to follow the ancient dispensation, is all that will be attempted.

And we believe that Christ will come to reign as king before the millennium, because the Scriptures teach us that he is the seed of David, to whom pertain the promises of kingly rule. At his first advent he came in humility. As a prophet and a priest he fulfilled his mission, but as a king, save as he rules, in a spiritual sense in the hearts of his people, the prophecies are unfulfilled. (See Isa. 9:7; Luke 1:32, 33; 2 Sam. 7:10-16; Ps. 132:11.) As the seed of David, he was raised from the dead. (2 Tim. 2:8.) He was raised from the dead in order to fulfil the oath God made to David, "that of the fruit of his loins, according to the flesh, he would

raise up Christ to sit on his throne."—Acts 2:29-32. He ascended into heaven, not to occupy the throne of David, but to sit on the right hand of the Father until his foes are made his footstool. (Acts 2:34, 35.) And from thence he shall come again, even as he ascended, (Acts 1:11) as king in glorious majesty to rule and reign, King of nations, as King of saints. (Nicene creed. Rev. 11:15; Ps. 2d, &c.)

Again, we believe that Christ will come from heaven to establish his kingdom before the millennium, because Daniel in the second and seventh chapters of his prophecies distinctly teaches that the kingdom of Christ or of God, is to be founded on the ruins of kingdoms now in existence, and that "the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (rulers) shall serve and obey him."—Dan. 7:27. Also, Dan. 2:34, 35, 44, 45; Dan. 7:13, 14, 27.

From the testimony of our Saviour, we also believe, that he will return to establish the kingdom promised unto him as the seed of David. His disciples thought the kingdom of God (or of the Messiah) should immediately appear. (Luke 19:11.) To correct this erroneous impression he compared himself to a nobleman going into a far country to receive for himself a kingdom, and to return. He entrusted talents to his servants, for the improvement of which they were to render an account, at his return. Having received the kingdom, and returned, his faithful servants are rewarded, his enemies destroyed. (See also 2 Tim. 4:1, 8.)

Again, when our Lord speaks of his coming in glory with the holy angels, he says, "Then shall he sit upon the throne of his glory, and before him shall be gathered all nations. And the King shall say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31, 34.

Again, to the twelve, "Ye which have followed me, in the regeneration"—the Syriac translates, "in the new age,"—"when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28. See also Luke 22:29, 30; Rev. 2:26; 3:21; 20:4.

Observe moreover that after his resurrection he conversed with his disciples of the things pertaining to the kingdom of God; and when they inquired, "Lord wilt thou at this time restore again the kingdom to Israel?"—are the prophecies now to be fulfilled, of Messiah's glorious reign? "And he said, It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts 1:3-7.) "Of the day and the hour of my coming knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 25:36, &c.) It is yet future, it will come suddenly upon a wicked world, and therefore wait and watch. Be instant in prayer, and let the burden of your prayer be, "Thy kingdom come. Thy will be done on earth, as it is in heaven."

And in obedience to their Lord's instructions, as thus interpreted, we find his followers in the days of the apostles, and in the first and purest ages of the Church, looking for the coming and reign of the Saviour to introduce the millennial period. The great motive held forth by the apostles to faithfulness and diligence in the divine life, was the "glorious appearing" of their ascended Saviour. It was, that an abundant entrance might be ministered into the everlasting kingdom of our Lord and Saviour Jesus Christ, that St. Peter exhorted believers to give all diligence, to make their calling and election sure. It was to this "blessed hope," that St. Paul so often refers in his Epistles to warn and encourage us in the Christian warfare.

I might also show from the writings of the early Fathers, that, as Bishop Newton says in his work on the prophecies, the doctrine of the personal reign of Christ during the millennium, "was generally believed in the first three and purest ages of the Church"—that it was also revived at the time of the reformation;—and that the now prevailing idea of a spiritual millennium, before our Lord's return, is comparatively of modern origin. Whitby, so far as we are aware, being its earliest modern supporter. And yet even Whitby shows (as we think) that the early Fathers did believe in the personal coming and reign of Christ before the millennium. In Bishop Henshaw's eighth lecture the reader will find some facts as to the voice of the Church on this point. (See also "Element of Prophetic Interpretation by Rev. J. W. Brooks."—Vol. 3 of the Literalist, published in Philadelphia, 1841.)

I add, however, an extract from the Epistle of Clement to the Corinthians, not, I believe, referred to by either of these writers, and by him incidentally introduced in sec. 50 of his Epistle, which sustains my position. "All generations from Adam until this day have passed away; but they who have been made perfect in love, according to the grace of Christ, have a place among the righteous, and shall be manifest in

the judgment of the kingdom of Christ. For it is written, 'Enter into thy chamber for a little space, until mine anger and indignation shall pass away.'—Isa. 26:20. 'And I will remember the good day, I will raise you up out of your graves.'"

From such considerations, we look for the coming of our Lord from heaven to establish a visible and glorious kingdom upon earth. We believe that at his coming the righteous dead will be raised, the living saints changed; and that with their Lord they shall live and reign forever. (1 Thess. 4:15, 16; Rom. 8:17, 18; Rom. 20:1-4, &c.)

We believe the subject moreover to be one of great practical importance to the Church, and hence if any shall be led to examine it with a desire to know the truth, that our labor will not be in vain.

Witness and Advocate.

(For the Herald.)

Sketches of Travel.

(Resumed from the Herald of August 14th, 1852.)

NO. XXVIII.

FLORENCE—ITS PALACES, GALLERIES, AND CHURCHES.

"But Arno wins us to the fair white walls Where the Etrurian Athens claims and keeps A softer feeling for her fairy halls. Girt by her theatre of hills, she reaps Her corn, and wine, and oil, and Plenty leaps To laughing life with her redundant horn. Along the banks were smiling Arno sweeps Was modern Luxury of Commerce born. And buried Learning rose, redeemed to a new morn."

FLORENCE, (Italian, FIRENZE), the capital of the Grand Duchy of Tuscany, has a population of about 100,000, and is situated upon the river Arno, about fifty miles from the sea. Its shape is an irregular pentagon, about six miles in circuit, enclosed by walls having eight gates. Three "quartieri," (i. e., "quarters,") are on the north and one on the south side of the Arno. The bed of the river is from three hundred to four hundred feet wide, and in the dry season contains very little water. It is very variable however. Heavy rains, or the sudden melting of the snows upon the Apennines, will sometimes raise the stream to a great height in a few hours; so as to inundate the country and carry all before it. On the north and north-west at the distance of a few miles across the fertile plain, rise the naked and barren ridges of the Apennines to the height of three thousand feet. On the north-east is the hill of *Piesole*, covered with gardens and country houses. On the south the prospect is bounded by the gardens of *Boboli*, extending along the declivity of a steep hill, crowned by the Fort of Beldere upon the summit.

Within the city, the Arno is crossed by four stone bridges; the *Ponte delle Grazie*, built in 1235, which has several dwelling houses upon it; the *Ponte Vecchio*, a century later, which is a street of shops, principally jewellers, goldsmiths, and workers in metals, and over which runs a covered gallery connecting two of the Grand Duke's palaces on opposite sides of the river; the *Ponte de Sta Trinita*, (i. e., Bridge of the Holy Trinity,) built in 1569, adorned with four marble statues, representing the four Seasons; and the *Ponte alla Carraja*, the most westerly.

We entered Florence by the *Porta Romana*, and crossing the *Ponte de Sta Trinita*, put up at the Hotel du Nord. After seeing to our rooms, we sallied forth into the streets, and had hardly stepped upon the pavement before we were saluted by a young and pretty flower-girl, in the becoming costume of the country, with a broad trimmed Tuscan hat tied under her chin, and set back upon her head, who insisted upon furnishing us all with bouquets. She would take no refusal, but actually forced them upon us, arranging them with her own hands in our button-holes, and would receive no compensation; at which we greatly wondered, till we learned the customs of the place. There are three of these flower-girls who make it their business to keep visitors supplied with flowers during their continuance here, and with the expectation of a remembrance at the time of departure. As you are about to get into the diligence, your favorite greets you with her sweetest smile, and hands you her parting bouquet, the choicest of all, and you hand her perhaps a *scudo*, (about a dollar,) in return.

After breakfasting at *Doney's famous cafe*, where one can get a cup of excellent coffee, the nicest bread and butter, and a boiled egg, for a *paul*, (about ten cents,) we commenced our tour of exploration. We were struck by the massive character of the buildings, crowned with heavy cornices, the smooth flagging of the streets, and the general air of leisure and courtesy which seemed to pervade the city. Our first visit was to the

PALAZZO PITTI.

This is the chief residence of the Grand Duke of Tuscany. It stands upon high ground, with an open square before it, and presents a vast extended front of solid massive architecture. At the time of our visit the Grand Duke was ab-

sent in the country, and through the kindness of one of our company, we obtained admission into the private apartments. Some of the rooms are magnificently furnished. One was lined with white satin, embroidered by the former Duchess.

But the chief attraction of the Palace is the collection of pictures, which is considered on the whole as the finest in the world. They are contained in a series of splendid apartments, (fifteen or sixteen in number,) which are generally named after the subjects painted in fresco upon the ceilings. Five of them were painted by *Pietra da Cortona*, the nephew of Michael Angelo Buonarrotti, about the year 1640, and each of these is denominated from the planet which denoted one of the virtues of Cosmo I., the founder of the Grand-ducal dynasty of Tuscany. The first of these rooms is the *Hall of Venus*, representing the triumph of Reason over Pleasure. Minerva rescues a youth (who stands for Cosmo I.) and conducts him to Hercules. Among the pictures are a fine allegorical painting by *Salvator Rosa*, representing Falsehood, by a man holding a mask; two very large and magnificent Coast views, by the same artist; two fine landscapes, by *Rubens*; and the portrait of a lady in a rich dress, by *Titian*.

Next is the *Hall of Apollo*, the ceiling of which represents the tutelary deity of Poetry and the Fine Arts, receiving Cosmo, guided to him by Virtue and Glory. Some of the pictures are, the Supper at Emmaus, by *Palma Vecchio*; a Virgin and child, by *Murillo*; the Deposition from the Cross, by *Andrea del Sarto*; a portrait of himself, by *Rembrandt*; two fine portraits, by *Raphael*; and a noble picture by the same artist, of Leo X. with two Cardinals.

Next is the *Hall of Mars*, the ceiling of which illustrates Cosmo's success in war. Here is *Raphael's* celebrated Madonna della Seggiola, (i. e., "the Madonna of the Chair,") so often copied and engraved; a noble portrait of Cardinal Bentivoglio, by *Vandyke*; *Raphael's* Holy Family, ("dell' impannata,") and a fine picture by *Rubens*, of his own portrait, with that of his brother, and the two philosophers, *Lipsius* and *Grotius*, and the Consequences of War, a large and impressive picture, by *Rubens*.

The *Hall of Jupiter* comes next. The ceiling depicts Hercules and Fortune introducing Cosmo to Jove, from whom he receives a crown of Immortality. Here is the Cataline Conspiracy, by *Salvator Rosa*, a company of fierce and disolute men with a great variety of expression; a grand picture of the Three Fates, by *Michael Angelo*, one of the three painted in oil, by this great master; a lovely portrait of a female, by *Leonardo da Vinci*, &c., &c.

The *Hall of Saturn* represents Cosmo, now in mature age, conducted by Mars and Prudence to receive the crown offered by Glory and Eternity. Here is a fine portrait of Charles I. (of England,) and Henrietta his Queen, by *Vandyke*; Pope Julius II. by *Raphael*; the Death of Abel, by *Schiavone*; Mary Magdalene, by *Domenichino*; the Descent from the Cross, by *Perugino*; the Madonna del Baldacchino, by *Raphael*; the head of an old man, by *Annibale Carracci*; *Raphael's* Vision of Ezekiel, and many others.

Next is the *Hall of the Iliad*, representing on the ceiling many of the scenes of the Homeric poem, and containing pictures by *Salvator Rosa*, *Titian*, &c., and two fine Assumptions, by *Andrea del Sarto*.

Adjoining this is an elegant cabinet, the walls of which are painted with allegories of the four ages of man, and the four ages of the world, and the vaulting with the Virtues and Fame.

Next comes the *Hall of the Education of Jupiter*, containing some *Raphaels*, a *Carlo Dolce*, and others; next the *Hall of Ulysses*, which has a very fine portrait of Oliver Cromwell, by *Sir Peter Lely*, painted expressly as a present to the Grand Duke of Tuscany, and sent by the Protector in his life time; next the *Hall of Justice*, next the *Hall of Flora*, which contains *Canova's* Venus; next the *Hall "dei Putti"*, which has a fine picture by *Salvator Rosa*, representing the story of Diogenes throwing away his cup on seeing a boy drink out of his hand; next the *Gallery of Pocetti*, then the Music-room, the Pavilion, and the Gallery of Hercules.

This visit to the Palazzo Pitti, seemed more like an enchanting dream than an actual reality. There was nothing to break the spell. No grim sentinel withstood our progress. Every door opened at our bidding. No troublesome custode hurried us from one apartment to another, or extended his hand for the customary fees. Luxurious seats invited to repose, when tired of standing, and strains of delicious music came floating through the open windows from the Austrian band in the court below. I carried away with me from that gallery of pictures images of beauty and majesty, which have been my cherished companions ever since, and for which I owe a debt of lasting gratitude to those masters of the olden time.

(To be continued.)

TRUTH is in order to goodness.



The Advent Herald.

BOSTON, FEBRUARY 26, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER II.

(Continued from our last.)

Cease ye from man, whose breath is in his nostrils:
For wherein is he to be accounted of?—v. 22.

Jor 14:2—"He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." How vain then it is to look to man for help. Psa. 146:3-5—"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of JACOB for his help, whose hope is in the Lord his God." Jer. 17:5—"Thus saith the Lord God: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

In the following chapter the reason is given why they should cease from man.

CHAPTER III.

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and Judah the stay and the staff, the whole stay of bread, and the whole stay of water. The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator.—Isa. 1-3.

Having shown the ultimate fulfilment of God's purposes, the prophet returns to the generation then present, and announces the judgments which will overtake them and their descendants.

"For." It is a continuation of the prophecy of the preceding chapter. In verse 7, of that chapter, they are affirmed to abound in wealth; and with their riches, they were bowing down to idols. But they are to experience judgments, which will make their silver and gold of no avail. In the close of Isaiah 2, they were cautioned against trusting in man. Now they are shown why they should not; "for, lo," that on which they place their dependence, is to be removed.

It is from Judah and Jerusalem, that the things enumerated are to be removed. Consequently the fulfilment of this prediction, is in the history of that people.

"The stay and the staff." Says Dr. BARNES, "In the Hebrew, the words, translated *stay* and *staff*, are the same, with the exception that the former is in the masculine and the latter in the feminine gender. The meaning is, that God would remove *all kinds of support*; he would take away *everything* in which they relied."

Dr. CLARK understands from this distinction in the gender of the word, that it signifies the removal of all things necessary for the support of both man and woman.

As a person leans on a staff in walking, this act, by a hypocastasis, is used for the analogous supports, which the prophet proceeds to enumerate, on which the Jews relied.—i. e., on their means of sustenance, their mighty men, their eloquent orators, cunning artificers, &c.

"The whole stay of bread." This is an elliptical metaphor, equivalent to the current expression, that "bread is the staff of life." It is one of the means of sustaining, or upholding our animal life. Thus ABRAHAM said to the three who stopped at his tent door in the plains of Mamre, (Gen. 18:5) "I will fetch a morsel of bread, and comfort (margin, *stay*) ye your hearts." Jud. 19:5—"Comfort (margin, *stay*) thy heart with a morsel of bread." Lev. 26:26—"When I have broken the *staff* of your bread, ten women shall bake your bread in one oven," &c. Psa. 105:16—"Moreover he called for a famine upon the land: he brake the whole *staff* of bread." Ezek. 14:13—"When the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and I will break the *staff* of the bread thereof, and will send famine upon it."

"Stay of water." As bread is a stay, so by the same figure is water. The taking away of these is their literal removal, which would reduce them to absolute want, and bring famine upon them.

The famine predicted is, doubtless, that which

followed the subsequent invasion of the land by NEBUCHADNEZZAR. It is referred to in a portion of the prophecy of EZEKIEL delivered in the 30th year (Ez. 1:1,) from JOSIAH's passover, and the 5th of JEHOIAKIM's captivity—B. C. 593. Ezek. 4:16, 17—"Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consumed away for their iniquity." Lam. 4:4—"The tongue of the young sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them."

"The mighty man," &c. The removal of these was accomplished in the time of NEBUCHADNEZZAR, when all the men of note were carried out of the land. 2 Kings 24:14, 16—"And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land. . . . And all the men of might, even seven thousand, and craftsmen and smiths a thousand; all that were strong and apt for war, even them the king of Babylon brought captive to Babylon." Jer. 25:12—"But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen."

"The prophet." DANIEL and EZEKIEL were carried captive to Babylon, and JEREMIAH was removed to Egypt; and those left had no one to cheer them with words of consolation and hope. JEREMIAH said: (Lam. 2:9) "Her kings and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord." And EZEKIEL said: (7:26) "Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients." Thus they could say, in the language of the Psalmist: (74:9) "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long."

"And the prudent." This word, says Dr. BARNES, "in the original, properly means a diviner, or a soothsayer. But it is sometimes used in a good sense." It seems here to refer to such as could give prudent advice and sagacious counsel in times of perplexity.

"The ancient." Such was the old men, the fathers of the people, who were esteemed peculiarly qualified to give judicious counsel. God said to Israel: (Lev. 19:32) "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." The division of the kingdom in the days of REHOBOAM followed his forsaking (1 Kings 12:8) "the counsel of the old men, which they had given him," and his consulting "with the young men that were grown up with him." In the destruction of Jerusalem by the Chaldees, (2 Chron. 36:17) "they slew the young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age."

"The commander of fifty." This was probably a military officer—one of the lower rank.

"The honorable." Dr. BARNES renders this, "The man of elevated countenance. The man high in office"—so called because of the aspect of dignity which those high in office, naturally assume.

The "counsellor," is understood to be the statesman, of wisdom and experience, competent to advise in times of perplexity; the "cunning artificers," are skilled in the mechanic arts; and the "eloquent orator," one skilful in persuasion. By the use of the synecdoche, one of each is taken for the several classes referred to.

By the Babylonish captivity was the nation deprived of all human aid,—as HOSEA also said, (Hos. 3:4) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

And I will give children to be their princes, and babes shall rule over them.—v. 4.

When all the eminent persons, referred to, should be removed, the consequence would be that persons without the necessary qualifications would be the only ones to succeed to their places—those given to rule them, being children in understanding, and babes in experience. Eek. 10:16—"Woe to thee, O land, when thy king is a child."

And the people shall be oppressed, Every one by another, and every one by his neighbor: The child shall behave himself proudly against the ancient, And the base against the honorable.—v. 5.

When there was no king in Israel, (Jud. 21:25) "every man did that which was right in his own eyes." Such a state of things always begets anarchy, and confusion; for the "sons of Belial," when unrestrained, will "do wickedly." The weak

and defenceless are at the mercy of the strong; the proprieties of life are disregarded; and the ignoble will not hesitate to insult the honorable. A state of anarchy, where each one may oppress the other, is worse than a mild despotism.

When a man shall take hold of his brother of the house of his father, saying, Thou hast clothed thee, be thou our ruler, and let this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer; For in my house is neither bread nor clothing: make me not a ruler of the people.—vs. 6, 7.

"To take hold of another," is a gesture of entreaty. By a metonymy, "house" is put for the family of his father. The wealth of the ancients, was indicated by a multitude of changes of raiment. Those who had clothing were more rich, and might better support the dignity of a ruler. To such would they desire to commit the ruined state of their affairs, hoping to gain relief. But their times would be so bad, that none competent would accept office, but would protest that they were destitute of the requisite means to support the dignity of the station. None would attempt the task of relieving them—which is expressed by the metaphor of a "healer."

For Jerusalem is ruined, and Judah is fallen: Because their tongue and their doings are against the Lord, to provoke the eyes of his glory.—v. 8.

Here is given the reason which would prevent any from wishing to assume that position. Jerusalem and Judah would be so utterly ruined that no one would be induced to attempt their restoration.

The word "fallen" is a metaphor, showing a condition of the nation, analogous to that of a fallen building. By a metonymy, their "tongue" is used for the words spoken by it; and "eyes," for what the Lord recognizes as due to himself; but which is disregarded by them, and set at naught by their speech and acts.

The show of their countenance doth witness against them; And they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.—v. 9.

The thoughts of the heart are often indicated by the expression of the countenance. "The show of their countenance" is rendered by the LXX, "The shame of their face." Their true character is there pictured, and is evidence of their wickedness.

In addition to this they make no attempt to conceal their villainess, but boldly proclaim their sins, not in words, but, by a metaphor, in deeds.

"As Sodom." By a simile, their conduct is likened to that of Sodom; which, by a metonymy, is used for the people of that city. The boldness of the Sodomites in the practice of iniquity is recorded in Gen. 19th. By a similar boldness the Jews declare their sins—glorying in their own shame. But as evil awaits sinners, they bring the wrath of God upon themselves.

Say ye to the righteous, that it shall be well with him: For they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: For the reward of his hands shall be given him.—vs. 10, 11.

It is a true saying of PAUL, (Gal. 6:7, 8) that "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Says JON (4:8): "They that plough iniquity, and sow wickedness, reap the same." And SOLOMON says: (Prov. 11:18) "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."

The "fruit" of their doings, is a metaphor expressive of the results which will follow. To eat this fruit, is to enjoy these results. By a metonymy, "hands," also, are used for the works of the wicked. Their reward will be in accordance with their works.

As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.—v. 12.

Dr. BARNES says that the original word, rendered children, is in the singular number, and means a child. It was for the sins of MANASSEH, that Judah was carried captive to Babylon. 2 Chron. 33:1, 2, 9—"MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: but did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. . . . So MANASSEH made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel."

Although not recorded, it is not unlikely that MANASSEH was greatly controlled in his government of Judah, by evil disposed women, as wicked AHAB of Israel was by the corrupt JEZEBEL. 1 Kings 21:25—"There was none like unto AHAB, which did sell himself to work wickedness in the sight of the Lord, whom JEZEBEL his wife stirred up." As HEZEKIAH, the father of MANASSEH, was

a good king, had the mother of MANASSEH been a good woman, it is very unlikely that he would have been such a wicked prince. And he being so young, she and her female companions could exert a great influence over him. Thus they and the child MANASSEH, so led Judah astray, that the way of their paths perished before them. 2 Chron. 33:10, 11—"The Lord spake to MANASSEH, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took MANASSEH among the thorns, and bound him with fetters, and carried him to Babylon." "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of MANASSEH, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon."

By a hypocastasis,* Mr. LORD says: "The Israelites are exhibited as proceeding from one place to another, under the direction of guides who lead them aside from the right course, and cause the paths in which they walk, like a quagmire, to absorb them; and that representation is employed to illustrate the manner in which they were misled by their rulers, and kept from a knowledge of the course by which the blessing of God was to be obtained."—*Theo. and Lit. Journal*, vol. 2, p. 230. This is what is meant by the words, "O my people, they which lead thee, cause thee to err, and destroy the way of thy paths."

The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof. For ye have eaten up the vineyard; the spoil of the poor is in your houses.—vs. 13, 14.

The acts common to men, when a criminal is to be adjudged, and condemned, are here imputed to God—illustrative of the manner in which he was about to manifest his judgment of the people. Their sin was not to go unpunished, but they were to be brought to a righteous judgment, and were to receive exemplary and deserved chastisement. Mr. LORD notices the hypocastasis, both in the Lord's rising up, and in his entering into judgment.

The vineyard, by a metonymy, is put for its fruits, which they had eaten up. "The vineyard," is rendered by Dr. LOWTH and Dr. BARNES "My vineyard," in which they are sustained by the Septuagint and Chaldee versions. To "eat up the vineyard," then, would seem to be a hypocastasis, expressive of their having consumed and destroyed those results, which the Lord had a right to expect from the house of Israel; which, in Isa. 5:7, is affirmed to be "the vineyard of the Lord of hosts."

What mean ye that ye beat my people to pieces, And grind the faces of the poor? saith the Lord God of hosts.—v. 15.

This must be a recurrence of the same figure, to indicate the manner in which the "ancients" and "the princes of Israel had oppressed the people of the nation. The same idea is similarly conveyed in other scriptures. Psa. 94:5—"They break in pieces thy people, O LORD, and afflict thy heritage." Micah 3:2, 3—"Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron."

(To be continued.)

MEXICAN AFFAIRS.

OUR New Orleans papers contain further particulars of the revolution in Mexico. We have had by telegraph the particulars of the deposition of the Mexican Congress. The following account of the taking of Guadalajara is interesting, and shows that there has been some hard fighting:

"The revolution, which commenced in the State of Jalisco, has spread over the entire Republic. Sr. ROBLES, with a commission of officers, had been deputed to treat with the insurgents at Guadalajara, under Gen. URAGA, and had left the capital for that purpose. The *Orden*, however, predicts that nothing will be gained by this mission, as URAGA will listen to no terms short of an entire compliance with his original plan, that of Jalisco, which originated in Guadalajara, the capital of that State. URAGA has recently defeated Gen. MINON, before the city of Guadalajara, with a heavy loss."

MINON is said to have brought against the city a very large force, together with twenty pieces of artillery, of different calibre, from six to twenty-

* In the editor's "Brief Commentary on the Apocalypse," on p. 16, in the example there given of the "Hypocastasis," he has failed to illustrate it—not having then caught the idea of the figure. The error consists not in the statement of the figure, but in the illustration. Reference is made to the text here quoted, but to the wrong part of it. We make this statement, lest any may be misled by the illustration, because we wish to correct all mistakes, and to confess all errors. As no subsequent reference was made to that figure, it does not affect the exposition at all, and will be corrected in the next edition.

four pounders. With this tremendous armament, he, on the 25th of December commenced an attack on the city, which lasted, with all the horrors of a terrible bombardment, until the 30th, when MISON was forced to retire. The principal edifices of the city seem to have been the chief mark for the guns of the enemy, many of which have been entirely demolished. It is said that the once beautiful city of Guadalajara now presents a sad picture of ruin and desolation. The loss on the part of the insurgents is not stated, but the government troops are represented as far the greatest sufferers. Gen. MISON has retired from before the city, and petitioned his government for additional resources, of which he has been sadly crippled. The success of the insurgents may now be reckoned as complete, as the general government is entirely without resources.

"The Order of the 15th states that Gen. SANTA ANNA was expected to be in Havana between the 25th and 30th of December, and to reach Vera Cruz early in January.

"The first use made of the extraordinary power granted to President CERILLOS was to release a number of political prisoners, incarcerated by the order of ARISTA.

"Assassinations seem to be the order of the day at present in Mexico. Soon after the murder of RODRIGUEZ at Tampico, the Governor of the State of San Luis Potosi was publicly assassinated in the streets of the capital by six masked men, and the rumor is current that the Provincial Governor of Tamaulipas, RAMON PRIETO, had been killed at Victoria.

"The cities of Monterey and Saltillo have pronounced for the popular plan, so that the entire frontier is now in the hands of the insurgents."

From the Rio Grande we have the following account of a successful pronunciamento at Matamoras, and other interesting intelligence:

"It appears that on the 28th, while nearly all the citizens of Matamoras were engaged in celebrating the funeral obsequies of RUFUS RODRIGUEZ, a portion of the military, who had secretly decided to join the revolution and support the Jalisco plan, availed themselves of the opportunity to carry their plans into effect. Accordingly they had parties of men secretly posted at strong points of the city, and succeeded at once in confining Gen. AVALOS, the commandant, to the single square in which his quarters were situated. He retained all the artillery and the majority of his troops, but the insurgents under Col. QUINRONA hemmed him in, and after several hours of sharp firing, about 11 o'clock at night a parley was sounded, and there was a cessation of hostilities.

"On Saturday and Sunday the parties were negotiating, and it was finally arranged that AVALOS was to resign the command at Matamoras to Col. BASAVE, who was to hold it until the arrival of Col. CRUZ from Camargo, the latter to have the command on the frontier. AVALOS was to have the privilege of leaving the city with his arms and an escort of one hundred men.

"Matamoras was the only point in the state of Tamaulipas that held out for the general government. That city having successfully pronounced, the entire state has now adopted the Jalisco plan.

"Col. CRUZ published at Camargo on the 22d of January, a proclamation declaring the port of Matamoras closed to foreign commerce from the 25th ult., and that all goods imported there would be confiscated. The successful pronunciamento at Matamoras probably rescinds that order."

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

Now in the Eastern Empire things had taken the opposite course. GREGORY the Thaumaturgas, a distinguished member, it may be, a chief of the Isiac mysteries, suddenly proclaimed that the Queen of Heaven had appeared to him, and miraculously instructed him to go forth, preaching her worship. He did so with all manner of signs and lying wonders. He cured the nervous, he healed the sick, he read men's thoughts, he revealed the future, he performed all the miracles of a CAGLIOSTRO or a DUPOTET. His name was trembled at. The Pagans followed him, for he explained to them the creed but imperfectly disclosed in the lesser mysteries. The Christians admired, for he spoke to them of the Trinity with confidence and faith. The Alexandrian Church trembled. All the world was gone after him. One course was easy,—to make him a Bishop. He accepted the offer. He agreed to teach that the Son of God should be called in public worship JESUS CHRIST, instead of HORUS, as before. The Church received him unbaptized, ignorant of, and without instruction in Scripture. He was received, baptized, confirmed, ordained, and consecrated in one day, and by his wonder-working powers the worship of the Virgin

was everywhere set up. His example was followed. BASIL and the two other GREGORIES aided him, and Gnosticism itself had now disappeared through the gradual departure of the Arian Goths for western conquest, and the worship of the Virgin alone remained.

The Imperial Guards seem, however, to have been recruited from the North, or in Britain. They were impatient at this new worship. It did not please them to fast one hundred and sixty days in the year, the necessary condition for communion with the invisible world. They had no taste for self-flagellation nor hair shirts. The idea of cleanliness being sinful was not consonant to the regulations which sent a man to drill for the slightest speck on his appointments; and it is at least possible that the young guardsmen, as they contrasted their bright silver helmets and glittering attire with the costume of the filthy and frouzy friars, who vaunted that they had never washed or changed their clothes for twenty years, felt very dissatisfied at finding every boudoir pre-occupied by these dirty demons of the desert. Certain however it is, that between the Imperial Guards, officers or men, and the Carmelite friars, there was small sympathy.

The Emperor at length, seeing the danger of the superstition so widely diffused, appointed NESTORUS head of the Antioch School to the patriarchate of Constantinople. It is not our business to argue in defence of NESTORUS's personal piety. He may, if an unconverted man, still have been right in resistance to idolatry, as HORSLEY was right in resistance to TOMLINE.

Let us, however, simply imagine an intellectually enlightened, daring, strong-headed, somewhat passionate Arab gentleman, adhering almost servilely to the literal words of Scripture, placed at the head of a Church of which the priests were mere panders to vice and superstition. He strives, whether spiritually minded or not we do not pretend to say,—to direct men's minds from the Virgin to her Son. He declared that she was not the procreatrix of God, that her Son derived only his human nature from her, and that she, although blessed above women, was but a woman still. In other words, he denied that God had become incarnate in the Virgin. He denied the Chaldean doctrine that the Virgin, and not her Son, broke the serpent's head.

A storm was preparing. The populace was excited, the bishops were moved, the clergy clamored. The Emperor called a Council. It was at Ephesus, a place carefully arranged, as easy of access by the Egyptians and Italians, who came by sea,—difficult of access to the Arabians, who must travel by land. The Pontiff of Venus and High Priest of Rome presided. NESTORUS refused to yield. The monks were violent,—the guards chastised them. The stones and filth showered on the troops were returned rudely with the lance-shaft, and the vine-branch. The Emperor's feelings were worked upon. Ought laymen to interfere? The Council was left to itself. The bludgeons of BASIL and the cutting-knives of CYRIL's followers prevailed over the arguments of the godly. NESTORUS was excommunicated,—expelled,—murdered; all who adhered to him cast out, and solemn curses were evoked on all who refused to worship the newly-created goddess. At the same time the festival of the Assumption of the Assyrian Goddess into heaven, hitherto celebrated in the mysteries, was now imposed upon the whole Church, and the goddess was thus represented to have risen from the dead, and to be the bride of God. Since that time it has been observed throughout the Apostasy, and none who decline worshipping the holy Goddess,—MARY, the genitress of God,—can hope to be saved.

Now here we must fix attention to the facts of the case. Whoever, in the words of St. BASIL, in his Liturgy, refused to address their prayers to Divine Sanctæ Mariæ genitricis Dei, as the mediatrix between God and man, was declared no member of the established creed. Could Christians remain in communion with a Church that would impose such terms of communion? Were the Church of England to do this, would Mr. ELLIOTT, or Mr. BIRKS, or Mr. FABER, subscribe to its articles any longer? Were the Free Church of Scotland to do this, would it not universally be rejected by all Christian communities? We ask a decisive answer. If every man who denied the godhead of the Virgin, and refused to regard her as the sole hope and fountain of salvation, was forced out of the Church,—if the scourge, the prison, and the rack, were the portion of all who protested for truth,—if the mountains of Wales, of the Alps, of America, and of Kourdistana, alone afforded a refuge for the persecuted saints,—if those, scattered, divided, cut off, and broken as they were, preferred death to communion with the apostasy,—if they adhered to the same pure, unblemished, scriptural worship addressed to CHRIST alone of the early

times;—if their descendants have sustained the never-ceasing persecutions both of Greece and Rome, and have preserved their existence only by their mountains and by God's blessing on their swords;—if the most benighted amongst them, after fourteen hundred years' seclusion, retained so much Gospel light that even American Congregationalists thought it a duty to commune at their table, whilst their bishops opened their pulpits to the American Congregationalists,—if even English Tractarians can specify nothing as held by them which the Church of England, as exemplified in JEWEL and HOOKER, and even HORSLEY and VAN MILDERT, does not hold too, what right have we to presume them heretics, or to conclude those accursed from the faith who have suffered so nobly for the faith of CHRIST?

We rejoice that the British Church, Scotch, Welsh, or Irish,—Pict, Celt, or Caledonian,—had no representatives at the Council of Ephesus. The British probably never knew its decision. It is doubtful if they even inquired into its existence. They had thrown off all connexion both with the Court and the Church of Rome.

Can we say more? Could apostasy go further than when the worship of the Queen of Heaven was made the test of orthodoxy? We cannot doubt that the Council of Ephesus filled up and completed the utter apostasy of the Church; that it set up the Chaldean worship for that of CHRIST, just as the Israelites became apostate when JEZEBEL caused men to bow before Baal instead of JEHOVAH.

(To be continued.)

MY JOURNAL.

TOUR IN NEW HAMPSHIRE AND MASSACHUSETTS.

Jan. 20th.—After spending a few days in Boston, I took the cars and stage for Pittsfield, N. H. I found a home at the house of brother TASKER. This pious and intelligent family are an honor to the Advent cause. They have lately been afflicted with sickness, but they demean themselves under it in patience, as the children of God.

Pittsfield is a town of some importance, though it is not large. There are several religious societies in the place and neighborhood, which are well supported. The Advent society is small, and has not been prospered of late years, there having been but little united effort to build it up. Elders HARVEY and MORRILL, who reside in the vicinity, having labored chiefly elsewhere, the flock here has been left quite destitute a great portion of the time. But, I am happy to say, a new interest appears to have sprung up recently, and a united effort has been made to build up the cause. In furtherance of this object, a conference was called in P., which was held on the 21st, 22d, and 23d of January. Elders W. BURNHAM, MORRILL, HARVEY, and many lay brethren, participated in the services of the occasion. Although the weather was inclement, the attendance was good, and the Lord revived his saints. Many hearts were cheered and comforted by the precious promises of the gospel. They believe that "the kingdom of God is near, even at the doors." The regular meetings have been revived, and it is the intention of the brethren to continue them with more regularity and efficiency. I delivered six discourses during the meeting.

Jan. 24th.—Rode by stage and car to Claremont, N. H., a distance of about fifty miles. Bro. J. A. WINCHESTER met me at the stage office with a cordial welcome, and conducted me to his house, where I put up. On my arrival there I was unexpectedly greeted by brother I. H. SHIPMAN. The meeting was one of unmingled joy. His eldest daughter, who promised, with tears, in October last, when I parted with her, that she would give her heart to CHRIST, was with him. In the late blessed revival at Sugar Hill, she did so, together with two of her younger sisters, all of whom a fond father has had the happiness to baptize. We all rejoiced in the mercy and love of God.

The Advent doctrine was introduced into Claremont about ten years ago, by a course of lectures in the large tent, delivered before the largest meeting ever held in that region. Subsequently, the doctrine was more fully presented in a course of lectures by Father MILLER, when a general revival followed in all the churches, and large numbers were converted to CHRIST. The Advent cause, as a distinct interest, however, has not been very prosperous from the beginning; and the course of some, who were its early friends and devoted laborers, has been, to say the least, very injudicious. I may allude to one, who was formerly a worthy and devoted preacher of the M. E. Church. This individual espoused the Advent faith, and for a time was a useful laborer; but entertaining the notion of a kind of perfection that consists chiefly of "effeminacy," (see 1 Cor. 6:9,) by which the heart is corrupted, was led into the "spiritual-wife" ini-

quity, and fell from his position of usefulness, and was discountenanced by the Adventists. From this and similar things, the cause has suffered much, from which, it is feared, it will never recover. There are a few faithful ones left, however, who meet together and sympathize with each other in their trials. I had the happiness of meeting with them in their place of worship, which was filled, many strangers being present. I delivered one discourse, in which I endeavored to present and vindicate the Advent doctrine, and to comfort the little flock. May God sustain them.

In 1849 I received the following unique document, (post-marked Claremont, N. H.), which I give here by special request:

"Brimstone Hill, Topshet, Oct. 30th, 1849.

"MR. DEAREST JOSHUA:—It is with feelings of gratitude and unspeakable delight, that I have the honor and pleasure of addressing the most faithful, the most ingenious, and, in short, the best, the most devilish of all my servants on yonder earth.

"I cannot and will not attempt to express my satanic gratitude to you for your unheard-of services to me. But suffice it to say, the records of my old Pit fail to find your equal. I have spread heathenism in the land; I have covered the earth with infidelity, and deluged it with ardent spirits; yet I must confess, that I cannot accomplish what you can, and I begin to fear that he whom I considered to be my faithful son, will drive the old man from the throne, and take possession of my kingdom.

"Now, Joshua, this would not be fair play. I have never attempted to injure you, on account of your unheard-of services to me, and now would it be fair play for me to have to knock under to you!

"But, Joshua V., You are too much for me."

I do not consider myself safe to be in partnership with you any longer. Now, I will do for you as I never have done for mortal man—I will give you good advice, for my own interest requires it, and I am determined to be clear of you, for the great Pit is not large enough for us both; and besides, you send so many here I have my hands full, and begin to be weary. I would advise you to repent and go to heaven, if you possibly can, which I very much doubt; but go if you can, and I will not hang on to your skirts, I assure you, but would gladly see the last of you. It is a delightful place: I have been there, and would gladly go again, unless you go; but it is impossible for us both to be there. But if you will not do that, rather than to bring my legions upon you, we will settle it by honorable single combat. Choose your time and weapons, and we will meet on Mount Atna, in sight of Rome, which was my seat for ages, and the conqueror shall decently bury his antagonist in the bottom of the crater, and take possession of the great Pit!! You may be victorious, but you may expect a terrible conflict before your subjects can sing

"Joshua V. has done very well. He has killed the devil, and reigns in hell."

"Will you have the goodness to inform me in the next Herald, which I always peruse with delight, which way you will choose? I must draw to a close, as you have caused a large extension of my business of late. Yours, &c. SATAN,

"To his beloved Joshua V. Himes."

I answered the above epistle in the Herald at the time, and requested a personal interview, which, it is hardly necessary to say, was not complied with. But since then, I have met the "legions" referred to, and the result is known to all.

Jan. 25th.—Came to Concord, and put up with brother G. CUTTING, who kindly received and entertained me during my stay. Bro. C. and companion have been greatly afflicted of late by the death of an amiable and beloved daughter. But the consolation of the blessed hope sustains them under this bereavement. The hope of the resurrection, and a re-union, is a spring of constant joy; for

"There friends will meet again, who have loved."

I had not visited Concord for some time; indeed, but few times since I pitched the large tent there in 1842, when the Advent doctrine was introduced to that community. A meeting of some kind has been kept up there ever since, with various degrees of success. Latterly the brethren have built a chapel, since the opening of which they have had good congregations and some conversions. Notwithstanding some of the religious teachers that have visited them have but little sympathy for me, or for the Herald, many of the congregation were kindly disposed, and I was heard with deep attention. The house was full, and a sensible impression was made. There was no interruption, and I can but hope that some good will result.

Jan. 26th.—Went to Nashua. The little flock here have passed through many severe trials for several years; but in the midst of the fires, they have not been consumed. A part of their number left them some time ago; but they are stronger and in a better condition than they were before the division took place. They have but little preaching, but possessing good gifts among themselves, they maintain regular meetings, which are interesting, and are abundantly able to "meet the enemy in the gate." I delivered but one discourse, but shall visit them again as soon as it is in my power to do so.

Jan. 27th.—Went to Haverhill, Mass. Arrived just in season for the service of the dedication of the Advent chapel. Went directly to the house, which was filled with an intelligent and interesting audience. I was sadly afflicted with sick headache and cold, and much fatigued. But there was no release for me. I gathered up my energies and threw myself into the work, and was sustained; but was confined to my room for two days after, brethren Sherwin and Pearson filling my appointments on the evenings of the 27th and 28th. The services were performed by Elders Plummer, Sherwin, Pearson, Farrar, and myself. Brother Plummer offered

the dedicatory prayer, brother Sherwin read the Scriptures, and I gave the discourse. Brethren from Newburyport and elsewhere assisted in the singing, which was good.

There are some facts connected with the history of the Advent society in Haverhill, to which I may allude in this connection. Elder H. Plummer, their pastor, is a native of H., and became the pastor of a Christian society upwards of twenty years ago. He continued thus until 1844, when on account of his views on the second advent and reign of Christ, the relation was dissolved. A large number of the church who sympathized with him, left the society and formed a new one, and invited Elder P. to continue with them. They put up a new, cheap and convenient chapel in *one week's time*, in which they have worshipped till within a few months, when they resolved to build a new one, which has just been dedicated. The present house is much larger and more substantial than the first, but since it was finished they find it is quite too small to accommodate all who wish pews.

During the last eight years brother P. and his little flock have had to meet many discouraging things; but in the dark and trying hour they have held fast the faith and hope, and are now rewarded for their devotion to principle and duty. May the blessing of heaven attend them, and still make them a blessing to the community.

Jan. 29th.—Took the cars for Exeter, and on my arrival found the congregation waiting. Before I entered the house, I prepared to excuse myself from speaking till evening, not having fully recovered my health. But on entering the house my excuse was gone, and I soon found myself speaking with my usual strength. I spoke again in the evening, and three times on the Sabbath. We had good audiences, and the word was well received. The meeting on the last evening was a very solemn and searching one.

While in this place some touching recollections were recalled in reference to my first introduction and acquaintance with Father Miller. It was in this place that I first heard him preach, and was introduced to him. He preached on Dan. 8:13, 14, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation; to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Although I had read his written discourse on this subject, I was not impressed with its harmony and strength until now. He poured forth a flood of light from other scriptures upon every part of his subject, and fully shut me up to the faith, both as to the *manner* and *time* of our Saviour's second advent. And although the time has passed without the event being realized, I have never been able to solve the mystery. The connection of the seventy weeks with the 2300 days vision still looks clear, but it cannot be harmonized with the *light* we now have on chronology; but having done our duty we wait patiently for the clear light of heaven upon the subject, in expectation of the full and speedy realization of all we ever hoped for in the fulfillment of prophecy, both as to the nature of the events, and the time of their realization, at the end of the days. And we are exhorted in view of this not to "cast away our confidence which hath a great recompense of reward, for we have need of patience, that after we have done the will of God we might receive the promise." So we watch and wait in hope.

I look upon my connection with this man of God as an event fraught with much good. I have never neglected it for a moment, notwithstanding it has subjected me to many sacrifices, hardships, and much bitter persecution. I have always felt unworthy of the blessings conferred, and especially, have I felt most unworthy to fill the place that Providence seemed to assign me. But I have done the best I could, in the light of a final retribution.

Father Miller has finished his work, and rests from his labors. But he still speaks, and will be heard until the end. I have since his death gathered every fact and circumstance possible connected with his life and work, in order to present the Church and world a true history of his life and mission. I felt the more anxious to do this, because he, like other reformers, was greatly misrepresented and misunderstood. William Miller is yet unknown to the great mass. In justice to him, and the cause of God, with which he was connected, I have at length published his Memoirs. By these he will, though dead, clearly speak once more to the world. I need only say that it was prepared by brethren Bliss and Hale, who spared no labor or pains to make the work what it purports to be.

Jan. 31st.—Went to Dover, N. H. I visited this place about ten years since with Father Miller, who gave a course of lectures on the Prophecies.

We had a good hearing, but little effect however, was produced in the town. A few however, embraced the faith, and have kept up a meeting most of the time since. The chapel of the Freewill Baptists was procured for me, which was filled by a large concourse of all denominations. They listened in almost breathless silence for near two hours, to a discourse on the "Nobleman's" departure and return.

There are a few faithful and true Adventists in this place, who are desirous of sustaining the cause; and would be glad to have a permanent minister. I can but hope that after so long a trial they may soon be favored with the labors of a faithful minister, and see the pleasure of God prosper in their hands.

Feb. 1st.—Went to Great Falls, N. H. In the evening I gave a lecture in the Baptist chapel, to a large audience. I could not have had a more favorable hearing on the Advent doctrine. The minister, and many of his people, with many of other denominations, were in attendance. Doors seem to be open on all sides, and people are interested as in former times, to hear on the subject.

There are only a few believers in this place. They hold a meeting regularly, with or without a preacher. Many of these are bold and consistent advocates of the Advent faith.

I was hospitably entertained by brother Nash, and I made calls with him on most of the brethren, to comfort and encourage them.

Feb. 2d.—Took cars for Newburyport, Mass., by way of Portsmouth, N. H. Called on Elder Crowell and family, who have been afflicted of late, with the sickness of their children. But they are cheerful in hope. He had labored with the Advent society here to good acceptance, but I learn that he proposes to change his field of labor. I fear the society will not do better. Bro. C. is worthy the confidence and generous support of the Adventists, and I trust there will be an open door for him.

I dined with brother Tullock, in company with Prof. Rust, of this place, and another Methodist preacher from Great Falls. We discoursed upon Methodism as it *was*, and as it *is*, temperance, &c. Had a pleasant interview. Methodist preachers are not what they were in John Wesley's day, either in this country or Europe. They need more of what Wesley aimed to diffuse and establish in the Church—the life of God in the soul—entire consecration.

In the evening took the cars for Newburyport, and arrived in season for service. I was warmly greeted and entertained by Elder J. Pearson, the pastor of the Advent society. We had a very good and attentive audience. I was worn down to the lowest ebb, but gave them a clear view of the character of the "meek," and the *nature* of their inheritance. As *noise* is not esteemed by them an essential part of acceptable preaching, they made no complaint about the dullness of my preaching.

I visited several families with brother P., among them some that were sick. They were triumphing over pain and disease, and the fear of death.

"Oh what a blessed hope is ours." The cause here has had its perplexities and trials as elsewhere; but has outlived them all. They are united, and live in peace and love.

Feb. 3d.—Went to Lawrence, Mass., and spoke in the evening. We had a full house, and a very interesting service. Brother Farrar is laboring here to good acceptance.

Feb. 4th.—Preached in Lowell, and had a very kind reception, (as always) by Elder Sherwin and his happy flock. Had a full house, and good liberty in speaking. Brother S. is much esteemed, and his labors are profitable to his people. He is upright and consistent, and may be relied upon, which is a good deal to say in these days of change.

Feb. 5th.—Went to Manchester, N. H. The Advent cause in this place has passed through a series of changes: Sometimes quite prosperous, and then again in adversity. Since brother Bentley closed his labors with them they have not had regular preaching. But they have now procured a convenient place of worship, and intend to keep up regular meetings. They are desirous to obtain a pastor, with the hope of sustaining and building up the church. Our meetings were well attended, and we had a very candid hearing from the public, to whom I gave four discourses, and brother Hawks and Sherwin gave three. The church were much revived and encouraged. The prospects of the cause are good.

Thus I have been able by the favor of God to complete one more tour among the churches; having lost only two meetings by sickness, and preaching most of the time twice a day. I returned Feb. 7th, in good health, though much worn and fatigued, yet full of joy and hope. The prospects of the Advent cause are truly encouraging. We do not labor in vain, or spend our strength for naught.

J. V. HINES.

CORRESPONDENCE.



LECTURES ON ROMANS XI.

BY O. R. FASSETT.

LECTURE II.

"WHAT then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: Let their eyes be darkened that they may not see, and bow down their back always."—Rom. 11:7-10.

In commenting upon the previous verses, we have shown that the apostle, instead of teaching that all the Jews were the peculiar and favored people of God, taught rather, that as a nation they were rejected by him for their disobedience, (chap. 10:21,) and that only "a remnant" in each generation; and that "according to the election of grace," constituted his people, the true Israel. Verse 7th seems to contain the result and conclusion of what the apostle had before said: "Israel" as a nation had "not obtained" the blessing which they sought for; "but the election" a "remnant" had, and "the rest were blinded." The "election" were the "remnant" of which the apostle speaks in v. 25th, those who were of faith.

The blessings, which the Jews as a nation sought for were *justification, acceptance and favor* with God, and the reward of the kingdom. They did not obtain the *faith* because they did not seek in the right way. "They sought it not by faith, but as it were by the works of the law." (Chap. 9:32.) They did not obtain the *latter*, because they wanted it without the *King* and the *essential moral qualifications* when the King comes. They said, "This is the heir, Come, let us kill him, and let us seize on the inheritance." And they caught him, and cast him out of the kingdom, and slew him. When the lord therefore of the vineyard cometh . . . he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen." "Therefore say I unto you," says the Saviour, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:38-44.

But these blessings, "the election," "the remnant" do obtain:—
1. They obtain justification, pardon, and acceptance with God. (Rom. 5:1, 2.)
2. They obtain the kingdom, as their reward."—Luke 12:32.

"The rest were blinded," (margin, *hardened*.) These are the vast majority of the Jews, those left when the "remnant" are taken out. In verse 8th, Paul appeals to the prophets in support of his statement: "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day." This quotation may be found in many parts of the sacred writings. First, Moses says, "The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day."—Deut. 29:4. And the prophet Isaiah says, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isa. 6:10.

Our Lord himself, when on earth quotes these passages in support of the fact that such was the case of Israel in his day. (Matt. 13:13-15.) And the apostle in the text as proof that it was true in his. "Unto this day." In fact, so "blinded" and "hardened" was that nation that they rejected "God's Son from heaven," though he came among them in fulfillment of the law and the prophets, and gave incontestable proofs of his Messiahship! So "blinded" and "hardened" as to crucify him, and afterwards even to reject his resurrection though abundant proofs were given them that God had raised him from the dead! So "blinded" and "hardened" as in the face of these facts, to start a false report in respect to it, and bribe the soldiers to confirm the falsehood by paying them large sums of money, and to still perpetuate the same to the present time! So "blinded" and "hardened" as to reject the miraculous outpouring and descent of the Holy Ghost on the day of Pentecost, and to accuse the apostles of being filled with "new wine," when they knew better, and while they saw the Spirit "upon each of them as cloven tongues of

fire." So "blinded" and "hardened" as to reject the apostles' ministry, though accompanied "by signs and wonders and divers miracles and gifts of the Holy Ghost!" And finally, so "blinded" and "hardened" have they been in every succeeding age as to reject the Saviour, his atonement, the New Testament, and the faithful ministry of God's word! What "blindness" and "hardness" is this; and in a nation, too, schooled in the law and prophets as they have been!

The apostle now quotes from David to show that the very blessings conferred on them in the past as a people, is to prove to them in the future a curse: "And David saith, Let their table be made a snare, and a trap, and a stumbling-block. . . . Let their eyes be darkened, that they may not see, and bow down their back always."—vs. 9, 10. The whole quotation reads as follows: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare, and a trap before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. . . . Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous," i. e., "Let their table," &c. This is another and more forcible way of saying "their table shall be." And mark the fearful prophetic declaration! After they have rejected Christ and given him "gall" for his "meat," and in his "thirst" "vinegar to drink," then "their table shall become a snare, and a trap," &c. "Their table," &c. was the *law* and the covenants and promises included. This did thus become and is such to them to the present time. For instead of its leading them to Christ to be justified by faith, it has led them to seek to fulfil its requirements and become "justified by the works of the law."

The design of the law was to give a knowledge of sin, that all might see themselves sinners and escape to sovereign mercy for forgiveness. But they rejected Christ and the atonement, did not understand the nature of the covenant, nor the true nature of the kingdom of God, and what was essential to inherit it. Thus, "that which should have been for their welfare," has "become a snare and trap," and they "despise, and wonder, and perish." To this very day, their former blessings prove to them a curse. They make their boast that they are the peculiar, special, and favored people of God, and trust in this and their own righteousness, rather than that of God's. They make their boast of being the descendants of Abraham and the fathers, and that to them were given the prophets and the law, and expect God's blessing still by virtue of this. And yet at the same time they reject Christ and his gospel! In the confession of faith drawn up by one of their chief rabbis, Maimonides, we see the following:

"Art VII. Moses is the father of all the wise men previous to, and subsequent to his time." Moses was given them in mercy, as the Mediator of the Old Covenant, but he never was designed to supersede Christ. And while he held the law in his hands he pointed to a still greater Lawgiver, Christ, and tells them that if they do not "hear him" they shall be "cut off from among the people." But even Moses and his mission now prove a curse to them. They can see no greater than he, and they will adhere to no other,—they will look to no other. And in their hostility to Christ, they will have it, that "Moses is the father of all wise men," not only "previous to his day," but through all "subsequent" time! They say as did their fathers, "We will not have this man to reign over us."

"Art. VIII. Every part of the law, at present in our hands has been transmitted to us by Moses." Does that make it of higher authority than the laws of the new covenant, given by Christ himself, and especially obligatory on the New Testament Church? So they would have us think.

"Art. IX. This law never will be changed, or superseded, by any other record of the Creator's will." Why do they not hear Moses if he is their prophet and lawgiver? He says to them: "The Lord thy God will raise up unto thee a Prophet, &c. . . . unto him ye shall hearken," &c.—Deut. 18:15-19.

By rejecting Christ and the laws of the New Testament, they virtually reject Moses, and will not hear him. And "if they hear not Moses, and the prophets," what hope is there in their case! How true it is that "that which should have been for their welfare," has "become a snare and trap."

"And bow down their back *always*," adds the apostle. "Their loins continually to shake," says David.

Such is the fearful prophetic declaration respecting this nation! Ever after they have crucified the Lord, "gave" him "gall" for his "meat,"

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed "*For the Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "*Private*."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

FOREIGN NEWS.



The Royal mail steamship *America* arrived at this port on the 18th inst.

ENGLAND.—Excepting a few miscellaneous items, we have nothing to report, politics and general news being alike dull.

Viscount MELBOURNE, ex-Premier of England, died on the 28th. The title becomes extinct.

Dr. NEWMAN has been fined £100 for his libel on ACHILLI.

FRANCE.—The Queen of Spain proposes to present the Empress with an Imperial Crown, and the Duchess of ALBA, EUGENIE's sister, sends an offering of eight beautiful Andalusian horses.

Paris has resumed its wonted quietness. The Emperor and his wife remain at St. Cloud.

Meantime, the Ministers are each in his turn giving fetes in honor of the nuptials. Nothing can exceed the magnificent style in which the royal couple commenced housekeeping. Instead of the customary purse among the presents to the bride, NAPOLEON placed in her hands a portfolio containing a quarter of a million of francs. This sum the Empress devoted to charity—one half to the Maternity Society, and the remainder to the Hospital for Incurables—the Emperor endorsing the gifts “in behalf of our much-loved wife, the Empress EUGENIE.” There seems to be no bounds to his profuseness. Among the rest he proposes purchasing out of his private funds a diamond necklace worth six hundred thousand francs, which the Empress declined from the city of Paris. He proposes to build a palace in Marseilles, and they say one in each of the principal towns of France, and reside at each alternately, commencing next summer at Versailles, where, on account of the expense, no sovereign has resided since LOUIS XIV.

The coronation of the Emperor and Empress will take place in May next, if not sooner.

Congratulations continue to flow in from the departments, and many horrible poetic effusions have been published by way of epithalamium.

The opinion is universal that the Ministry will be so far modified that of the present Cabinet only DUCAS, Minister of Marine, and FOULD, Minister of State, will remain. The changes are looked for to-day.

A letter purporting to be from CHANGARNIER, expressing his opinion that a European war is inevitable, has been circulated in legitimist circles, but its authenticity is questionable.

The Emperor has bestowed a first class medal on JEAN DOURE, of Newfoundland, for saving the lives of several French sailors.

The *London Morning Advertiser* says a package of eighty letters have been stolen from the Emperor's private apartments. Suspicion rested on Mrs. HOWARD, and the letters, which implicate first men in France, are thought to be in possession of the Orleans Princes. Three hundred thousand francs are offered for their recovery.

It is said that the Empress refuses to allow the Senate to settle any donation upon her. This, coupled with the previous refusal to receive the jewelry from the Municipal Council, has produced the most favorable impression in Paris.

The Municipal Councils all over France were voting congratulatory addresses to the Emperor.

The Emperor's speech announcing his marriage, created a prodigious sensation in Vienna. It was reported that French officers had been employed in surveying and mapping Piedmont and Lombardy.

The French Minister at St. Petersburg had presented his credentials to the Emperor, and was very cordially received.

It is said that the answer given by the French Minister of Foreign Affairs to the Austrian ambassador, in answer to a communication as to the Emperor's allusion to MARIA LOUISA, in his speech to the Senate, had not been found satisfactory.

A difficulty also exists between the two governments concerning the time the Roman States are to be occupied by the French troops.

M. CONSIDERANT, ex-member of the Legislative Assembly, is about to embark on Belgium for America.

The Asiatic cholera is said to have broken out in Paris, and causes some uneasiness.

AUSTRIA.—At Vienna, NAPOLEON's manifesto announcing his marriage has caused a sensation. Great offence is taken at the use of the word “braguer,” with reference to Austria's share in NAPOLEON First's marriage.

It is believed that a treaty of commerce for twelve years between Austria and Prussia, together with reconstruction of the customs union, is actually settled.

The Vienna *Lloyds* announces the definite arrangement of the differences which have, for some time existed between Austria and the United States.

PRUSSIA.—The *Augsburg Gazette* publishes a despatch dated Berlin, Dec. 28th, from MONTEFRAUQUE to HALEZEFELDT, Prussian ambassador, giving quite a new color to the terms in which Russia, Prussia, and Austria recognized the French Empire. Instead of recognizing it *simplement et purement*, as the French journals said, the powers emphatically call for the observance of existing treaties, and the maintenance of the present territorial limits in Europe.

RUSSIA.—Large bodies of Russian troops are moving towards the Turkish frontiers.

C. RIVER & Co., St. Petersburg, have suspended payment—liabilities small.

TURKEY.—The Turks commenced active operations against the Montenegrins Jan. 12th. During the day three villages were destroyed by fire. OMAR PASHA, with 24,000 troops, was pushing on towards the capital.

Later accounts state that the Turkish troops have entered Montenegro by the defile of Astoga. Austria had despatched JELLACHICH to the frontiers with 18,000 troops.

The Count SAXE LEININGEN was to go on a private mission to Constantinople, which was supposed to relate to Montenegrine affairs.

Although accounts are contradictory, enough transpires through the Dalmatian papers to show that fighting is going on, and with the atrocity of Turkish warfare. Prince DANIEL pays two ducats for every Turk's head brought in.

In a night attack on OMAR PASHA, the mountaineers took eighty horses, and three hundred head of cattle. To 16th ult., the Montenegrins were victorious in the south and east, but were very hard pressed in the north. The odds against them were too great to permit hopes of ultimate success.

Austria has given permission to all unarmed fugitives from Montenegro to cross the frontiers into Austria.

ABDEL KADER had a private interview with the Sultan.

INDIA.—The letters and papers to hand by the Indian mail bring details of news already telegraphed, but offer nothing remarkable.

THE MARRIAGE OF LOUIS NAPOLEON.

The state ceremony of the marriage of NAPOLEON and EUGENIE took place on Saturday evening, Jan. 30th, at the Tuilleries, about eight o'clock. The following are the ceremonies observed on the occasion.

“The Grand Master of ceremonies proceeded with two carriages to the Elysee, where the bride stood, to conduct her to her future lord. Accompanied by the Grand Master, the Spanish Minister, two ladies of honor, and the Countess (her mother), Mademoiselle Montijo was conveyed to the Tuilleries, where she was formally received by the Princess Mathilde and her ladies, who ushered her into the *salon du famille*, where the cardinals, marshals, and officers were assembled.

“The Minister of State, as officer of the *L'Elat Civil*, then declared his Imperial Majesty Napoleon III. by the defence of God and the will of the people Emperor of the French, united in holy marriage to Mademoiselle Eugenie Montijo. All parties then signed the requisite documents, and a salute of artillery announced the fact.

“The Empress was soon afterwards re-conducted to the Elysee, with the same formalities. On her way, her Majesty was received with respect, and occasional cries of *Vive l'Empereur*, but in half an hour Paris had resumed its wonted Saturday night aspect.

“The religious ceremonial at Notre Dame, Sunday, 31st, being a holiday, the streets were early crowded with almost the entire population, and along the route of the marriage cortege the only vacant spot was a lane kept by double lines of troops, extending the whole way from the Palace to the Cathedral. At noon the Empress was conducted from the Elysee to the Tuilleries, with the same state as on the previous evening, and was received with more enthusiasm by the crowd, who manifested the liveliest curiosity to catch a glimpse of the lady of whose beauty they had heard so much. Her Majesty seemed somewhat agitated, as she drove along, bowed gracefully in acknowledgment of the vivats.

“A few minutes after her arrival at the Tuilleries, the Emperor appeared, leading her by the hand, and having taken their places in the carriage, the procession moved forward from the Place de Carrousel, through the Court of the Louvre, the Fets St. Germaine, Rue Dervole, Place del Hotel de Ville, Quay Pelletier, across the bridge of Notre Dame, and thence to the great door of the Cathedral. The invited guests had been assembled for two hours previously, and not long before their Majesties' approach, the corps diplomatique arrived, attended by a grand military escort.

“The scene within the Cathedral was extremely brilliant, and at the moment when the Archbishop of Paris went forward to meet them, and the whole assembly arose, the effect was certainly gorgeous. Napoleon seemed to be in first rate spirits, and it was admitted that the bride looked very beautiful. Their Majesties proceeded straight to the throne erected for their use, and the Archbishop of Paris at once proceeded to celebrate the marriage ceremonial in strict accordance with the ritual of the Roman Church. A canopy of silver brocade was held over the heads of the pair by two Bishops. The choir repeated the *Domini Salvum*. The Archbishop presented the holy water, and chanted the *Te Deum*, at the conclusion of which Napoleon III. stepped from his throne a married man.

“This interesting fact was forthwith promulgated by salvos of artillery, the roll of drums, flourish of trumpets, shouts of the people and the army, and above all, by the boom of the Bordon, or great bell of Notre Dame.

“The wedded pair returned to the Tuilleries amid increased acclamations. In the evening, Paris was illuminated. It is interesting to place on record, that Napoleon wore the uniform of Lieutenant-General, and that Eugenie's bridal dress was of white velvet, termed *Essingle*, richly ornamented, and on her head a diadem of brilliants, and a large veil of *pointe d'Alencon* lace.”

THE MADIAS.—The *Buona Novella*, an Italian Protestant journal, publishes a letter from FRANCISCO MADIAT, dated Nov. 20th, in which he says he is in bed, very ill, but thinks he shall not die; and another from his wife, without date, in which she speaks of the sufferings to which she and her husband have been subjected, but adds:

“Let God be praised, and let us praise him together for having made us victors by our Lord Jesus Christ. They have struck and they strike, but Christ replies, ‘none shall take from me those whom the Father has given to me.’ . . . My husband is very unwell, and that is my greatest affliction. For myself, I am very thin, but better in health by the grace of the good Jesus. . . Let the church pray for us. We hope that, with the blessing of God, who gives strength to weak mortals like us, that if any one should be called on to suffer for his cause, that he will call to mind how much Jesus has suffered for us.”

D. F. LEAVITT, is our agent at Loudon Ridge, New Hampshire.

“THE MILK TRADE OF NEW YORK AND VICINITY,” &c. By John MULLALLY. With an introduction by R. T. TRALL, M. D. New York: Fowlers & Wells, Publishers, Clinton Hall, 181 Nassau-street. Boston, 142 Washington-street. London, 142 Strand.”

We have received a copy of the above pamphlet, which gives a very graphic picture of the stuff which the New Yorkers call “milk.” Cows are fed on distillery slops till they become diseased. Their milk, which is the slop of the distillery leached through them, is mixed with water, so that two quarts become three. By the aid of chalk, magnesia, molasses, a few eggs, and other compounds, it requires a very respectable consistency, taste, and color, and is then sold as genuine “Orange,” or “Westchester county” milk. The pamphlet referred to goes fully into the matter. But we would not advise any who live in New York to read it, lest it should cause them to diminish their coffee!

ADVENT HERALD.

BOSTON, FEBRUARY 26, 1853.

New Works.—Just Published.

“MEMOIRS OF WILLIAM MILLER.”—430 pp. 12 mo. Price, in plain binding, \$1.00. “gilt” 1.50

Postage, when sent by mail, if pre-paid, 20 cts.

“A BRIEF COMMENTARY ON THE APOCALYPSE.”—384 pp. 16 mo. Price, in plain binding, 60 cts. “gilt” 90

Postage, when sent by mail, 16 cts.

“PHENOMENA OF THE RAPPING SPIRITS.”—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the “Unclean Spirits” of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

JUST RECEIVED, AND FOR SALE AT THIS OFFICE—“THE SAINTS' INHERITANCE, OR THE WORLD TO COME.” By HENRY F. HILL, of Geneseo, N. Y. 12 mo. 247 pages. Price, \$1. in gilt binding, \$1.38.

Postage, when sent by mail, pre-paid, 18 cts.

Future Labors.

THE calls made upon me are so numerous, that I have been greatly perplexed as to what course I should pursue in responding to them. The state of the cause in New England seems to demand the most of my labors; but I must go to Western New York for a season. I shall visit Low Hampton, Bristol, Champlain, &c., as soon after I return as may be possible.

Albany, N. Y.—Sunday, Feb. 27th. Clark's Mills—Feb. 28th, evening, and March 1st. Syracuse—March 2d.

Homer—March 3d (conference), and Sabbath. Auburn—March 7th and 8th, evening. Seneca Falls—March 9th and 10th, evening. Rochester—Sabbath, March 13th. Lockport—March 14th, evening. Lewiston—March 16th.

Buffalo—March 18th and 19th, evenings, and Sabbath, 24th.

I wish to say to brethren and friends who feel benefitted by my labors, and are interested in my missionary work in the Advent cause, that I am dependent on the free-will offerings of my friends for support. In some places, where I consider the cause needs assistance, the people are able to contribute but little. This much I feel it necessary to say, not only in my own behalf, but also in behalf of those whose services I require in special cases.

J. V. HIMES.

I RETURNED from Alton on Tuesday, after an interesting meeting there. I shall leave home for the West on Saturday A. M. Friends may address me on any business relating to the cause, at the places where I have appointments.

I shall visit Lowell on my return. J. V. H.

Appointments, &c.

O. R. FASSETT will preach in Bristol, R. I., Sunday, Feb. 27th and March 6th, inclusive, and the 8th, if possible; North Attleboro', (where the brethren may appoint,) 11th; Providence, Sunday, 13.

D. T. TAYLOR will preach in Morrisville, Vt., March 1st, evening, and in Stow (on the West Branch), the 2d, evening.

Elder L. R. GATES' Post-office address is Savoy's Creek, Looming county, Pa.

BUSINESS NOTES.

J. E. WILSON—You do not give the Post-office of E. L. Burnap, and so we sent the Guide to him at Cabot? Wm. K. Stamp—Sent book.

J. M. ORRICK—Have sent six—all we have of the first seven numbers of the Guide, to J. Foss, to whom the 121 cts. was credited. Sending those, he now stands credited to No. 73, instead of 79. Have charged S. Foster \$12.67. Sent tracts to S. Foster the 21st.

J. J. PERKINS—Sent tract. Dr. E. S. LOOMIS—In Sept. 1851 M. A. O. was credited \$2 on her Herald, besides the C. H. How much should she have been credited at that time?

C. R. WILLIAMS—Have sent N. W. W. Baker, \$2—Have sent books, and re-sent the Crisis to D. H. F. Davis—The \$1 for J. W. was received and credited to 632. R. ROBERTSON, Esq.—Your letter was received, but not in season to be attended to this week.

J. G. WHITE—\$1.16 to 606 and for tract, \$2.84 on acct—due, \$1.68.

TO WHOM IT MAY INTEREST.—The subscriber wishes to dispose of a Grist Mill, a Shingle Mill, and a Card and Pulling Mill. Also a small Farm. They will be sold together, or separately, on the most favorable conditions, a small part of the payment only being required at the sale, or a share of the income of the mills will be taken till the whole is paid for. The Clothing Mill would furnish one of the best opportunities for a deer-skin tanning and manufacturing establishment, the opportunity to purchase hides being the best in the United States, as probably also is the demand for the manufactured article. More than 10,000 hides were sold at one market, but a few miles distant, the past year, and yet not one is known to be tanned or manufactured in the State. The mills are about five years old, and are in good repair. They are situated within a few miles of the best market town East. The property will be sold on account of the ill health of the owner. Any person of but moderate means, but with energy of mind and body, will find this a rare chance. Any one in New York acquainted with the deer-skin tanning and manufacturing business, will find the above the best chance, perhaps, in the world. Those wishing to purchase, will be promptly answered by addressing (post paid) BARNARD NEWHALL, East Edgington, Me. [26-St.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; if, e. g., \$1 will pay for twenty-three numbers, of \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

J. I. PERET, for books—will do so; J. G. Loomer, 637 and tract; J. Wilson, 611; L. Lawrence, 645; A. Newton, 670; C. H. Robinson, 638; Dr. E. S. Loomis, 645; Sarah Knight, 638; W. L. Hopkinson, 638; C. Rollin, 632; R. R. Watkins, 638; H. H. Prout, 612; G. T. Wheeler, 640; S. Cliff, 626; R. T. Libbey, 638; J. T. Cole, 632; E. H. Wheeler, 632; C. G. Mooney, 632; W. Stacy, 606—each \$1.

Mrs. H. Rollins, 632 and books; B. Wakefield, 658; W. O. Lawrence, 652; Dr. R. Parmelee, 652; C. Bryant, 664; M. P. Pattee, 664; G. W. Miller, 660 and book; D. A. Smith, 606; M. A. Ober, 632, and 25 cents for Guide; H. Newbury, 638; E. W. Case, 606; W. Biddle, 658; B. N. Thompson, 606 and advt.; J. Smith (Salem), 622; O. Warner, 612; Wm. March, 624; R. Scott, 606; P. Webster, 664; M. Helm, (two copies) 651—each \$2.

O. M. Ward, 612; J. Spicer, 612; W. H. Ordway, 614 and book, sent; J. W. Daniels, on acct—each \$3. J. Blake, 667—\$2.25, and 30 cts. on Guide, L. Witherell, 632—\$1.12. Mrs. M. Shurfield, 658—\$1.50. N. Sleeper, 612—\$2.50. J. Elliott, 606—\$1.40.



J. V. HIMES, Proprietor.

WHOLE NO. 616.

BOSTON, SATURDAY, MARCH 5, 1853.

OFFICE, No. 8 Chardon-street.

VOLUME XI. NO. 10.



MEMORY.

Soft as rays of sunlight stealing
On the dying day;
Sweet as chiming of low bells pealing
When eve fades away;
Sad as winds at night that moan
Through the heath o'er mountains lone,
Come the thoughts of days now gone
On manhood's memory.

As the sunbeams from the heaven
Hide at eve their light;
As the bells when fades the even
Peal not on the night;
As the night winds cease to sigh
When the rain falls from the sky,
Pass the thoughts of days gone by
From age's memory.

Yet the sunlight in the morning
Forth again shall break,
And the bells give sweet-voiced warning
To the world to wake.
Soon the winds shall freshly breathe
Over the mountain's purple heath;
But the Past is lost in Death—
He hath no memory.

FOR RENEWAL OF HEART.

SECOND MORNING.

"Create in me a clean heart, O God, and renew a right spirit within me."—Ps. 51: 10.

ALMIGHTY God, who hast mercifully preserved me during the unconscious hours of slumber, I desire to dedicate my waking moments and thoughts to thee. Do thou pre-occupy my mind with hallowed and heavenly things. May I be enabled throughout this day, by the help of thy Holy Spirit, to exclude all that is vain, and frivolous, and sinful, and to have my affections centred on thee, as my best portion and chiefest joy. As thy Spirit of old did brood over the face of the water, may that same blessed Spirit descend in all the plenitude of his heavenly graces, that the gloom of a deeper moral chaos may be dispersed, and that mine may be the beauty and happiness and gladness of a soul that has been transformed "from darkness to light, and from the power of sin and Satan unto God."

Forbid, blessed Lord! that I should be resting in anything short of this new creation. May my old nature be crucified; and, as one alive from the dead, may I "walk with Jesus in newness of life." May the new life infused by thy Spirit urge me to higher attainments and more heavenly aspirations. May I be enabled to see the world in its true light—its pleasures fading, its hopes delusive, its friendships perishable. May I be more solemnly and habitually impressed by the surpassing magnitude of "the things not seen." May I give evidence of the reality of a renewal of heart by a more entire and consistent dedication of the life. May my soul become a temple of the Holy Ghost; may "Holiness to the Lord" be its superscription. May I be led to feel that there can be no true joy but what emanates from thyself, the fountain and fulness of all joy—the God in whom "all my well-springs" are.

Whatever may be the discipline thou art employing for this inward heart-transformation, let me be willing to submit to it. Let me lie passive in the arms of thy mercy, saying, "Under-take thou for me." May it be mine to bear all, and endure all, and rejoice in all—adoring a Father's hand, and trusting a Father's faithfulness—feeling secure in a Father's tried love.

Blessed Jesus! anew would I wash in the opened fountain. The new heart, like every holy blessing I can ask, is the purchase of that blood which thou didst so freely shed. May it be sprinkled on my guilty conscience. May I know ever what it is to be living on a living Saviour, bringing all-emptiness to all-fulness—the unworthiness of infinite demerit to the worthiness of all sufficient, all-abounding, grace and mercy.

Do thou shine upon my ways. May I this day get nearer heaven. May I feel at its close that I have done something for God—something to promote the great end for which existence was given me—the glory of thy holy name. Bless all my beloved friends. Unite us together in

bonds of holy fellowship here; and at last, in thy presence, may we be permitted to drink together of the streams of everlasting love. And all I ask is for Jesus' sake. Amen.

"Cause me to hear thy loving-kindness in the morning, for in thee do I trust."

Morning and Night Watches.

BISHOP HUGHES ON THE MADIAT.

JOHN, Archbishop of New York, has broken silence. In the last *Freeman's Journal* he appears with a letter of three columns, which we desired and designed to transfer to our pages, but its great length forbids. It is more Jesuitical and less truthful than its author's essays usually are, and this is speaking as well of it as truth will allow. He admits that if the Madiat were imprisoned solely for reading the Bible he "would denounce the government of Tuscany as oppressive, unjust and cruel." But he doubts the fact. It is however abundantly proved, and by Roman Catholic testimony, that there is no other crime imputed to these people.

He further denies that his Church is averse to the free circulation of the Scriptures, and he goes into an extended statement to show what pains she has taken to have the Bible printed. One single fact puts the Bishop to silence on this subject. The result of the exploration of New-York city, to ascertain and supply the destitution of the Bible, was published in our paper of Feb. 10, and in the report, occurs the following remark: "The 4,182 families refusing the Bible were of course almost entirely Roman Catholics." These families had no Roman nor Protestant Bible; they are here within the Bishop's reach, but he never puts forth a hand to give them the Bible. Besides there was never a Roman Bible yet published, (to our knowledge) at such a price as to make it accessible to the masses. To the poor the bread of life is not given in that Church.

But the most injurious and unbecoming part of this letter is that in which the Bishop undertakes to offset the burning of a convent in New England and Romish churches in Philadelphia, against the intolerance and persecution of Papal governments; as if there were any analogy whatever in the two cases. In the one case a lawless mob, in the other a constituted government; in the one case a sudden outburst of passion, in the other a deliberate purpose: the one condemned by the public sentiment of the country, the other sustained and defended by government and people.

We are glad to see that Bishop Hughes has put his finger into this business. We shall put his letter by, in a safe place, and it will come up at a future time, when some of the points he has here made, will be of even greater interest than at the present.

N. Y. Observer.

ROMISH DOCTRINES.

MASSSES FOR THE DEAD.

This doctrine was connected with those of purgatory and indulgences. By it a succession of solitary masses might be continually carried on, either to relieve the purgatorial torments, or shorten their duration. But these masses must be paid for, either in money or land. They formed the vast funds which endowed the great Roman establishments—the monasteries, &c. Operating on the fears of the dying the Popish priesthood rapidly possessed themselves of enormous wealth, and, in England, they were calculated to be masters of one-third of the land! The statute of mortmain alone preserved the rest. This prodigious grasp was loosened at the Reformation, and the monkish institutions were deprived of the wealth gained only by superstition. It is obvious how fatally a doctrine of this order must operate on society. If man could clear himself from the punishment of a life of profligacy by a bequest on his death bed, his whole responsibility would be removed at once. The fear of judgment would be extinguished throughout his life; he could have no restraint but the arm of society. Masses would be his substitute

for morals; and his conscience would be cleared by the acts of others, for years after he was laid in the grave. If masses could avail there would be no use in living virtue to any man who was able to pay for them. This doctrine, intolerable in the view of common sense, unjust in placing an insurmountable distinction between the rich and the poor, and wholly contradictory to the spirit of the gospel—which commands that "every man shall work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do,"—was created and continued for its vast profits to the priesthood of Rome.

The celebrated Council of Trent, which, under various forms, sat from 1541 till 1563, collected all these doctrines into a system, and the subsequent acts of Pius IV. gave them in the shape of a creed to the Popish world.

THE HALF-COMMUNION.

This doctrine originated also in Transubstantiation. From pronouncing the Eucharist to be actually Christ, scruples arose as to its chances of pollution; and as the wine might be spilt, it became the custom to give only the bread to the laity, into whose mouths it is placed by the priest. But a mutilated sacrament is none. The consequence of this doctrine is, that no Popish layman ever receives the Eucharist, or has received it during the last four hundred years!—a most awful and terrible result of human presumption!

A CROOKED CREED.

ART. 1. I believe that Christ is the author of eternal salvation to all men; and that as he died for all, all will be saved.

2. I believe that Christ is the author of eternal salvation to nobody; for nobody was ever in danger of being eternally lost; and the only mission of Jesus was to bear witness to the truth; his death having no more to do with the world's redemption than that of any other martyr.

3. As there is nothing to be saved from in the future life, (if there be any future life,) the only salvation is confined to this life.

4. I believe that God will forgive the sins of all who repent and believe in Christ.

5. I believe that no man is ever delivered from the punishment justly due to his transgressions; that every man suffers in this life as much as he sins; and that consequently no sin is ever forgiven.

6. I believe that God wills whatever takes place.

7. I believe that no man can help sinning.

8. I believe men are very much to blame for sinning.

9. I believe that God hates sin, and is angry with the sinner continually.

10. I believe God is unchangeable, but that he will cease to be angry with the sinner at death.

11. I believe that "as in Adam all die, even so in Christ shall all be made alive."

12. I believe that the mission of Christ had nothing to do with a future state; and that the sin of Adam had nothing to do with any other man's sins; and that human nature is only perverted by improper education.

13. I believe that there is no Scripture warrant for preaching the gospel after "the end of the world."

14. I believe that the world came to an end at the destruction of Jerusalem.

15. I believe that the gospel is still to be preached, and that the world will never come to an end.

16. I believe that "everlasting punishment" means the destruction of Jerusalem.

17. I believe "everlasting punishment" means the reproof of conscience.

18. I believe the "day of judgment" took place at the destruction of Jerusalem.

19. I believe the day of judgment is continually going on in every man's bosom.

20. I believe the Bible to be the inspired word of God.

21. I believe just so much of the Bible as agrees with this, my solemn confession of faith.

22. I believe that what I believe and how I act are very small matters, and that neither God or man has any business to call me to an account for either.

Reader, you will agree with me that the above creed is a very crooked one indeed. Yet there are men who profess to believe and even publicly to advocate nearly, if not quite, every sentiment it contains. When drawn out in the above twenty-two articles, its absurdities are plain enough; but disperse these small articles through a large book, or through a series of discourses, and inter-twist them with garbled texts of scripture, specious but false interpretations, with a few wreaths of rhetorical flowers, and the contradictions are almost overlooked. Beware of false teachers—of blind guides! Beware of those who cry peace, when God hath not spoken peace! Beware, lest there be in thyself an evil heart of unbelief!

Morning Star.

LONDON FOGS.

London fogs are noted the world over. That they have not improved in color or consistence of late years, will appear from the following, which we extract from the correspondence of the *National Intelligencer*. The letter is dated February 3d:

"The past week has been damp, dark, dirty and dismal; the atmosphere was a mixture of London smoke, impregnated with its various odors, and English fog, creating a composition which might be felt, and of a color sickly and unnatural. The pavements have been covered with a substance resembling soft soap in consistence, and, like that article, very much facilitating the passage of anything over its surface. Passengers slid along like ships on the ways; their transits, however, were not particularly graceful, nor did they generally terminate in a very satisfactory launch. This state of external things has depressed both body and mind, by exacerbating all sorts of rheumatic and catarrhal complaints, and terribly exhausting the spirits and annoying the senses. Weather like this generally occurs in November, and, although it has now deferred its annual visit for nearly three months, we cannot compliment it by saying 'better late than never.'

"It is not pleasant to have to breakfast at 10 o'clock by candle-light, and not be able to see across a narrow street at noon-day, and, when your sight does penetrate the dim obscure, to perceive nothing but the sickly-looking gas-lights, and the shop windows feebly lighted by artificial means. It is not very agreeable to ride four miles in an omnibus dark as a cave, and lighted on the outside for the driver's guidance with extra lamps; and when you reach your place of business to find two lights necessary that you may be able to read your letters, write replies to them, and glance over the morning papers. It is not pleasant to lose your way in walking from the bank to Lombard-street at noon-day, to find the bank clerks transacting their business by the aid of gas-burners, and in some places an absolute cessation of business. It is not agreeable to run your nose against a hard package on the head of a porter before you, or to receive a blow on the neck from the burden of one behind you. You do not feel very well satisfied, after having received an invitation to a dinner and ball at the Mansion House, to be driven about for two hours in a vain attempt to reach that abode of civic hospitality, and then, through a desire to escape from the danger and confusion of the streets, to desire your driver to turn his horses' heads homewards, if he chances to possess any idea in which direction your home is to be found. Yet in all these things, or similar ones, are poor residents in London and its environs compelled to submit to whenever we are visited with what is called a 'yellow' fog."

MODERATION is the silken string running through the pearl-chain of all virtue.

God in History.

(Continued from our last.)

JOAN OF ARC'S VICTORY OVER THE ENGLISH AT ORLEANS, A. D. 1429.

The inhabitants of Vaucouleurs were completely won over to her side by the piety and devoutness which she displayed, and by her firm assurance in the truth of her mission. She told them that it was God's will that she should go to the king, and that no one but her could save the kingdom of France. She said that she herself would rather remain with her poor mother, and spin; but the Lord had ordered her forth. The fame of "The Maid," as she was termed, the renown of her holiness, and of her mission, spread far and wide. Baudricourt sent her with an escort to Chinon, where the Dauphin Charles was dallying away his time. Her Voices had bidden her assume the arms and the apparel of a knight; and the wealthiest inhabitants of Vaucouleurs had vied with each other in equipping her with war-horses, armor, and sword. On reaching Chinon, she was, after some delay, admitted into the presence of the dauphin. Charles designedly dressed himself far less richly than many of his courtiers were appareled, and mingled with them, when Joan was introduced, in order to see if the Holy Maid would address her exhortations to the wrong person. But she instantly singled him out, and kneeling before him, said, "Most noble dauphin, the King of Heaven announces to you by me that you shall be anointed and crowned king in the city of Rheims, and that you shall be his vicegerent in France." His features may probably have been seen by her previously in portraits, or have been described to her by others; but she herself believed that her Voices inspired her when she addressed the king; and the report soon spread abroad that the Holy Maid had found the king by a miracle; and this, with many other similar rumors, augmented the renown and influence that she now rapidly acquired.

The dauphin at first feared the injury that might be done to his cause if he laid himself open to the charge of having leagued himself with a sorceress. Every imaginable test, therefore, was resorted to in order to set Joan's orthodoxy and purity beyond suspicion. At last Charles and his advisers felt safe in accepting her services as those of a true and virtuous Christian daughter of the Holy Church.

Joan appeared at the camp at Blois, clad in a new suit of brilliant white armor, mounted on a stately black war-horse, and with a lance in her right hand, which she had learned to wield with skill and grace. Her head was unhelmeted; so that all could behold her fair and expressive features, her deep-set and earnest eyes, and her long black hair, which was parted across her forehead, and bound by a ribbon behind her back. She wore at her side a small battle-ax, and the consecrated sword, marked on the blade with five crosses, which had at her bidding been taken for her from the shrine of St. Catharine at Fierbois. A page carried her banner, which she had caused to be made and embroidered as her Voices enjoined. It was white satin, strewn with fleurs-de-lis; and on it were the words "JHESUS MARIA," and the representation of the Saviour in his glory. Joan afterwards generally bore her banner herself in battle; she said that though she loved her sword much, she loved her banner forty times as much; and she loved to carry it, because it could not kill any one.

When it was known by the English that the Maid was in Orleans, their minds were not less occupied about her than were the minds of those in the city; but it was in a very different spirit. The English believed in her supernatural mission as firmly as the French did, but they thought her a sorceress who had come to overthrow them by her enchantments. An old prophecy, which told that a damsel from Lorraine was to save France, had long been current, and it was known and applied to Joan by foreigners as well as natives.

Early in the morning of the seventh of May, some thousands of the best French troops in Orleans heard mass and attended the confessional by Joan's orders, and then crossing the river in boats, as on the preceding day, they assailed the bulwark of the Tourelles "with light hearts and heavy hands." But Gladsdale's men, encouraged by their bold and skillful leader, made a resolute and able defence. The Maid planted her banner on the edge of the fosse, and then springing down into the ditch, she placed the first ladder against the wall, and began to mount. An English archer sent an arrow at her, which pierced her corslet, and wounded her severely between the neck and shoulder. She fell bleeding from the ladder; and the English were leaping down from the wall to capture her, but her followers bore her off. She was carried to the rear, and laid upon the grass; her armor was taken off, and the anguish of her wound and the

sight of her blood made her at first tremble and weep. But her confidence in her celestial mission soon returned: her patron saints seemed to stand before her, and reassure her. She sat up and drew the arrow out with her own hands. Some of the soldiers who stood by wished to staunch the blood by saying a charm over the wound; but she forbade them, saying that she did not wish to be cured by unhallowed means. She had the wound dressed with a little oil, and then bidding her confessor come to her, she betook herself to prayer.

In the mean while, the English in the bulwark of the Tourelles had repulsed the oft-renewed efforts of the French to scale the wall. Dunois, who commanded the assailants, was at last discouraged, and gave orders for a retreat to be sounded. Joan sent for him and the other generals, and implored them not to despair. "By my God," she said to them, "you shall soon enter in there. Do not doubt it. When you see my banner wave again up to the wall, to your arms again! the fort is yours. For the present, rest a little, and take some food and drink." "They did so," says the old chronicles of the siege, "for they obeyed her marvelously." The faintness caused by her wound had now passed off, and she headed the French in another rush against the bulwark. The English, who had thought her slain, were alarmed at her re-appearance, while the French pressed furiously and fanatically forward. A Biscayan soldier was carrying Joan's banner. She had told the troops that directly after the banner touched the wall, they should enter. The Biscayan waved the banner forward from the edge of the fosse, and touched the wall with it, and then all the French host swarmed madly up the ladders that now were raised in all directions against the English fort. At this crisis, the efforts of the English garrison were distracted by an attack from another quarter. The French troops who had been left in Orleans had placed some planks over the broken arch of the bridge, and advanced across them to the assault of the Tourelles on the northern side. Gladsdale resolved to withdraw his men from the landward bulwark, and concentrated his whole force in the Tourelles themselves. He was passing for this purpose across the draw-bridge that connected the Tourelles and the tete-du-pont, when Joan, who by this time had scaled the wall of the bulwark, called out to him, "Surrender! surrender to the King of Heaven! Ah, Gladsdale, you have foully wronged me with your words, but I have great pity on your soul and the souls of your men." The Englishman, disdainful of her summons, was striding on across the draw-bridge, when a cannon shot from the town carried it away, and Gladsdale perished in the water that ran beneath. After his fall, the remnant of the English abandoned all farther resistance. Three hundred of them had been killed in the battle, and two hundred were made prisoners.

Within three months from the time of her first interview with the dauphin, Joan had fulfilled the first part of her promise, the raising of the siege of Orleans. Within three months more she had fulfilled the second part also, and had stood with her banner in her hand, by the high altar at Rheims, while he was anointed and crowned as King Charles VII. of France. In the interval she had taken Jargeau, Troyes, and other strong places, and she had defeated an English army in a fair field at Patay. The enthusiasm of her countrymen knew no bounds; but the importance of her services, and especially of her primary achievement at Orleans, may perhaps be best proved by the testimony of her enemies.

She was taken prisoner in a sally from Compiegne, on the 24th of May, and was imprisoned by the Burgundians first at Arras, and then at a place called Crotoy, on the Flemish coast, until November, when, for payment of a large sum of money, she was given up to the English, and taken to Rouen, which then was their main stronghold in France.

"Sorrow it were, and shame to tell,
The butchery that there befel."

And the revolting details of the cruelties practiced upon this young girl may be left to those whose duty, as avowed biographers, it is to describe them. She was tried before an ecclesiastical tribunal on the charge of witchcraft, and on the 30th of May, 1431, she was burned alive in the market-place at Rouen.

The defeat of the English here, very probably prevented their consolidating into a British Empire the kingdoms of Europe.

(To be continued.)

The Gospel.

At this word we pause. It is in relation to questions started in connection with this word that complaints reach us. Those complaints take various forms. The intellectual hearer complains that much of the preaching of the day

is uninteresting. It wants animation: it is not arousing. It wants power: it is not impressive. It wants nerve: it is not arresting. The experienced complain that it is not edifying. It wants spirituality: it is not quickening. It wants discrimination: it is not appropriate. The young complain it is mere iteration. It is an old matter: it wants novelty. It is stereotyped: it wants diversity. The aged complain that it is fatally changed. They cannot recognize it in its new dress. The plumage is foreign. Neology neutralizes its power; fashionable pantheism destroys its distinctive character; learned allusions mar its simple beauty; mysticism veils its noble features; transcendentalism diffuses it into thin air. The evangelic fervor is gone; the pillars are broken; the Puritanic unction is lost; the Nonconformist simplicity is a "glory departed." From these premises the conclusion is easy. No wonder that the intellectual forsake us; that the young seek other pastures; that the aged sigh in secret; and that conversion is a strange work. If the premises are sound, we admit the conclusion. But are these premises sound? Are the alleged weakness, dullness, insipidity, and heresy, matters of fact? If so, "Ichabod!" The Lord help us! Judgement will begin at the house of God, and "alas for the day!"

But let us look this matter right in the face, for it is of solemn import. Nothing exceeds it. Clearly these complaints cannot be all true of the same man or class of men; for they are contradictory allegations. The evils complained of are of various types. Again, the persons who complain are of various classes. Again, there always were murmurers in the assemblies of the people. The giant men of a past age, the men of sanctified intellect, who felt themselves glorified in glorifying Christ, and who are held up to the younger portion of the ministry of this day as examples to be imitated, were annoyed, misrepresented, and complained of in their day. We hear not of this. No, for the murmurers are dead and forgotten; and their little exploits are shrouded with them. These complaints are therefore destitute of the virtue of novelty. Again, there are many persons who imagine themselves perfectly competent to judge of the qualities and qualifications necessary for the pulpit, whose first business it should be to learn the lesson, "Take heed how ye hear;" so that it is a small matter to be judged of their judgment. And, once more, many of the disaffected are persons who would do well to undertake and perform the task of self-examination. To be reminded of "the beam and the mote" might be beneficial in their case. Common honesty required these remarks, which I have merely thrown out, although they are susceptible of much amplification.

Still the question recurs, and we have no intention to evade it. Are these complaints well founded? Perhaps they are, to some extent, allowing for the exaggeration to which all rumors of a depreciatory character are liable, and especially when those rumors relate to ministers of the gospel; and what then? There is great diversity of gifts. Uniformity of attainment in the pulpit would be an exception to the ordinary procedure of the Creator of mind. All men have not the pathos of Isaiah, nor the fire of Ezekiel, nor the brilliance of Daniel, nor the love of John, nor the zeal of Simon, nor the energy of Peter, nor the polish of Luke, nor the eloquence of Apollos, nor the intellect of Paul; but each accused one, who really preaches Christ's Gospel, putting to usury the talents which the Master has given him, be they one, two, or five, may calmly face his accuser and say, "Though I be not an apostle to you, doubtless I am to others." As in another case, so in this, "the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." And truth compels us to add, that whilst, on the one hand, poverty, neglect, and consequent depression make many a devout minister dull when he desires to be energetic; on the other, the fashionable cry for brilliant talent is seldom met with a welcome corresponding to the energy of that cry. Looking at the state of the churches generally, as well as at the experience of individual ministers, we may well put the question—though it be with a twinge of sorrow—whether a great mind really be a blessing to its possessor? Better times, we trust, are at hand for the churches, and, through the church, for the world. As to the complaint relating to Germanic importation, of an anti-evangelic character, so far as it is well founded, we have no sympathy with this ruinous commodity, no mercy for it, and will give it no quarter. Let it return whence it came. Let men hiss it to its den. The hospitality of our churches has no shelter for it. Let it be accursed, and let all the people say, Amen. We are deeply indebted to the land of Luther, but his shade would rebuke us, if we gave place for an hour to that insidious heresy which is blighting the birthplace of the immortal reformer. "The wise shall inherit glory," but the wisdom of this "new gospel" descendeth not from above. The children of the Puritans will none of it.

But, admitting these complaints, we ask once

more, what then? Are the faults traceable to our gospel? Is it dull, uninteresting, insipid? Is it not "the glorious gospel of Christ?" Is it not the "wisdom of God in a mystery?" Is it not the "power of God unto salvation?" Is it not love and life in harmony? Is it not mercy and justice combined? Regarding it, may we not exclaim, from the centre of admiring hearts, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his riches, and his ways past finding out!" We vindicate our theme. We hurl back accusation from our thesis. We learned not indifference from Paul, nor coldness from John, nor deadness from Jesus. Shall we be uninteresting, when God's plan for rescuing a world of mind from moral pollution and mental degradation is our text,—when the groanings of creation for the adoption of the sons of God fall upon our ears,—when the Almighty Head of the Church beckons us to the glorious reward,—when demon hosts are struggling to defeat us,—and when holy angels are waiting to report in heaven the issue of our fidelity. Shall we be dull, when the light of the Sun of Righteousness plays upon the open page of inspiration—the sacrifice of Calvary within sight—the fruits of righteousness to the glory of God clustering around us—the hymns of heaven falling upon our ears, and the great white throne of judgment, with its wonderful occupant, and the angelic procession, exulting in His train, just before us? And shall ours be more iterated when the light which streams from the Redeemer's cross points to eternal joys as its issues; when sun, moon, and stars; earth, air, and water; spring and summer, winter and harvest, day and night, cold and heat, serve us for similitude, parable, and illustration; when the conscience of every man seconds our appeal, and the inductions of right reason accord with our conclusions; when the church of the living God, to which we are to teach knowledge, wisdom, and spiritual understanding, is the great training establishment for the employments of eternity; and when the principalities and powers in heavenly places learn from that church fresh lessons regarding the manifold wisdom of God? No! if there be coldness and sameness, we bear the blame. Our glorious gospel is vindicated. It is fitted to quicken the dead, and to arouse the attention of all intelligences in all worlds; and the day is dawning when it will do both! Behold! "it is at the doors!" Its light streams through our chambers; and when it bursts upon us with its amazing effulgence, the opinion will be unanimous throughout creation, that the pulpit is the place for sanctified intellect.

Rev. W. Leask's sermon on "Sanctified Intellect."

The World's Regeneration.

NO. IV.

THE great and blessed hope which is set before us in the gospel, is the second coming of our Lord Jesus Christ. A Saviour to come has ever been the hope of the Church. For four thousand years it was the hope of God's people, before Christ took upon him our nature, and came in humility as a prophet to instruct, and as a priest to make atonement. And now for almost two thousand years the hope that Jesus who ascended, in his human nature, shall come again in like manner (Acts 1:11), has animated the believer.

The controversy among professing Christians has reference, not to the actual and personal coming of their Lord; but as to the time when this second coming shall take place. Will it precede, or will it follow, the millennium? Are those who profess to be Christ's disciples acting most in unison with his revealed will, who are waiting for his return, as an event which will come suddenly; or they, who by interposing at least a thousand years before the second advent, are practically saying, "My Lord delayeth his coming?" We are to bear in mind that theoretically, Christians are agreed that our Lord shall come again, that he shall come as a thief,—at an unexpected time—and when the world is in a state of prevailing wickedness and unbelief—and hence that the idea of a future millennium, which is opposed to such representations, may well be questioned.

In support of what I believe to be the teachings of inspiration, that there will be no rest to the Church on earth until our Lord's return, I shall condense an argument of Bickersteth, in his "Guide to the Prophecies," (*Literalist*, vol. 4, p. 62.)

A remarkable distinction may be observed between the testimony of the Old and New Testaments with reference to this point. The Old Testament is full of statements respecting a season of rest and glory, everywhere introduced by the coming of Christ. The New Testament, when our Lord had come, speaks of afflictions and sorrows, and a mingled state of his people till a future coming, and then of a kingdom and a season of rest. The point of harmony between these statements will lead us to the scriptural view of the period of our Lord's return.

The distinctive features of the first coming are

grace and salvation;—he came to save the world. To proclaim the acceptable year of the Lord; of the second coming, righteousness and judgment; to proclaim the day of vengeance. To reign as King, and to judge the world.

1. The New Testament is silent as to any period of rest to the Church before the second advent; nor is there any passage which can be justly construed to support this view.

2. The New Testament everywhere represents the Church in an afflicted state till our Lord's return. As in persecution, tribulation, suffering, reproach, &c.; for example, Matt. 5:10, 12,—"Blessed are they who are persecuted," &c.; Luke 14:25-29—"A counting the cost and forsaking all for Christ; John 15:20—"The servant is not greater than his Lord. As Christ was persecuted so must his disciples be. Acts 14:22—"We must through much tribulation enter into the kingdom of God. The whole past history of the Church, and the experience of faithful Christians accords with such statements.

3. The New Testament everywhere represents the world at large as abounding in wickedness, during the present dispensation, and till it ends; for example, Matt. 7:13, 14—"Wide is the gate and broad the way to destruction—many go in, &c.; Matt. 10:16-25—"Our Saviour predicts the opposition of the world. If they have called the Master of the house Beelzebub, how much more they of his household. Matt. 13:24-30; Parable of the tares. Even in the Church a mixture of evil. Matt. 24:12. Because iniquity shall abound, the love of many shall wax cold. John 3:17-20. Men love darkness. 2 Tim. 3:13. Evil men and seducers wax worse and worse. The actual state of the world is a painful but living commentary on this, in the sight of men.

4. The New Testament everywhere represents the Church of Christ as an elect body gathered out of the evil world—a chosen generation, a peculiar people, separate and distinct from the world; for example, Matt. 20:16. Many are called, but few chosen. John 6:37, 44. Those given to him of the Father believe also in him, &c. John 14:17-19. The Holy Ghost promised, but rejected by the world. Acts 15:14. Purpose of God to take out of the world a people for his name. Such has been the case. The number of true believers has ever been a "little flock," in comparison with the world's population.

5. One glorious hope is set before the Church in the New Testament. This hope is set before us collectively and in common. It is not to be given separately at different periods, but it is a glory belonging to the Church, to be given to it as a corporate body at a particular period—the coming of our Lord: and, while it is to be the one object of hope of all the Church in every age, it is to be enjoyed together as one body. For this all are to be looking; for example, Matt. 16:27. The Son of man shall come in glory to judge and reward, Matt. chap. 25th. Parables of the Virgins, and the Talents. Acts 24:15. The hope of the Resurrection. Rom. 5:2. Hope of glory. Rom. 8:23. Waiting for the redemption of the body. 1 Cor. 1:7. Waiting for the coming of our Lord Jesus Christ. Gal. 5:5. We wait for the hope of righteousness. Thus the Church is represented as in a waiting posture for her Lord's return. The believer is looking for his coming to change his vile body that it may be fashioned like unto his own glorious body.

6. The coming of the Lord is ever represented as uncertain in the time, but near at hand. This does not exclude the possibility of even a long previous period, as in the days of the apostle,—for the Scriptures speak of time with the largeness of the Divine Mind;—but it does exclude a foreknown, certain period of any considerable length; for then we could not be in a state of expectancy for it. For example, Matt. 24:48, 51. The evil servant. My Lord delayeth his coming. Luke 21:35, 36. Watch and pray, for as a snare shall the day of the Lord come. 2 Thess. 5:1-3. The day of the Lord so cometh as a thief in the night. Heb. 10:37. For yet a little while, and he that shall come will come and will not tarry. James 5:8, 9. Be patient, the coming of the Lord draweth nigh. Rev. 15:15. Behold I come as a thief. Blessed is he that watcheth.

7. In several of the Epistles we observe a statement of a growing form of evil, increasing till the coming of Christ, and not closed till then. The Epistle to the Romans depicts the Gentile Church as growing in the pride of spiritual privileges, and warns them against the danger of being cut off (ch. 11th.) The Epistle to the Corinthians depicts the Church resting in its external privileges, gendering strife, divisions, and envyings, and warns them of the danger of falling. (1 Cor. 10th.) Galatians manifests the leaven of human merit corrupting the gospel. Those to the Thessalonians bring out the future apostasy distinctly. The 1st Epistle to Timothy shows the corruption of the Papacy; and the 2d that of lawlessness in the last days. Peter and Jude

give us the full particulars of the Infidel Apostasy, and one bids us look for the new heavens and the new earth, and the other for the mercy of our Lord Jesus Christ unto eternal life. The Apocalypse under three distinct streams of prediction, those relating to the seals, trumpets, and the Church, with the seven vials, brings before us a series of growing evils, closed by the coming of the Lord.

Thus the whole current of the New Testament writers flows in one direction—that there is no time of blessedness and peace, and general holiness on earth before our Lord's return. The New Testament is adapted to the Church in a militant and suffering condition. It is a revelation fitted for the condition and to meet the wants of the Church in its warfare against the world and Satan; but it does not seem to be adapted to a condition such even as is anticipated by those who believe in a spiritual millennium before the coming of the Saviour. I ask the reader carefully to consider the scriptural evidence of the militant character of the Church until Christ shall come again, as suggested in the reference here presented. And these references are but examples of which the careful inquirer will find many more.

In the Old Testament we often find predictions of both advents interwoven. We find also predictions relating to the first advent so minute, and yet so literally fulfilled as to confirm our faith in inspiration; and to lead to the belief that all the prophecies relating to the second advent will as surely be accomplished.

The remarkable feature of the Old Testament is, that it is full of predictions of outward rest and glory at the coming of the Lord. But eighteen centuries have elapsed since the Saviour's birth, and these promises have not been fulfilled. Shall they fail? No! heaven and earth shall pass away, but God's word shall not pass away. His kingdom shall come. The Lord will build up Zion, when he shall appear in his glory. (Ps. 102.) He shall come again to judge and to reign over the renewed earth, and all his saints shall rejoice in the blessedness which he brings. (See Psalms 93d—98th, inclusive.)

He shall come in glory and majesty to judge among the nations. (Isa. chap. 2.) and on the ruins of earthly kingdoms he shall establish his universal kingdom. (Dan. chap. 2 and 7.) See also Isa. 24th—27th, containing predictions relating to the second advent, as may be proved, by a comparison with parallel expressions in the New Testament.

From Jeremiah, Ezekiel, and the minor prophets, additional testimony might be presented to sustain our position, that the coming of Christ is to precede the Millennium. Perfect unity subsists between the teachings of the Old and the New Testament, on this point. The human vision may not be able to discern the magnificence of the Divine plan which God from the beginning ordained, and which in his own time, and way, he will complete, for bringing back a revolted world to its allegiance. We now see through a darkened medium. But at the coming of our Lord, they who are united to him by a living faith—they who are waiting for his appearing—shall understand more and more of the mysteries of Redeeming love, and reign forever with him.

Witness and Advocate.

(For the Herald.)

Sketches of Travel.

NO. XXVIII.

FLORENCE—ITS PALACES, GALLERIES, AND CHURCHES.

(Continued from our last.)

In the rear of the Palace are the Boboli Gardens. The ground rises in a succession of terraces, adorned with statues and vases, and clothed with the richest foliage. Some of the walls are extended arbors, for a long distance perfectly embowered in shade. These gardens are open to the public twice a week, viz., on Sundays and Thursdays. At such times it is pleasant to see the various groups of well dressed persons strolling in every direction, clustered around some fountain or statue, or occupying the rustic seats. I sat a long time one beautiful evening, watching a merry troop of children in their cool summer dresses, and broad-brimmed Tuscan hats, romping over the grass, and filling the air with their shouts and laughter.

Adjoining the Pitti Palace on the west, is the Museo di Storia Naturale, or "Museum of Natural History," open daily to the public. Here are fine collections in Mineralogy, Geology, Zoology, Botany, and Anatomy. Some of the anatomical models in wax of different parts of the body in a diseased state, are horribly natural. One series represents corpses in various stages of decomposition.

Attached to the Museum is the TRIBUNE, or Temple, erected by the present Grand Duke, to Galileo. In the centre is a statue of the Tuscan philosopher, surrounded by niches, containing busts of his principal pupils. The walls are beautifully inlaid with marble and jasper; the ceiling is richly painted in compartments, representing the principal events of the life of Galileo;

and many of the instruments with which he made his discoveries are here deposited.

The present Grand Duke, Leopold, II., who succeeded to the throne in 1824, did much for the improvement of Tuscany, during the early part of his reign. The pestilential marshes of the Maremma Senese were drained, the lakes and rivers embanked, a fine road opened the whole length of the province, handsome bridges thrown across the rivers, and the Artesian wells made to provide the inhabitants with wholesome water. Educational institutions were established, infant schools, normal schools, schools for the deaf and dumb; the most liberal patronage was extended to the arts and sciences; law reforms and railway enterprises were commenced. The unvarying policy of Tuscan diplomacy for more than an hundred years had been to maintain its independence of Austrian dominion and of Papal control. But ever since the revolution of 1848, the weak and superstitious old Duke has taken counsel only of his fears. The agents of the Papal Camerilla are made his confidential advisers, or he looks for his protection to the Austrian bayonets.

PALAZZO VECCHIO.

This is a monument of the Democracy of Florence. The Ghibeline nobles in whom the government was vested, imposed heavier taxes than the citizens chose to pay. The insolent pride of the aristocracy had also become intolerable. The people therefore assembled in one of the public squares, the Piazza di Santa Croce, in the year 1250, and took the power into their own hands, without meeting the slightest resistance. They elected Uberto di Lucca, as Capitano del Popolo, and a council of twelve elders, or Anziani del Popolo, two for each district of the town, who were civil magistrates, and a Podesta, (or Governor,) to administer justice. Sixteen years later, a new organization of the government took place. There was a Council of twelve Buonomini, who were to give their opinion first on every new measure, after which, if approved, it came before the Council of Credenza, (or "Trust,") a sort of Senate who deliberated in secret, and from them the motion came before the Council of Three Hundred, consisting of deputies from all classes of the citizens, presided over by the Podesta, which gave its final sanction. In 1282, a law was passed by which the citizens chose six Priori, one for each district, who constituted the executive, and were renewed every six months. In 1293, the popular party elected a new officer, called Gonfaloniere di Giustizia, (i. e., "Standard-bearer of Justice,") who was to enforce order and justice, and had a guard of one thousand soldiers.

The Palazzo Vecchio was built in 1298, as a residence for the Gonfaloniere and the Priori, the elective magistracy of the Republic. It stands on the east side of the Piazza del Gran Duca, the central spot of Florence for business and for interest. It is an imposing mass of dark stone, with enormous battlements, deep machicolations projecting over the walls, and a bold and lofty campanile, or bell-tower. Beneath the machicolations of the battlements are large triangular escutcheons, painted with the bearings of the ancient Republic, and of the Sestieri, or wards, into which the city was divided.

In front of the Palace is the celebrated Fountain of Neptune, by Ammanato. It consists of a colossal figure of Neptune in his car drawn by horses, in the centre, while tritons, nymphs, and satyrs, are congregated round the margin of the basin. On this site stood the Ringhiera, or tribune, from which the orators of the Republic were accustomed to harangue the multitude.

On the left hand side of the door, is a colossal statue of "David," by Michael Angelo. On the other side is a colossal figure of Hercules subduing Cacus, by Bandinelli.

The Loggia di Lanzi, is an "open gallery" (as the word "loggia" signifies,) on the south side of the square, consisting of three circular arches, supported by angular pillars, with a Gothic balustrade above. It contains a number of celebrated statues, such as the Perseus, by Benvenuto Cellini; the Rape of the Sabines, by Giovanni di Bologna; Judith slaying Holofernes, in bronze, by Donatello, six ancient colossal statues of females, two lions, and some others.

A few steps towards the south-east, stands the fine building the Uffizi, (i. e., "offices,") erected by Cosmo I. for public offices. It consists of three sides of a parallelogram, and has a "loggia," or open gallery, all around the first story, which is occupied by shop-keepers. The upper story contains the celebrated collection of pictures and statuary called the "Imperial Gallery."

GALERIA IMPERIALE.

From the western end a corridor of communication is carried from this gallery across the river to the Palazzo Pitti, more than half a mile distant, so as to enable the sovereign to pass from one to the other without descending into the streets of his metropolis.

In the First Vestibule are the busts of the Medici family, three of which are in porphyry.

The Second Vestibule contains the Florentine Boar, and two noble wolf-dogs seated, and several fine statues larger than life.

The Eastern Gallery is filled with paintings and sculpture. Among the statues is a series of Roman Emperors, from Caesar to Constantine, with the various expressions which marked their characters; the Bacchus and Faun of Michael Angelo, a bronze of David, as the Conqueror of Goliath, by Donatello.

A door on the left about half way to the end, opens into the TRIBUNE, a octagonal room with a vaulted ceiling, ornamented in the most costly style, and containing the choicest works of painting and sculpture in the world. It was originally built by Francesco I. as a cabinet of miscellaneous curiosities. The cupola is beautifully inlaid with mother-of-pearl, and the pavement is of the richest marble.

Here stands the famous VENUS DE MEDICIS, an ancient statue more than two thousand years old, universally acknowledged to be the most perfect model of female symmetry and beauty. The highest ambition of modern sculptures is to come as near to it as possible, none dream of equaling it.

Here too is the famous group of the Wrestlers, the Arrotino, the Dancing Faun, and the Apollino. The paintings are the choicest productions of Raphael, Corregio, Guido, Titian, Vandyke, Guercino, Andrea de Sarto, and Daniel da Volterra.

Then follow two rooms of Tuscan paintings, two rooms of the Venetian school, three rooms filled with autograph portraits of painters, and several rooms of the Dutch and French schools.

On the western side of the Gallery is a magnificent table of Florentine mosaic, which employed twenty-two workmen, constantly, for twenty-five years, and cost 80,000 crowns.

Then there are several other rooms of sculpture, one called the Hall of Niobe and her Children—containing Niobe in the centre, with her youngest daughter pressed to her, and arranged around the sides of the room, her numerous sons and daughters in various attitudes, and with various expressions of fear and agony, dying, or about to die, by the avenging shafts of Apollo and Diana. Then there is the Cabinet of Modern Bronzes, the Cabinet of Ancient Bronzes, a collection of sculptures of the Modern Tuscan school, Egyptian Antiquities, Vases, and Terra Cottas, a valuable collection of Medals, a beautiful Cabinet of Gems, collected by Lorenzo de' Medici, and a fine collection of Drawings and Engravings.

(To be continued.)

APOSTOLICAL EPISTLES.

THAT so large a portion of the New Testament should consist of epistolary correspondence is a striking phenomenon; still it was natural and necessary in the circumstances. The early churches often needed councils, warning and instruction. They had no written articles to apply to, and therefore the apostles, as the living depositaries of inspired truth, were obliged to communicate with them in the form of "doctrine, reproof, correction, and instruction in righteousness." These letters are therefore the fervent outpouring of pastoral zeal and attachment. They are not abstracts, impersonal treatises, mere systems of theology. Like other letters, they have their peculiar charm. They are written without reserve, and in unaffected simplicity. Sentiments come warm from the heart, without the shaping, pruning, and punctilious arrangement of a formal discourse. There is such a fresh and familiar transcription of feeling, so frequent an introduction of colloquial idioms, and so much of conversational frankness and vivacity, that the reader associates the image of the writer with every paragraph, and his ear seems to watch and recognize the very tones of living address. These impressions must have been often deepened by the thought that letter came from "such an one as" Paul, always a sufferer, and often a prisoner. If he could not speak, he wrote; if he could not see them in person, he despatched to them those silent messages of love.

North British Review.

LINE UPON LINE.

"RULE upon rule, rule upon rule; line upon line, line upon line; does not this suggest a lesson of perseverance? It is thus that all great works proceed, and are consummated. You go to Egypt, and you stand aghast at the pyramids. Which was the giant who reared them? who was the magician who evoked from the desert these mountains of masonry? No giant at all. They are the handiwork of a feeble folk. It was no magician whatever; but a set of poor people, with wretched tools, and coarse apparatus; yet brick upon brick, and layer upon layer, they arose, the most solid shadow of eternity which has fallen from the figure of our humanity. You sail over the Pacific, and you view the peaks and craters of a sinking continent. Who are the clever engineers who keep its head still above the waters? What is the colossal power

which rears these white ramparts and walls out from the still lagoon, the raging billows? That colossus is the coral worm, a tiny creature, which you needs must magnify, in order distinctly to perceive; but particle on particle, particle on particle; reef upon reef, reef upon reef, he builds up the sinking shore, and preserves to the human race the paradisaic isles of the Southern Sea. And so of moral monuments and spiritual fabrics; they are seldom reared by the paroxysmal effort of one master spirit, but by the united efforts of a patriotic or pious multitude. Some of you have seen the great master-piece of Italian painting—a picture which few ever tire of viewing, and of which no one can say, 'I have seen an end of its perfection.' It was originally a sheet of hempen cloth; coarse and dingy; but the artist had a picture in his soul, and he set to work, and line upon line, line upon line, touch upon touch, touch upon touch, Raffaele worked away, week after week, and month after month, till his canvas was bursting with life, and blazing with beautiful color. Never mind; though your canvas is coarse; never mind, though your materials are, at this moment dull or forbidding. They are the very materials on which, under the guidance of a Heavenly Artist, putting your own hand into the hand of the Divine teacher himself, you may live to see a beauty evolving, which will be wondrous in your own eyes—a transfiguration which the angels themselves are glad to look upon."

Dr. Hamilton.



The Advent Herald.

BOSTON, MARCH 5, 1853.

THE READERS OF THE HERALD ARE MOST earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER III.

(Continued from our last.)

Moreover the Lord saith,
Because the daughters of Zion are haughty,
And walk with stretched-forth necks and wanton eyes,
Walking and mincing as they go, and making a tinkling with their feet:—v. 16.

In the preceding portions of this prophecy, the princes, rulers, &c., of the people had been rebuked. Now the ladies of Jerusalem are to be severely reprimanded for their pride and extravagance.

According to the marginal reading they are represented, as stretching forth their necks ostentatiously—indicating their pride by their lofty deportment, as "deceiving with their eyes," in an alluring or enticing manner, as walking with an affected gait, "tripping nicely" as they go—perhaps in a kind of half dancing, teetering, or diddle-de-dee manner as it is now practiced by some of our more fashionable daughters and effeminate sons, and making a tinkling with their feet ornaments, Solomon said of the wicked, (Prov. 6:13, 14,) "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; forwardness is in his heart, he deviseth mischief continually; he soweth discord."

The ladies of those times did not consider themselves dressed, without the aids of ornaments and paint. Said JER. (4:30)—"And when thou art spoiled, what wilt thou do? Though thou clothe thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life." Said EZEK. (23:40)—"Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments." God in addressing Israel, under the figure of a woman, said (Ezek. 16:10-13): "I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom."

The design of all such ornamenting of themselves, was doubtless to beget admiration, and to make themselves pleasing in the sight of others; which seems opposed to the direction of Paul, who

said, (2 Tim. 2:8,) "I will . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." And PETER says (1 Pet. 3:3, 4): "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It was because of their ostentation, pride, and luxurious habits, that the Lord pronounced this judgment against them.

"Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts," or as in the margin, will make them naked.—v. 17.

It was the barbarous custom of conquerors, in those times to entirely unrobe their captives, and to make them travel in that condition, exposed to the heat of the sun and inclemences of the weather. The more delicately they had lived, and the more they had indulged in the superfluities of ornamental dress, the more severely would they feel this indignity. Thus the prophet said to Nineveh (Nahum 3:5, 6): "Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock."

They were not only to be thus disrobed, but their persons were to be made most loathsome and revolting by disease—in striking contrast with their previous elegance of dress and ornaments. This was in accordance with the curse, which the Lord threatened by Moses to inflict on them, should they refuse to hearken to his voice. He said (Deut. 28:22, 27): "The Lord will smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish . . . The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed."

In that day the Lord will take away the bravery of their tinkling ornaments about their feet,
And their cauls, and their round tires like the moon,
The chains, and the bracelets, and the mufflers,
The bonnets, and the ornaments of the legs,
And the head-bands, and the tablets, and the ear-rings,
The rings, and nose-jewels, the changeable suits of apparel,
And the mantles, and the wimples, and the crisping-pins,
The glasses, and the fine linen, and the hoods, and the veils.
vs. 18-23.

This, Dr. CLARKE calls, "the inventory of the wardrobe of a Hebrew lady."

"In that day," is when the Lord takes from Jerusalem the stay of bread, and the staff of water, and inflicts the other threatened judgments on the nation.

"The Lord" will take away. He will make use of means: he will use the "Assyrian," as the rod of his anger, and the staff in the hand of his indignation; but God is the one who does it. And he does it because they have transgressed against him.

He takes away, according to Bishop LOWTH and Mr. BARNES, "their tinkling ornaments, i. e., their feet-rings or foot-clasps,—the gold or silver chains with which they ornamented their feet and ankles, and made the tinkling noise as they walked."

"And their cauls"—the net-works, or knotted caps, a beautiful ornament for the head.

"And their round tires like the moon"—or ornaments, crescent shaped like the new moon, worn on the neck.

"The chains," or pendants—chains beautifully worked, encircling the neck, with pendant ornaments hanging therefrom.

"And the bracelets"—large ornaments for the wrists, in which are sometimes enclosed small bells.—Roberts.

"And the mufflers"—mar. "spangled ornaments," or the veil, without which no female in the east ventures abroad, and which covers all the face except the eyes.

"The bonnets"—the tiara, head-dress, or turban.

"The ornaments for the legs," fetters—little chains which extended from one foot to the other, so that they might step with a measured pace and walk with stately gait,—mincing as they go.

"And the head bands,"—the zones or girdles worn about the heads.

"And the tablets"—mar. "the houses of the souls,"—little perfume boxes, or smelling-bottles, emitting fragrant odors, with which to refresh the fainting spirit.

"And the ear-rings,"—amulets, of gems or precious stones, on which were inscribed magic words, or formulas to charm with; "which were worn suspended from the neck or ears, by Oriental ladies."—Gesenius.

"The rings," for their fingers.

"And nose-jewels," or jewels worn in the left nostril. SOLOMON in allusion to this, says (Prov. 11:22): "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

"The changeable suits of apparel,"—costly and splendid embroidered robes, to be worn on great occasions. One good thing pertaining to their customs was that fashions never changed, and "the net brocades worn by their grandmothers, are equally fashionable for themselves."—Roberts.

"And the mantles," or tunics,—a loose robe, which gracefully crossed over the bosom, and was worn over the common dress—having sleeves, and reaching to the feet.

"And wimples"—broad cloaks in which to envelope the whole person, and in which they usually slept.

"And the crisping pins"—their little purses, or money bags, which were highly ornamented, and were sometimes attached to a portion of the dress.

"The glasses,"—or transparent garments—their gauze coverings worn over costly robes, which would be visible through them as through glass.

"And the fine linen," of which their most delicate and fine garments were made.

"And the hoods"—their turbans—worn alike by both sexes.

"And the veils"—or mantles, which not only cover the face, but the entire body.

And it shall come to pass, that instead of sweet smell there shall be stink;
And instead of a girdle a rent; and instead of well-set hair baldness;
And instead of a stomacher a girding of sackcloth; and burning instead of beauty.—v. 24.

Thus instead of their little "houses of the soul" emitting the fragrance of aromatics, perfumes, and spices, there should attend there the factor which is emitted from a diseased body. Their ornamental robes and well-girt raiment should give place to rags and tatters. Their well braided hair, glossy, curiously plaited and beautifully adorned, should be removed, and give place to baldness. Instead of a rich and beautiful zone encircling the breast, they should be girt with sackcloth—the coarse cloth, emblematic of grief, which was worn in times of affliction. And their fair and delicate complexions, would be wrinkled, tanned, and burnt, when carried away captive, and exposed to the rays of the burning sun, and to the inclemences of the weather.

Thy men shall fall by the sword, and thy mighty in the war,
And her gates shall lament and mourn;
And she being desolate shall sit upon the ground.—vs. 25, 26.

They would fall in the war which should result in the judgments before described. The desolation should be so great, that the gates of the city, which were the places of chief confluence and of business, by a metaphor, are said to lament and mourn,—because none pass through them. And the city, by the use of the same figure, is said to sit on the ground, as a woman might sit in a melancholy posture, through a sense of her loneliness and desolation,—mourning over the bereavement of husband and children. Thus JEREMIAH said (Lam. 2:10): "The elders of the daughter of Zion sit upon the ground, and keep silence, they have cast dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground."

The whole of "The Lamentations of JEREMIAH" may very profitably be read in this connection—they being evidently written after the judgments here threatened had been inflicted, and in view of them.

CHAPTER IV.

And in that day seven women shall take hold of one man,
Saying, We will eat our own bread, and wear our own apparel,
Only let us be called by thy name, to take away our reproach.—v. 1.

The first verse of this chapter, is the close of the description of the judgments which were to overtake Zion, and should have been appended to the preceding chapter.

The number "seven," is evidently used indefinitely, and has the sense of "many." The idea seems to be, that her men should be so slain in battle, and the disparity between the sexes should be so great, that to avoid the reproach of celibacy, the women would so forget their natural modesty as to turn suitors to the men, and solicit marriage, even on the hard and unusual condition of supporting themselves, contrary to the requirements of Moses (Lev. 21:10), and willing to share with others the affections of their lord.

(To be continued.)

DEATH OF MY MOTHER.—DIED, at Tolland, Conn., Feb. 18th, 1853, MRS. SALLY BLISS, relict of the late JOHN BLISS Esq., aged 72.

Possessed of a superior intellect, and early instructed in the religion of Jesus, she was an exemplary member of the Congregational church; and, in connection with her respected companion, by precept and example, she carefully instilled into

the minds of her children that regard for God's word and providence, which, through the merits of CHRIST, was a solace to her through life, and enabled her to look forward with holy confidence to "THE RESURRECTION OF THE JUST." "Her children rise up, and call her blessed."—Prov. 31:28.

S. BLISS.

IS ROME BABYLON, AND WHY?

FROM THE LONDON "QUARTERLY JOURNAL OF PROPERTY."

(Concluded.)

WE could easily enlarge, but surely we have given enough evidence that the Church of Rome, itself apostatizing to the worship of Astarte by A. D. 382, had drawn the whole Oriental Church into the same apostasy before A. D. 436. We go farther, and declare, that except within the confined limits of the Papal States, given him as an appanage by CHARLEMAGNE, within which he is allowed to play at government, the claims and powers of the Pontiff have never altered, varied, or changed, since the acceptance of the Pontificate in A. D. 378; and that if DAMASUS and SIRICIUS, who expelled APOLLINARIUS from the Church, persecuted VIGILANTIUS, and crushed JOVINIAN, were not Antichrists, then the comparatively contemptible little coward, MASTAI FERRETTI, * is not an Antichrist now. Antichrist is he that denieth that Christ is to come in the flesh; and such was DAMASUS, and such every succeeding Pope. All of his successors, by their teaching the Divinity of his mother, impliedly deny that he was the very Man, but without sin.

Here, then, for a moment we leave the subject. It is for those who deny the utter apostasy of the Romish Church in the fourth century to show that she retained any one spark of spiritual light. It is idle to talk of the arch-imposter JEROME, and the foul deceiver AMBROSE, as here and there showing some little knowledge of truth when they had to do with real Christians whom it was necessary to deceive by an appearance of sympathy. It is equally idle to specify the retired AUGUSTINE, who seems bowed down by authorities and deceived by forged miracles and fraud, to have trembled at his own want of belief, yet with a faltering hand to have clung to the Rock of Ages.

The question is not whether one such timid saint as AUGUSTINE, ordained before the apostasy, may have been allowed to continue in the fallen Church up to A. D. 410, having no fresh subscription to take, no pledge to offer; the question would be, whether there were any like him, and whether he himself would at a later date have been received. There was a LEIGHTON even in the Scotch Episcopal Church of the seventeenth century, but we do not on that account believe DALYELL and LAUDERDALE and SHARPE to have been Christian men; nor have we any cause to believe that AUGUSTINE produced the slightest practical result in his own time, although his writings undoubtedly, under God, when brought under the consideration of the northern tribes by the art of printing, were honored to lead them to the road of truth. In the South they never have been much thought of; on the contrary, the best have been prohibited. In the East they have never been known. AUGUSTINE did not attempt to stay the apostasy,—he only wept for it. The Romish Church cares little for its opponents,—it dreads more their prayers. Above all, it dreads men who act under prayerful influence.

Is, then, Rome the Babylon of the Apocalypse? If at Babel began that first great apostasy which substituted the worship of SHEMIR and her son NIMROD, the joint deliverers, for that of Messiah;—if that apostasy, after extending itself over all the olive races of men, was broken by the sword of XERXES, its soldiers driven into Thibet, its priests removed with their Virgin Goddess to Rome;—if Rome then solemnly placed itself under the guardianship of this Virgin Goddess;—if a large part of the Roman aristocracy became secretly initiated into her worship, whilst the masses were left to the old Polytheism; if this organization excited the alarm of the northern military conquerors, who sought to exterminate it equally with Christianity; if in the fourth century the head of the Virgin worshippers succeeded, by means of what is now called freemasonry, in joining all Oriental worshippers and sects against northern despotism;—if ORIGIN and AMMONIUS and CLEMENT availed themselves of this to delude professing Christians into the Chaldee mysteries, just as the comparatively harmless masons of the Continent were led without knowing it into the abyss of Illuminism by the renegade Jesuits of 1776;—if thus Christianity became insensibly blended with Virgin worship, of the mysteries;—if the persecution of DI-OCLESIAN, whilst destroying the godly, left unscathed the worshippers of the female principle, who yielded to the blow;—if the success of the

* The present Pope.—ED.

British Christians under CONSTANTINE over the Heathen Romans, whilst emancipating the oppressed Church, enabled the concealed Chaldeans to possess themselves of its benefices;—if the union of the two creeds was arranged by mutual combination of the dark races against the fair-haired Arians of the North;—if it were consummated by the election of the Bishop of Rome to be also the High Priest of Isis;—if the whole Chaldean dogmas, doctrine, dress, and discipline, were then adopted by the Church, and all who refused submission cast out;—and if the faith of Rome now differs nothing from what that of Babylon was in the days of BELSHAZZAR, save that the name, and the name only, of the blessed SAVIOUR has been substituted for that of NIMROD, or BAAL, and that SHEMIR is called by her Sanscript name, MARIA. If Roman worship be, in short, but Chaldean translated into Latin, then indeed it follows that Rome may well be called Babylon, the Mother of Harlots, and Abominations of the earth.

Is there any one hardy enough to question these points? Is there a reasonable doubt of any? If there be, we are not afraid to grapple with him. We have carefully avoided loading our remarks with authorities because the number we had collected would, in the most abbreviated form, have doubled the text, and to give part only would have led some to infer that we were destitute of ample evidence for the rest. To some clerical errors arising from haste, we plead guilty; but on re-perusing these articles, there is no fact stated which the present writer, on his conscience, sees reason to qualify or doubt. Should life and leisure and health be granted him, he may not improbably, at some future time, enlarge and complete the scheme of which the present is but a synopsis. Meanwhile, he desires to see how far what in all humility he has ventured to suggest may meet the sympathy of those far better versed in Oriental history, and far more deeply devoted to God's work than he can pretend.

THE BEAST AND TEN KINGS.

BRO. HIMES:—The following from the *N. Y. Tribune* of February 21st, will interest some minds. It looks like the arrangement of the ten kings to give their power and strength to the beast, out of hatred to Rome. (Rev. 17th.) It may not be yet accomplished, but will be ere long done.

J. LITCH.

"ROME IN 1853.—A private letter from a well-informed American to the Editor of *The Tribune*, dated Rome, Jan. 18th, gives the following sombre picture of the present condition of the Eternal City: "Rome is in a wretched state. Supported by France and Austria, the Government is prescriptive and cruel in the extreme. What with fines, imprisonments, expulsions, &c., &c., scarcely a family, high or low, that has not been subjected, within the last two years, to some severe punishment for participation, no matter how slight or indirect, in the revolutionary proceedings of 1848. The authorities have announced their determination to eradicate everything like republican sentiment, and every day witnesses the execution of painful and rigorous measures, notwithstanding the publication of two amnesties of the Pope.

"There is a scheme in contemplation, which if carried into execution, will bind the poor Romans hand and foot, and consign them to slavery forever. The plan originates with Spain, as such a project should. It is proposed that the great Catholic Powers should unite in forming what is called a common Protectorate over the Roman States, constituting them neutral hereafter in all cases of war, and guaranteeing to preserve the integrity of the Pope's temporal government against all enemies, external and internal. An arrangement like this, which would connect the integrity of this Government with the guaranty of foreign powers, would be infamous in the extreme, and certainly, so far as it tended to curtail the inalienable right of the Roman people to modify their form of government at pleasure, would be null and void by maxims of public right, which no international combinations, no treaties, can override or overturn. I fear, however, from all I hear, this infamous scheme will be carried out."

NOTE.—The prophecy referred to is one which we understand has already been fulfilled in past centuries.—Ed.

THE HERALD TO EVANGELICAL MINISTERS.—As we can furnish the *Herald* gratuitously only to two hundred clergymen, we wish to send it only to those who feel interested in it and profited by it. As we are having numerous applications to add new names to that list, will those who feel no interest in it request their P. M. to notify us to discontinue it.

We shall be happy to continue it to all who do read it with pleasure and profit. And the response which we expect to this notice, we presume will enable us to add several new names of such, in the place of those who discontinue it.

Nos. 1 and 3 of the "HERALD."—Those who can spare Nos. 1 and 3 of this volume, are solicited to mail them to this office.

FOREIGN NEWS.



INSURRECTION IN MILAN.

The most important news by the last arrival is the account of an insurrection in Milan on the 6th and 8th of February. The Austrians say that the revolt was quelled with five persons being killed. The patriots say three hundred. The patriots attacked the barracks, and it is said massacred the garrison. The people rose in three parts of the city at the same time. Proclamations from Mazzini and Kossuth were posted about.

The intelligence with regard to the insurrection at Milan is all telegraphic, and the accounts of its suppression cannot be relied upon. The *London Morning Advertiser* says:

"Our intelligence respecting the insurrection which broke out at Milan on Sunday, is necessarily scanty, owing not only to the effect of its not being telegraphed, but to the channel through which it has reached us. A distinguished Italian exile, writing us last night, expresses his conviction that it is a more serious affair than would appear from the brief notice which the telegraph gives.

"It was boldly asserted in Paris that the outbreak had been encouraged by Austrian agents for a pretext to advance their armies further into Italy."

The *Daily News* of the 11th says:

"Additional particulars are looked for from Milan with deep interest, and the non-arrival of any telegraphic message is regarded by the friends of Mazzini as a favorable symptom. If the Austrians had been successful, they say, they would certainly have sent the news ere this to Paris and London."

The following account of the outbreak are from the Paris papers of the 11th:

"A despatch from the Swiss Consul at Milan to his Government at Berne, states under date of evening 7th, that outbreaks took place simultaneously, on the evening of the 6th, in three distinct quarters of the town, but the citizens, generally speaking, took no part in the outbreak, and order was promptly re-established."

The *Journal des Debats* says:

"We have not received the connected details of the outbreak at Milan, which appears to have been repressed with as much rapidity as energy:—for it is impossible to gather either its extent or cause, from the confused accounts received to-day in Paris. Private correspondence from Milan, of the 5th, says: 'The wholesale arrests made yesterday and to-day, have spread desolation throughout our city. More than two hundred families have taken refuge in the canton of Tessino. It appears that the Government has discovered a wide-spread conspiracy.'"

It appears that this conspiracy had extensive ramifications, for another letter from Tuscany, quoted in the *Debats*, says: "Domestic visits have been taking place at Pisa, Lucca, Peschia, and Pistoja, and many arrests have been the consequence."

The *Gazette de Zurich* (Switzerland,) of the 8th, contains this paragraph:

"If we may credit the statement of the courier from Milan, just arrived at Lugano, a band of 400 men, armed with poignards, had, on Sunday last, encountered the troops and gen d'armes. More than three hundred perished in the conflict. The same scene had occurred at Rimini, but the result is unknown."

The following is from the *Gazette de Basle*:

"Berne letters of yesterday, 7th February, contain a telegraphic despatch from Bellinzona, announcing that day before yesterday seditious outbreaks had broken out in several cities of Lombardy."

"Milan, especially the barrack, had been attacked by a troop of four hundred insurgents. This news had produced a great sensation in the diplomatic circles of Berne. It was said that the Federal Council had sent Col. Kurz as Federal Commissioner to Tessino."

The above accounts are very unsatisfactory, and it is impossible to decide from their perusal whether the outbreak was the beginning of a revolution or merely a local insurrection. It is certain, however, that the friends of republican freedom in Italy have not been idle during the last year or two, and they are probably ready to take advantage of any favorable circumstances which may arise.

The latest reports from Milan are to the 8th, and are contradictory. On the one hand, the French Government has received a message, dated Turin, February 8th, which announces the entire suppression of the insurrection in Milan, and that Turin and Piedmont are tranquil. On the other hand, the British Minister at Berne telegraphs to the Minister of Foreign Affairs at London as follows:

"A telegraphic message from Bellinzona, of the 8th ult., 4 30 p. m., announces that the gates of Milan were shut, and it was supposed the insur-

rection, which had been suppressed was recommenced. A proclamation from Mazzini was placarded."

Mazzini's proclamation is addressed to the Italian nation. It was posted in Milan and other parts of Italy. It commences thus:

"Italians—Brothers: The mission of the National Italian Committee is ended. Your mission begins to-day. The last word which we, your brothers, utter to you, is, *insurrection*. To-morrow, mingling with the ranks of the people, we will aid you to maintain it."

The proclamation closes in these words:

"Whenever you are victorious, move forward at once to the aid of those nearest you. Let the insurrection grow like an avalanche. Whenever the chance goes against you, run to the gorges of the mountains, the fortresses given you by nature. Everywhere you will find brothers, and strengthened by the victories gained elsewhere, you will descend into the field again the day after. One only be our flag, the flag of the nation. In pledge of our fraternity write on it 'God and the people.' They alone are powerful to conquer. They alone do not betray. It is the republican flag which in '48 and '49 saved the honor of Italy. It is the flag of ancient Venice. It is the flag of Rome, eternal Rome, the sacred metropolis, the temple of Italy and of the world. Purify yourselves by fighting beneath that flag. Let the Italian people arise worthy of the God who guides them. Let women be sacred—let age and childhood be sacred—let property be sacred. Punish the thief as an enemy. Use for insurrection the arms, powder, and uniforms taken from foreign soldiers. To arms! to arms! Our last word is the battle cry. Let the men you have chosen to lead you send forth on the morrow the cry of victory. JOSEPH MAZZINI."

Many arrests preceded the revolt. Risings are looked for elsewhere. Austria and France are sending troops to Lombardy and Rome. Telegraphic despatches from London, Wednesday, announce the restoration of tranquillity. More arrests had been made. Three persons had been shot. The citizens took no part in the insurrection.

The accounts of insurrection in Milan are vague and unsatisfactory; one account says the conflict was sharp and brief. The insurgents are mostly without arms. Wholesale arrests were made. Two hundred families had taken refuge at Tessino. Additional particulars are looked for with intense interest.

Another letter from Milan states that the insurgents were without efficient arms, and had no capable leaders. All persons taken in open act of rebellion were instantly shot. The principal citizens of Milan are arrested. The Austrian Government had sent to Napoleon a list of all the Italians in Paris who are suspected of having favored the movement.

The *New York Tribune* publishes a letter from a London correspondent, dated February 11th, whose means for obtaining information on the subject the *Tribune* fully endorses, giving an account of the insurrection, which shows more probabilities of success for the movement than the statements of the London and Paris journals. The letter positively denies that Kossuth was the author of the proclamation attributed to him. After referring to the Montenegro affair, and the relations of Russia, Austria, and Turkey thereto, the letter says:

"The Italians, unable to bear the Austrian yoke any longer, made an outbreak at Milan on the 6th, which was put down. On the 8th the fight was recommenced again, but up to this day we have no telegraphic despatch as to the event. Had the Austrians been victorious, they would have trumpeted their success on all the stock markets of the world. The perfidy of the *Times* is really remarkable in this case. Not having received any despatch to-day, it inserts in its columns a despatch of the 7th, speaking of course of the suppressed insurrection of the 6th; but people here do not look at the dates, and take what is published for the latest intelligence. As to the movement, I can give you correct and detailed information."

"The insurrection took place against the advice of Kossuth, who wished to have it delayed until the probable rupture between Austria and Turkey should offer a fair chance of success; but the Italians were so much exasperated by the recent floggings and hangings, that they said they would rather perish in open battle than in the Austrian dungeons."

"When Mazzini saw that they could no longer be kept back, he wrote to them that, though he thought the outbreak premature, yet he would go to them, in the worst case, to die with them. On the 6th, proclamations were posted up on all the corners of the streets in Milan, with the names of Mazzini and Kossuth. A riot took place and blood was shed, but the movement was put down. On the 8th, at dawn, some Italians introduced themselves into the arsenal, and cut down a few Austrian officers, when the privates surrendered and gave up their arms. The communications were immediately interrupted, and we have no further despatches up to this hour. If the Milanese have finally succeeded, this blow will fall with great hardship on the Austrians. There are now 52,000 Austrian soldiers in Lombardy—13,000 of them in Milan, 20,000 in the fortress of Verona, 6,500 in Mantua, and the remainder in small garrisons dispersed all over the country, and easily destroyed by the insurgents. Eight thousand of the fifty are Hungarians, and four thousand Italians. An army of about the same strength is dispersed through Tuscany, Modena, Parma, and the Romagna, but

there the proportion of the Hungarians is much stronger."

"As to the proclamation posted up in the name of Kossuth, it is not genuine. He has not written a proclamation to the Hungarian soldiers in the Italian army since he has been in England. His name was probably made use of by the Italians, who knew that he would not contradict it. The *Times* got this proclamation from people connected with the Austrian Embassy, for whom it was of importance to have it contradicted by Kossuth. The telegraph would have carried the denial straight to Vienna, and in hundreds of thousands of copies it would have been spread among the Hungarian regiments, in order to prove that Kossuth was not connected in any way with the Italian movement. He did not approve of Mazzini's beginning so early, but he knows that his friend must have a clearer judgment about Italian matters, and will not act without the strongest motives."

"In case the insurrection is not suppressed up to to-morrow, then the Austrian army will be destroyed, or demoralized in Italy, and the insurgents have full six weeks' time to prepare for a campaign, the Austrians being unable sooner to concentrate an efficient army. Napoleon is said not to be hostile to the movement. Whatever be its consequences in Italy, it insures for the present peace between Austria and Turkey. So much is certain."

The following is the Proclamation of Kossuth:

In the name of the Hungarian Nation—to the Soldiers quartered in Italy.

Soldiers; Comrades!—My activity is unlimited. I am about to fulfil my intent. My intent is to free my country, to make her independent, free and happy. It is not by force we have been crushed. The force of the world would never have sufficed to crush Hungary. Treason alone did it.

I swear that force shall not conquer us, nor treason injure us again. Our war is the war of the liberty of the world, and we are no longer alone. Not only the whole people of our own country will be with us, not only will those once adverse to us now combat with us the common enemy, but all the people of Europe will arise and unite to wave the banner of liberty. By the force of the peoples of the world the tottering tyrants shall be destroyed. And this shall be the last war.

In this war no nation fraternizes more with the Hungarian than the Italian. Our interests are one—our enemy is one—our struggle is one. Hungary is the right wing, and Italy the left wing, of the army I lead. The victory will be common to both.

Therefore, in the name of my nation, have I made alliance with the Italian nation. The moment we raise the banner of the liberty of the world, let the Italian soldier in Hungary unite with the insurgent Hungarian nation, and the Hungarian soldier in Italy unite with insurgent Italy. Let all, wheresoever the alarm shall be sounded, combat against the common enemy. Who-so will not do this, he, the hireling of our country's executioner, shall never more see his native land. He shall be forever exiled as a traitor, as one who has sold the blood of his parents and of his country to the enemy.

The moment of the insurrection is at hand; let not that moment find the Hungarian unprepared; for should it take them unprepared, should our nation not improve the opportunity, our dear country would be lost forever, and our national flag would be covered with ignominy.

I know that every Hungarian is ready for the war of liberty. The blood shed by the martyrs, the sufferings of the country, have changed even children into heroes.

No nation yet rewarded its brave sons so liberally as the Hungarian nation will reward hers. After the victory, the State property shall be distributed among the army, and the families of the victims of patriotism; but the coward and the traitor shall die.

And I, therefore, make it known to you, soldiers, in the name of the nation, that whoever brings you this my order, is expressly sent to you, that he may report to me the favors of liberty in the army stationed in Italy, and that he may tell you, in my name, how you should organize yourselves.

Accept the instructions that are forwarded to you by the nation, through me, and follow them. Let it be so in every town and district of our own country and everywhere.

Brave ones! The Honveds and the Hussars have covered with glory the name of our nation. The world looks upon the Hungarian flag as the banner of liberty. We will preserve that glory and satisfy that expectation.

It is principally on you that the eyes of the world are turned, for your number is great. The arms are in your hands; a generous blood in your veins; the love of your country, and the thirst of vengeance on her executioners is in your breasts. Your task is glorious and easy; for you are among a nation which will give its own millions of combatants against Austria.

From Rome to the island of the Sicilians—from the Save to the country beyond the Rhine—all the people are unanimous in a cry, joined to the clang of millions of arms—"Let God be our judge! Down with the tyrants! Long live the liberty of the people! Long live our country!"

Brave ones! By this cry your voice will be like Joshua's voice, at the bidding of which the Jericho of tyrants shall fall!

So I order, in the name of the nation. Let every one obey. I will shortly be among you. Au revoir. God be with you. Kossuth.

February, 1853.

WHITING'S TRANSLATION OF THE NEW TESTAMENT. Agents having unsold copies of this work on hand, which they do not wish to retain, are requested to improve the first opportunity to send them to us without expense.

CORRESPONDENCE.



LECTURES ON ROMANS XI.

BY O. R. FASSETT.

LECTURE III.

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness! For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. 11:11-15.

In our investigation of the preceding verses we have learned: 1. That the Jews as a nation, are not considered as God's people; but "the remnant," "the elect according to the election of grace."

2. That Israel, as a nation have fallen short of those blessings which they sought for; and that "the remnant" alone obtain them. (v. 7.)

3. That the Jews as a nation, have ever been a blind and hardened race. They were in the days of Christ and the apostles; and this was ever to be the case—"always."—v. 10.

To prevent the Gentile convert from forming the opinion that the case of the Jews in their fall was entirely hopeless, he adds: "I say then, have they stumbled that they should fall?" (v. 11) i. e., beyond the reach of mercy—beyond hope. Is their fall irrevocable? "God forbid," for he had before preached that salvation was proffered to the Jew as well as the Gentile. (Chap. 10:11, 12.)

"But through their fall salvation is come unto the Gentiles."—Their rejection of Christ and the gospel was the means of the spreading of the gospel among the Gentiles. The gospel was first preached to them in accordance with the Saviour's instructions. (Luke 24:47.) But when they treated it with scorn and contempt, the apostles turned unto the Gentiles. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts 13:46. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts 28:28. The Gentiles were benefitted through their fall.

"For to provoke them to jealousy," i. e., the Jews. This must naturally be the effect upon a proud and self-righteous nation. Their true disposition and character may be seen by the following language of the apostle: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, . . . and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes," &c.—Chap. 2:17-20. To turn from them, and declare them ignorant and perverse, to go among the Gentiles as more worthy because of their disposition to hear and embrace the gospel, would excite them to jealousy. That such would be the case Moses predicted. First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."—Chap. 10:19. That it had this effect we present the following record: "And the next Sabbath-day came almost the whole city together to hear the word of God; but when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." . . . And "they stirred up the people, and honorable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts."—Acts 13:14-60. When Paul and Silas went to Thessalonica, "the Jews which believed not, moved with envy took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also."—Acts 17:1-6. Thus as Moses predicted, and the apostle declares, the preaching of the gospel among the Gentiles did "provoke" the Jews to "jealousy." The meaning of this clause, is not therefore as some conceive, that the

rejecting of the gospel by the Jews was for the purpose of facilitating the spread of the gospel among the Gentiles, that they might in turn be provoked to the embracing of it. But it excited and provoked them to envy and hate. This was not the design: but such was the result. Such the effect upon their proud nature.

"Now if the fall of them be the riches of the world."—v. 12. How was the "fall" of the Jews "the riches of the world?"

Ans.—It was the cause of the spread of the gospel throughout the world.

"And the diminishing of them the riches of the world."—How was "the diminishing of them the riches of the world?"

Ans.—They rejecting the gospel, the apostles left them and said: "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

"How much more their fulness," i. e., their whole number without diminution. If their "fall" has been "the riches of the world," &c., how much more would it have proved thus, had all the Jews, —their whole number without diminution, embraced and published the gospel to the world.

This was God's design with that people if they had been obedient to the gospel. It was first sent to them. (Luke 24:47.) And says the apostle to them, "Ye are the children of the prophets, &c. . . . Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities."—Acts 3:25, 26. Thus enlightened and blest, they were to be sent to the Gentiles, (Isa. 42:6; 49:6.) Quoted by the apostle in such application: "For so the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth."—Acts 13:47. And though the whole nation would not thus accept of salvation and thus be "a light to the Gentiles," yet the prophecy was literally fulfilled in "the remnant" who thus did go "unto the ends of the earth." Suppose now that all the Jews had embraced the gospel, and like the early Jewish disciples of our Lord and the apostles, they had gone into all the world bearing the glad news of a crucified and risen Saviour, what would have been the effect? How much greater the effect produced. They would have "turned the world upside down." With them were the oracles of God, and their nation had been instructed in them for ages. They had been schooled in the law and prophets; and disciplined by blessings and judgments as no people had been. All this knowledge and experience, and their whole miraculous history could be brought to bear in proof of the message they carried to the world. And none could tell the wonders effected by such a course. But as it is, the nation at large rejected Christ and the gospel. They declare him to be an impostor and not the Messiah predicted by the prophets, and use their whole influence against the spread of the gospel, "and the name of God" has been "blasphemed among the Gentiles through them." If their fall did in the providence of God result in the good of the world and Gentiles, how much more would it have been to "the riches" of both, had the full number embraced and extended the knowledge of the gospel. That this is the meaning is evident from the succeeding verses. (vs. 13:14.)

In these verses he speaks of their conversion, and the object of the apostle is to enlist the Gentile Church in the work of saving all of that nation that could be saved by them, and that would accept of the proffered grace. The Gentile converts had many of them imbibed a very different idea in the days of the apostle from that in ours. They had been inclined to suppose that the Jews were totally rejected or fallen, and beyond the reach of hope and mercy, owing to their exceeding wickedness and unbelief in crucifying the Lord and then spurning his gospel. That their fall was not complete and entire, nor beyond the reach of mercy, the apostle shows by saying that though he was the "apostle of the Gentiles," yet he even labored among them, not only for their salvation, but "if by any means" he might "provoke to emulation them which" were his "flesh, and might save some of them." Some discovering the effect of the gospel on the Gentiles would be led to see that it was of God, and from this fact would be stirred up to activity that they might not be left to perish, while even the Gentiles were being saved. And though the nation at large have been "provoked to jealousy," yet "some" have thus in every age been "provoked to emulation," and been led to say, "Then hath God also to the Gentiles granted repentance unto life," and they led to glorify God "for this fact."

"Might save some of them."—The apostle did not labor with the flattering hope of saving all that nation. He could not thus do without a knowledge of the prophetic scriptures respecting that people to which he has cited us. Hence he labors to save "some of them," "the remnant" that would repent and believe the gospel. And we are to labor with the same prospect before us,—we have no hope of a conversion of the entire race, but we have of "some of them," and we ought to labor energetically to convert all we can to the hope of the gospel. And instead of this lessening our ardor and zeal, it seems to me it will lead us to the greater effort for their salvation. To put forth the mightier effort "if by any means" we "might save some of them" from the fearful darkness and ruin into which the nation have plunged. If a dwelling was in flames and the entire family within it were exposed, would it diminish our anxiety and ardor to save the meanest of that family, though it might be known that the greater number must perish? No. The greater the danger, the greater the effort to save all we could. So in this case. The idea prevailing that the entire nation of the Jews are somehow miraculously to be saved in the providence of God, and the entire world to be converted in the same manner, is more calculated to incline us to the folding of our hands and the slackening of our effort in their behalf. If the building were in flames and the family in it, and yet we saw as we thought that the flames might be extinguished and the members of the family all saved, we might be inclined to say, "They need no help of mine, there is effort enough with their instrumentality to put out all the flames and save the family;" but while thus reasoning the roof may fall in and the family lost, and we hear their wail and shriek, and all is gone. Shall we ever forget our folly and neglect? No, the loss of their souls would ring in our ears as long as we lived. So it is to be feared many reason in respect to the nation and family of the Jews and the nations of the world exposed to the flames of the second death. They are perishing and yet it is supposed that they are secure, and "the good time coming" is just arrived for the regeneration of a lost world! Let us awake and renew our effort, "if by any means we may save some of them."

"If the casting away of them."—v. 15.—They are cast away then, are they? So says the apostle. Why then claim that they are the especial favored of God? Those not "cast away" are "the remnant" of which the apostle spoke in the beginning, and those alone constitute "his people" of that nation.

"Be the reconciling of the world."—The same idea is here conveyed as in v. 12th, and the remarks then made on that passage are equally applicable here.

"What shall the receiving of them be, but life from the dead."—Too much stress has been placed upon the italicized word "shall," and too much latitude given to the language employed in this last clause of the verse. Hence the passage is cited frequently to prove the conversion and restoration of the entire nation. Without the italicized words the clause reads:

"What the receiving be, but life from the dead."—And what could it be but this? Could it be anything less? If they are fallen and "cast away," as the apostle affirms, then, "what the receiving be, but life from the dead;" for they like the Gentiles are dead in trespasses and sins. The salvation, therefore of the "some" (v. 14) would be as "life from the dead." The apostle would not be understood as teaching the conversion of all that are thus fallen, but v. 14 controls the meaning of this verse, for the latter is exegetical of the former. It would prove such, too, to the Gentile world, were the Jews to accept of salvation, they then laboring for the conversion and salvation of the Gentiles, poor lost Gentiles saved by their instrumentality would be "as life from the dead." The same idea, perhaps, is here conveyed as in v. 12th.

"If the fall of them be the riches of the world, &c., how much more their fulness."—

IMPROVEMENT.

The great practical lesson we should learn from this discourse is, the long suffering and mercy of our God is salvation.

The conversion of the Jews—the "some of them," after such long and repeated disobedience—after having rejected his Son and his gospel, and sinned above every other nation on the face of the earth, because it was against greater light and greater privileges, truly exhibit his mercy, his lenity and goodness. And so also has it been manifested towards the Gentile world. How great their degradation in worshipping dumb idols, and living in filthiness and sin—and when enlightened by the gospel still reject it and turn a deaf ear to its sound, and yet it is proffered again and again. O how great is his long suffering and mercy—and it is "salvation." The sinner, whether Jew or Gentile, can approach to such a God with the fullest assurance that his plea will not be rejected, nor he "turned empty away." "Ask and ye shall re-

ceive, seek and ye shall find, knock and it shall be opened unto you." "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

PRAYER.

THERE are four important prerequisites to prayer, in order to our success at the throne of grace.

Faith stands foremost in the catalogue. Without this it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11:6.)

2. This faith must be unwavering: for the wavering, or double-minded man is unstable in all his ways, and cannot reasonably expect to receive anything of the Lord. (James 1:6-8.)

3. A third and important requisite is fervency in spirit: for it is the effectual fervent prayer of a righteous man that availeth much. (James 5:16.)

4. Although we may have all of the foregoing necessary qualifications, and make our supplications with the meekness of Moses, (see Deut. 3:23-25, and Num. 20:12,) or the boldness of St. Paul, (2 Cor. 12:8, 9,) it will avail us not, so long as our prayer is not according to the will of God, (1 John 5:14,) for while we thus ask we ask amiss, (James 4:3,) and consequently do not receive. But when we realize the imperfections of our nature and feel our own weakness, we shall be ready to exclaim with the apostle Paul, (Rom. 8:26, 27,) "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God." And also our Saviour's language in the garden of Gethsemane, (Matt. 26:39,) "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." "For I come to do thy will, O God." (Heb. 10:9; Psal. 40:8) "I come down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38. Therefore, in addition to fervency of spirit, and an unwavering faith, we should "submit ourselves" with all faith to God; (James 4:7,) who doeth all things well. "And nothing will he withhold from them that walk uprightly."—Psal. 84:11.

HENRY NEWBURY.

NOTE.—The Church has been praying, ardently and sincerely, for the last fifty years, that God would convert the world—a thing which God has not promised. Why will they not realize that they ask and receive not, because they ask amiss!—Ed.

Light Needed!

I HOPE some of those engaged in giving the true (!) midnight cry—as they call it—will harmonize the following statement of theirs, with the accompanying historical facts:

STATEMENT.

"The persecution of the Church did terminate between A. D. 1777 and 1779."—Fulfillment of Prophecy, by F. H. B., and J. C., p. 95.

FACTS.

"In vindication of the Catholic faith, twenty sufferers perished in the flames, 1787."—World's Progress, by George P. Putnam, p. 184.

"The persecution of this Protestant part of France had continued with very little intermission from the edict of Nantes, by Louis XIV., till a very short period previous to the commencement of the late French revolution. In the year 1785, M. Rebaut, St. Etienne, and the celebrated M. de la Fayette, were among the first persons who interested themselves with the court of Louis XVI. in removing the scourge of persecution from this injured people, the inhabitants of the South of France. Such was the opposition on the part of the Catholics and the courtiers, that it was not until the end of the year 1790, that the Protestants were freed from their alarms."—Fox's Book of Martyrs, by Charles A. Goodrich, p. 571.

I am not "wise" enough to harmonize the following two statements of my brethren.

"In Dan. 7th, we find the saints, times, and laws, were to be given into the hands of the Papacy until a time, times, and the dividing of time; which is explained in chapter 12 to be 1290 days (years)."—J. Cumming, Advent Watchman, vol. 5, p. 103.

"We now turn our attention to the 1260 days, or the 'time, times, and a half time' of the 7th v. It is also expressed by 'time, times, and the dividing of time.'—Chap. 7:25. The terms, 'half,' and 'dividing of time,' are translated from the same word, being the same as 'half a time,' spoken of, Rev. 12:14, and have reference to the 1260 days mentioned in v. 6 of the same chapter."—Fulfillment of Prophecy, by F. H. B., and J. C., p. 55.

Can the above be made to show the true light? Feb. 2d, 1853. T. M. PREBLE.

LETTER FROM TAYLOR'S CREEK, Ga.

BRO. HIMES:—As there are many, to whom I cannot write personally, who are anxious to know the effect of a Southern climate upon my health,

please permit me to inform them through the *Herald*.

After lying twenty-four hours in a port waiting the subsidence of the storm, we sailed Nov. 27th, in the ship *Marion*, for Savannah. The passage was very rough, and I was most deathly sea-sick. We reached Savannah in five days. The weather was wet and unfavorable, and fevers and cholera prevalent. There I was attacked with cholera, and with pleurisy. These, with the effect of the passage, reduced me so far that, for some days after I reached Taylor's Creek, it was doubtful whether the system retained strength sufficient to rally again. But, after enjoying the nursing care of Dr. Mooney and lady, for a week, I was able to be brought to the plantation of D. S. Baggs, where I have received every attention. The location is on an elevated and extensive pine plain, forty-five miles from Savannah.

The country was flooded with water when we reached here. Where we forded the Ogeechee river, crossing its main channel upon a bridge, it had flowed its banks to the distance of three to four miles. From the evaporations from such vast surfaces of shoal water my lungs suffered some, though my strength increased. In January the weather became cold and still wet—my lungs suffered still more. Another change gave a dry, cold, and clear atmosphere, which still increased the mucous secretions from the lungs, and also my cough. Now, for a few days, we have warm and dry weather, and the secretions of mucous and pus have mostly subsided, and also the cough. I find cold and dry weather to give more vitality to the blood, and energy to the system; but warm and dry weather to have a more healthy influence on the lungs.

My health has improved all I could have anticipated under the circumstances. I can walk some, ride considerable, and eat hoe-cake and hominy almost like a Southerner. Physicians here, think I have improved on the past year, all that one in my situation could have done, and that my health will yet be good.

God has been very merciful to me in all my afflictions. He has given me kindness and sympathy, not only among brethren and sisters to whom I feel deeply grateful, but from all among whom my lot has been cast. Yet there is a sense of loneliness while unable to labor, isolated from the society of Adventists, and thus far, without the cheering greetings of the *Herald*.

Waiting "for that glorious hope, the glorious appearing of the great God, even our Saviour Jesus Christ," I remain your brother in tribulation and patience. C. B. TURNER.

Taylor's Creek (Liberty co., Ga.), Feb. 5, '53.

LETTER FROM NEW YORK.

BRO. HIMES:—I have just spent a few days at Cranberry Village, N. J., where I delivered a short course of lectures on the Prophecies, in the Methodist chapel. I was invited by brother Schultz, formerly of Brooklyn, and was most hospitably entertained by brother and sister Schultz during my stay.

The Methodist brethren gave me a kind and respectful hearing, and seemed deeply interested in the great and glorious themes which constitute our faith and hope.

It was gratifying to me to be permitted once more to get a temporary release from my change in this city, and again explain those delightful and luminous prophecies which lie at the basis of our system of truth.

The meetings were well attended, and increased in numbers to the last.

A desire was expressed that the lectures might be repeated, and a more general notice circulated through the country.

The Methodist brethren are about to hold a protracted meeting, and I hope they will reap a harvest of souls. They know something of the cruelty of bigotry and prejudice, as the Presbyterian churches which have long been established there do not manifest generally a very fraternal feeling; but if the Methodist brethren all profess the spirit of brother Brown, and others there, they will do good and win souls to Christ.

The audiences were composed in part of the professional men and teachers in the place. Several persons seemed to be awakened and interested by the lectures, and one intelligent lady said to me—"She had been more instructed and edified by the lectures given, than by all the preaching she had heard for ten years," and other intelligent persons were interested very deeply, and felt that "the doctrine of the new earth was most delightful," and "the most rational ever promulgated."

The doctrines which we preach are reasonable and glorious, and I sometimes feel as though I could not bear to be shut up to a congregation of Advent believers, when such a field is yet unoccu-

pled, and there are so many who know nothing of these important truths.

I was very glad to find the mind of brother Brown (a local preacher of that church) prepared to receive the doctrines which we preach, as he has satisfied himself by his own reading of the Bible, that "there is no conversion of the world, and that the coming of the Lord is not far in the future."

The pastor of the church, though apparently prejudiced at first, was, on a little acquaintance, very friendly. Oh! why should those who love Jesus be afraid of those who not only love him but love his appearing! May the Lord bless the people there.

Yours, L. D. MANSFIELD.

Jan. 21st, 1853.

LETTER FROM SENECA FALLS, N. Y.

BRO. HIMES:—Yours of the 10th, enclosing \$11 [\$1 from D. Campbell, and \$10 from a "friend" in Salem.] from the brethren is at hand. For the sympathy so abundantly manifested, accept my thanks. It is a great consolation in affliction to know we have the sympathy of praying friends who love us. To those dear brethren who so kindly ministered to me I feel deeply grateful. The blessing is theirs. I pray it may be abundant according to the riches of divine grace.

These tokens of Christian love from brethren who are strangers to me (as most of the brethren East are) will be sweet remembrancers of recognition in the kingdom, where I hope soon to meet them, with all the dear saints who have so kindly ministered unto me in my affliction.

My health varies from time to time. For the last two or three days I have suffered much pain, occasioned by the irritation of my teeth and the swelling again of my face, an affliction to which I am constantly subject. My face is no better, probably never will be. I have some more strength, and am gaining slowly. I have for the last two weeks suffered much less pain than previously. It seems as though I had all I could endure many days now. But God has sustained me thus far, and will I trust to the end. My trust is in him, and I have confidence to believe that he will not allow me to suffer one pang more than is necessary for his glory or my good. God's faithfulness and my brethren's kindness humble me in the dust under a sense of my unworthiness as a recipient.

My family are all in usual health. Until within a few days I have not enjoyed the privilege of writing for several weeks. But God be praised who has thus blessed me. Mrs. Pinney joins with me in Christain love to yourself and family. Yours in hope of glory soon, E. R. PINNEY.

Feb. 14th, 1853.

EXTRACTS FROM LETTERS.

D. CAMPBELL writes:—"A few weeks ago brethren Pearce, Crandel, and myself, with the brethren in the region of Hamilton, held a meeting near Wellington Square, which lasted four weeks, and resulted, under God, in the conversion of about twenty-five, eighteen of whom were baptized.

Back of Cummingsville we held five meetings, during which some were blessed. They are resolved to build an Advent chapel there.

In Beverly we held a meeting of several days, and the Lord blessed his children in that region. Elder Crandel, from Loudon District, labors in word and doctrine in Ameliasburgh, in the neighborhood where I live. I held ten days meeting here. Brother Richard Irland, and several of the Methodist brethren helped me. Good was done in removing prejudice, so that at our sacramental occasion Methodists, Disciples, and Adventists, communed together.

Brother Irland intends to help in fulfilling appointments. I preached twice to the brethren at Coburg; also at Darlington, at brother Bradshaw's, a local preacher of the Methodists, and a friend of the true Adventists. I am now on my way to Loudon District, at the request of the church."

NOTE.—I regret that your former letter was lost, which was the reason it did not appear. No blame should be attached you. It would have been given, as I wrote you, but for the accident. J. V. H.

PROSPER POWELL writes from Three Rivers, Mass. Feb. 12th, 1853:—"I returned home from Vermont last evening, in poor health, and much fatigued. I intended to have stayed until May or June, and make a general visit through the State and vicinity, but my throat and lungs became so much affected I could not preach. My nervous system is also in a bad condition, would give particulars if I felt able. Brethren pray for me. Your brother in affliction, longing for that land where the inhabitant will never say, I am sick."

LEVI DUDLEY writes from Derby Line (Vt.), Feb. 21st, 1853:—"I would just say that I have visited the brethren since I left home, in Stanbridge, Dunham, Lawrenceville, Melbourne, Hatley, Stanstead, and this place, and I must say that I have been greatly comforted and encouraged to see that the cause of the Redeemer is arising, and the brethren in every place are coming up to the help of the Lord against the mighty. The good Lord has of late brought a goodly number of souls from nature's darkness into his marvellous light in different places, and O, how my poor heart has been made to rejoice to hear the young converts tell what the Lord has done for them. Praise God, his arm is not shortened that it cannot save, mercy is free for all that desire it. I am still looking for the Lord."

E. DUDLEY writes from Wallingford (Ct.), Feb. 7th, 1853:—"I am heartily glad, brother Himes, that the contention in the *Herald* has ceased. I hope you will keep on in a straight forward course and let your enemies shift for themselves. You can kill them in no better way, and in conclusion I would say, take with you the love of God and the fellowship of the Holy Spirit, and you have a full blessing. I highly esteem the *Herald*, and can bid you God speed in your labor of love. I fully believe we are nearing the last sand of time. Yours in hope."

NOTE.—Our controversy ceased, when our enemies became fully known, and the cause saved.

ROSWELL CURTIS writes from Auburn (N. Y.), Feb. 12th, 1853:—"We would inform our brethren through the *Herald*, that we have engaged bro. Ingmire as our pastor, and expect his labors will commence with us next week. We hope the blessing of God will attend our efforts and his labors to extend the word of life, that will make those wise for the life to come that take heed to it. Your brother in hope of eternal life through Christ."

NOTE.—We greatly rejoice in the prosperity of the tried flock at Auburn. May all success attend the labors of brother Ingmire, in his connection with them. J. V. H.

PHILIP S. SPRAGUE writes from Coal Run, Ohio, Jan. 29th, 1853:—"We still prize the *Herald* highly, and could not well do without it, as it is the only preaching we have, and love the doctrine it advocates. Our brethren, though few in number, are still striving to keep up meeting to comfort and strengthen each other in the ways of well doing. I have been prevented from meeting with them for a good many months from age and sickness, but my prayer is may we all be prepared to meet the Lord in the air, and to be ever with the Lord. May God in his infinite mercy sustain you, is the prayer of your sister in Christ."

S. HARDING writes from Bristol (Vt.), Feb. 5th, 1853:—"There is a better prospect for truth to spread here than ever has been before. The Bible is read more than it has been for some years, and I trust in God there will be a good preparation, at least with some, for the coming of our blessed Lord and Master. There are quite a number here that love the Advent doctrine."

J. P. MALLERY writes from Cooperstown (Ill.), "The Advent cause is gradually on the advance in these parts. The doctrine is not persecuted as it was at first, but still we have considerable opposition. The truth is, when the doctrine is fairly understood, it is irresistible."

J. W. DANIELS writes from Morrisville (Pa.), Feb. 19th, 1853:—"An interesting revival is in progress in this place; the church have a mind to work, half a dozen have been converted, and others are earnestly seeking Him whom to know aright is life eternal. To God be praise."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

FELL asleep in Christ, Feb. 20th, 1853, sister ABBA T. GLIDDEN, daughter of Peter and Anna Glidden, aged 28 years. Our sister was converted in 1840, and for the most part of the time until her death, maintained the Christian character. In 1843, she embraced the glorious doctrine of Christ's speedy coming, which, in the hour of her departure, was the consoling hope, and kept her heart. She was permitted to leave a word of warning to her friends, and to exhort them to prepare

to meet her at the bar of God. During her sickness she said, "I will not murmur, although I enter the region of glory through suffering and pain. Why should I murmur, or why should I complain, though sickness for eighteen months past has brought many of my friends to my bedside to sympathize with my beloved parents, and to administer to my suffering and decaying body!" The day before her departure she was heard to sing:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

Her sufferings were borne with Christian composure; and during her last moments, while she was combating with the king of terrors, not a frown crossed her countenance. Her spirit returned to God who gave it, while her body will rest in the grave until the morning of the resurrection, when it will come forth immortal, to die no more. This, she believed, could not be long. E. SHEPHERD.

Melrose Village (N. H.), Feb. 20th, 1853.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guarantee of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consequent everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth, the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;"—"The second time is past; and behold the third will come quickly."

Rev. 11: 14.—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. Himes.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 15 cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 450 pages. It contains a fine mezzotinto likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolization, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. In gilt binding. 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. Postage, 6 cts.

DO. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

DO. do. gilt. \$1.

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ADVENT HERALD.

BOSTON, MARCH 5, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
 2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
 3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
 4. Everything of a private nature should be headed "Private."
 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
- Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

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JUST RECEIVED, AND FOR SALE AT THIS OFFICE—
"THE SAINTS' INHERITANCE, OR THE WORLD TO COME." By HENRY F. HILL, of Genesee, N. Y. 12 mo. 247 pages.
Price, \$1.
" in gilt binding, \$1.38.
Postage, when sent by mail, pre-paid, 18 cts.

J. V. Himes' Appointments.

Seneca Falls—March 9th and 10th, evening.
Rochester—Sabbath, March 13th.
Lockport—March 14th, evening.
Leviston—March 16th.
Buffalo—March 18th and 19th, evenings, and Sabbath, 24th.

CANADA WEST.—I am specially requested to hold a meeting in or near Hamilton, C. W., after I have fulfilled my appointment at Buffalo, on the 24th inst. I will, therefore, if it be desired, comply with the request from the 24th to the 27th. This is the best that I shall be able to do. Bro. D. CAMPBELL and other brethren will arrange accordingly, and give notice through the *Herald*.

J. V. HIMES.

BOOKS.—On my way West, I shall be able to supply friends with the "Memoirs of William Miller," "Exposition of the Apocalypse," and other works on the Advent.

THE INSURRECTION IN EUROPE.—We give on another page all we can glean respecting the insurrection in Milan. It is said that Kossuth's proclamation is not genuine. It does not read quite like him, but we shall soon know the truth. The next arrival will give more details, and enable us to form a more correct judgment respecting the state of things, than it is possible to form from the few items we are in possession of.

"OUTLINES OF PROPHETIC REVELATION, being a concise explanation of the Revelation of St. John &c. By Rev. R. B. JAMES. New York: Published by Redfield, Clinton Hall. 1852."

We have received a copy of the above and given it a hasty perusal. We are not impressed with it as a work adding much to our former stock of expository literature. The seventh trumpet, this writer thinks, will sound in about three hundred years from the present time, and usher in a prosperous state of the Church where men shall die as before. The writer has evidently not acquainted himself with the nature and laws of symbolization.

CHILDREN BURNED TO DEATH.—On Friday last, three children were burned to death at New York—one by its clothing taking fire from a stove; a second, by the mother igniting its clothes with a match; and the third, by pulling over a pot of boiling coffee.

Persecution in Tuscany.

A most important meeting of the Protestant Alliance was held recently in Exeter Hall, for the purpose of adopting resolutions respecting the persecutions in Tuscany, and the present aspect of Popery in England. That noble edifice was densely crowded long before the time for the commencement of the proceedings. The Lord Mayor opened the business in an excellent and pertinent speech. The Hon. and Rev. BAPTIST NOEL stood forth to propose what might be deemed the resolution of the day, which runs thus:

"That this meeting desires gratefully to acknowledge the efforts which have been made by the Earls of ROSEN and CAYAN, and Captain TROTTER, and by the foreign members of the late deputation to Tuscany, to obtain a remission of the sentence passed on FRANCESCO and ROSA MADIAI; and, having now seen the fruitlessness of any appeal to the humanity or the justice of the Tuscan government, it authorizes a memorial to be signed by the chairman, and presented to Her Most Gracious Majesty, praying that, if that government should continue to disregard the intercessions of the Protestant States of Europe, her Majesty will be pleased to take into consideration the propriety of discontinuing all diplomatic relations with a Court which could thus show itself indifferent alike to the dictates of humanity and to the claims of international friendship and courtesy."

This resolution was received with great enthusiasm, and was sustained with addresses of great force and spirit.

Tobacco Chewing and Spitting.

A spicy debate sprung up in the House of Representatives at Washington some days ago, between STANLY of North Carolina, DAVIS of Mass., and some other members, on tobacco and spitting. Doubtless our readers observed a sketch of the discussion in the telegraphic reports of Congressional proceedings. Those who overlooked it, missed some of the characteristic pungency of EDWARD STANLY, which is always worth hearing and reading, and also some valuable hints in regard to the filthy habit of chewing tobacco and squirting the juice of it in miniature cataracts up and down the ways of life. If those who befoul their persons and infect the atmosphere by this pernicious and nauseous habit, could be affected by expostulation, or satire, or ridicule, it might be worth while to discharge a full volley at them. But we fear they are incorrigible. For ourselves, we have a feeling sense of this inveterate habit of filthiness. We presume we get spit upon forty times a year. We never get into a crowd, and never push through a bevy of men on the street, and never go to leeward on board a steamer, that we do not apprehend and very generally experience a shower of tobacco-juice ejected from the nasty tobacco-crusts mouths of chewers and spitters. We always feel that such fellows should not be allowed to go at large, unless each had a spittoon attached to his nose by a ring, into which he might expectorate his saliva.

But it is a foul subject, and we will not write about it. The dirty dogs who chew and spit, and spit and chew, are not worth the words we have already wasted upon them.

New York Tribune.

Witchcraft in Pennsylvania.

THE *Chambersburg* (Pa.) *Whig* of the 17th inst., relates the following singular instance of superstition, which proves that the belief in witchcraft is not yet done away with:—"A correspondent, writing from Fulton county, informs us of a singular case of supposed witchcraft that occurred near Sideling Hill. There is a certain religious sect in that neighborhood, calling themselves the Christian Church. A lady, one of the members, was taken sick and lay for some time, until she finally imagined herself bewitched, and a sister in the Church was settled upon as the witch. A meeting of the session was called in due season, at which the minister presided, and the charge of witchcraft was formally preferred against the lady. Being a new case, and we presume, not provided for in the discipline, the session was puzzled as to the proper manner to proceed in the case. At length it was proposed that she should be asked to step over a broomstick, as it had been said that a witch could not do so; but the accused got over it without apparent difficulty. After consultation it was then agreed that she should be tried in a pair of weighing-scales with a Bible to balance her, and if she was a witch the Bible would be too heavy for her. Accordingly she was taken to a mill, and the experiment tried, but she proved too heavy for the Bible. It was then intimated that probably her clothing prevented a fair test, and half a bushel of corn was put on the scales with the Bible, to balance the clothing, but still the lady was too heavy, and the charge was formally dismissed."

TORTURES OF THE SEX.—A writer in *Chambers' Edinburgh Journal* thus details them:—"About a hundred years ago a lady went about with shoes that raised her heels three inches above the floor, and threw her whole person out of proper balance; occasionally, of course, a severe strain upon certain muscles, attended by constant pain. A little later, a tower of hair, pomatum, flour, pins and pinners had been reared on the head such as an inquisitor might have considered himself very ingenious in devising. In more recent times we have seen the entire sex submitting to torture in the waist, with an equal degree of magnanimity. Or, taking the form of a monstrous prolongation of skirts, the fair martyrs act as scavengers upon every street in which they promenade. In a form of bonnet for summer wear, the front comes only to about an inch behind the forehead, so as to leave the face fully exposed to the attacks of the sun. A great number find it absolutely indispensable to add to this abbreviation of a bonnet a sort of supplement of silk, called 'an ugly.' A couple of inches added to the bonnet itself would serve the end; but such a thing is not to be thought of."

EDITORIAL LIFE AND PHILOSOPHY.—J. L. LOCKE, Esq., one of the ablest and most accomplished editors of the South, in taking leave of the *Savannah Republican*, which he has edited for the last thirteen years, thus speaks of editorial life:—"The incessant mental and physical labor demanded to reproduce every morning a sheet that perishes ere nightfall, can never be appreciated by those who view the circle of varied operations from without. It is symbolized in classic story by the stone of Sisyphus, and the wheel of Ixion, while I fear the fable of Tantalus might be superadded to illustrate the fortunes of many of my brethren of the quill in the United States, for too often the promised cup of enjoyment never comes near enough to be tasted. This picture has its reverse, however. With all its drawbacks, there is much that is cheering in an editor's life, and he is a poor philosopher, as well as editor, who cannot return every morning to his labors with renewed energy and determination."

A DISHONEST FRENCHMAN.—Some months since, says the *Traveller*, a young Frenchman, by the name of ALFRED REYNO, apparently in needy circumstances, introduced himself to some of our religious societies, and represented himself as having been shipwrecked while on his passage from Europe. He soon made himself familiar with religious congregations, and professed to be pious, and an active temperance man. A short time since, to the utter astonishment of his friends, he suddenly disappeared, leaving his landlady minus his board bill, and some of his fellow-boarders short of clothes. It is believed that he has sailed for California. He was the complainant in some liquor cases in our courts, and displayed such shrewdness in one case, while on the witnesses' stand, as completely to floor the questioning lawyer.

Watchfulness.

Up! 'tis no dreaming time! Awake! awake! For He who sits on the high Judge's seat, Doth in His record mark each wasted hour, Each idle word. Take heed thy shrinking soul Find not their weight too heavy, when it stands At that dread bar from whence is no appeal. Lo! while ye trifle, the light sand steals on, Leaving the hour-glass empty, and thy life Glideth away; stamp wisdom on its hours.

Mrs. Sigourney.

THAT is a beautiful superstition which prevails among the Seneca tribe of Indians. When an Indian maiden dies, they imprison a young bird until it first begins to try its power of song, and then loading it with kisses and caresses, they loose its bonds over her grave, in the belief that it will not fold its wings, nor close its eyes, until it has flown to the spirit-land, and delivered its precious burden of affection to the loved and lost. It is not unfrequent to see twenty or thirty birds let loose over one grave.

THE SPIRIT OF POPERY.—The *Montreal True Witness*, a Roman Catholic paper, in a selected article on the threatened invasion of Great Britain by the French, makes use of the following language:—"Great Britain is the main stay of the enemies of God and Christ; she is drunk with the blood of martyrs; and in the approaching contest, the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat."

SUDDEN DEATH.—A well known vender of newspapers in State-street, named CORNELIUS BRESLEY, was found dead in his bed one morning last week. The day previous, he was about his daily vocation in his usual health.

Appointments, &c.

N. BILLINGS will preach at Swanton, Vt., Sabbath, March 13th; at Georgia, 15th; Essex, 16th; Waterbury, 18th.—Will Elder Taylor make an appointment for me in some of these places where he has recently been laboring, for Sabbath, 20th? Will Randolph, 22d.—Will some brother call for me at the depot on the arrival of the early train from the North? South Royalton, 24d.—Will be at the depot as above.—Will friends arrange for meetings in both places? Woodstock, 24th and 25th, and Sabbath, as bro. Brown and the friends from Denmore Hill shall arrange.—The communion service will be attended to at the close of the afternoon meeting.—Will the friends come in from abroad? Claremont, N. H., 29th.

J. M. OAROCK will preach in Burlington, Vt., March 5th, and Sunday, 6th; Waterbury, 8th; Morrisville, 9th; South Troy, 10th; West Derby, 11th; Derby Line, Sunday, 13th; Foster's Mills, C. E., 16th and 17th; Outlet, 19th, and Sunday, 20th; Waterford, 24th, and remain over the Sabbath. Meetings each evening, Sundays excepted, at 6 o'clock.

D. T. TAYLOR will preach in Tunbridge, Vt. (near brother Lyman's), Tuesday evening, March 8th, and continue in that section over the following Sunday. Preaching where the brethren may appoint. Shall come in the cars on Tuesday, A. M.

D. W. SORNBARGER will be at Hatley March 16th, evening; Eaton, 19th and 20th; Melbourne, 24th, and over the Sabbath. Each (except Sundays) at 6 1/2 P. M.

D. H. MERRILL will preach in Temperance Hall, Rock Island, Stanstead, Sabbath, March 13th.

O. R. FASSETT will preach in North Attleboro' (where the brethren may appoint,) March 11th; Providence, Sunday, 13th.

BUSINESS NOTES.

S. Foster.—We have credited E. Hall \$2, and J. Bailey \$1, on *Herald*, and charged to your account.

J. Lowen.—We will continue to send. You must do the best you can, and all will be right.

D. Campbell.—Have credited you \$1 for "Memoirs" delivered by you to G. Hamilton, and 50 cts. for ditto to J. Burrows, and have charged you 30 cts. for Y. G. as you direct.

L. D. Mansfield.—The tracts are received and placed to your credit.

E. Parker.—The paper has been forwarded to Elder E. B. F. since you wrote before.

M. Winslow.—We have now mailed a second copy of the *Commentary on the Apocalypse*. There was nothing due on the *Memoirs*.

D. W. Sornberger.—Sent you books to Swanton Falls the 25th.

Joseph Kimball.—Sent you books to Groton, N. H., the 25th, by express.

E. Dudley.—We sent both books at the same time. One may be delayed longer on the way than the other.

H. P. Scholtz.—We have sent you the *harp* by mail twice—at each time ordering—the last Jan. 28th, '53. We now send you a plain *Harp*, which we hope you will receive.

Mrs. L. P. Fuller.—Sent package to Hartford on Monday.

R. Hutchinson.—We never change Post-office directions without orders. It was by brother Shumway's order, we think.

T. Wardle.—Sent Bibles by express the 25th ult.

J. G. Smith.—Sent you books " "

M. Burr.—\$3.—You do not give the Post-office address of J. H. Godfrey. We send two to you, which we have credited 50 cts. to No. 84, and the balance on *Herald* to No. 658.

DELINQUENTS.

The Postmaster of Rochester, N. Y., informs us that M. VANCOTT does not call for his paper. He owes..... 6 50

Amount of delinquencies since Jan. 1st, 1853..... 38 44

TO WHOM IT MAY INTEREST.—The subscriber wishes to dispose of a Grist Mill, a Shingle Mill, and a Card and Pulling Mill. Also a small Farm. They will be sold together, or separately, on the most favorable conditions, a small part of the payment only being required at the sale, or a share of the income of the mills will be taken till the whole is paid for. The Clothing Mill will furnish one of the best opportunities for a deer-skin tanning and manufacturing establishment, the opportunity to purchase hides being the best in the United States, as probably also is the demand for the manufactured article. More than 10,000 hides were sold at one market, but a few miles distant, the past year, and yet not one is known to be tanned or manufactured in the State. The mills are about five years old, and are in good repair. They are situated within a few miles of the best market town East. The property will be sold on account of the ill health of the owner. Any person of but moderate means, but with energy of mind and body, will find this a rare chance. Any one in New York acquainted with the deer-skin tanning and manufacturing business, will find the above the best chance, perhaps, in the world. Those wishing to purchase, will be promptly answered by addressing (post paid) BARNARD NEWHALL, East Eddington, Me. [L. 20-31.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Near opposite the Revere House)

By JOSHUA V. HIMES.

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RECEIPTS.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

J. Newcomb, 632; J. Bailey, 638; W. Chandler, 637; A. Barrett, 634; R. W. Cunningham, and O. C. for post. to Jan. '55; J. Allard, 638; R. Allen, 632; S. W. Hoyt, 632; B. Martin, 638—each \$1.
H. C. Moses, 631; M. Sprague, 664; E. Hall, 632; J. Wilder, 664; H. Derby, 612; J. Fowler, 658; J. Perrin, 612; L. Long, 664; D. Taylor, 650; L. Bellows, 653; J. A. Moulton, 664; S. Sayles, 632; A. North, 658; S. Stewart, 664; C. Burnop, 664—each \$2.
D. J. McAllister, 653, and tracts, sent; O. R. Fassett, 632, and balanced acct.; C. Murphy, 667, and books; sent; L. Catline, 612; W. Yearley, 612—each \$3. S. Lewis, 612; G. E. Lansing, 536—\$1 duo—each \$4. T. J. Atkins, 674, and books—\$5. Elder S. B. Wheeler, 618; R. McKinley, 653; M. Hare, 664—each 50 cts. T. W. Brooks, 642—\$1.40. J. V. S. Adrians, 658—\$9.77. C. Quinton, 606—\$1.77. H. Tanner, 653—\$2. W. Hynes, 606—\$3.77. C. J. Waterman, 575—\$1.60.

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ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 617.

BOSTON, SATURDAY, MARCH 12, 1853.

VOLUME XI. NO. 11.



PRECEPTS.

BY THOMAS RANDOLPH. 1630.

THINK what is just; 'tis not enough to do,
Unless thy very thoughts are upright too.
Defend the truth; for that who will not die,
A coward is, and gives himself the lie.
Take well what'er shall chance, though bad it be;
Take it for good, and 'twill be good to thee.
First think; and if thy thoughts approve thy will,
Then speak; and after, that thou speak'st fulfill.
First worship God; he that forgets to pray,
Bids not himself good morrow nor good day;
Let thy first labor be to purge thy sin,
And serve him first whence all things did begin.
Honor thy parents to prolong thine end;
With them, though for a truth, do not contend;
Whoever makes his father's heart to bleed,
Shall have a child that will avenge the deed.
So live with men, as if God's curious eye
Did every where into thine actions pry;
For never yet was sin so void of sense,
So fully faced with brazen impudence,
As that it durst before men's eyes commit
Their brutal lusts, lest they should witness it;
How dare they then offend when God shall see,
That must alone both judge and jury be?
Wouldst thou live long? The only means are these,
'Bove Galen's diet, or Hippocrates;
Strive to live well; tread in the upright ways,
And rather count thy actions than thy days;
Then thou hast lived enough amongst us here;
For every day well spent I count a year.
Live well, and then, how soon so'er thou die,
Thou art of age to claim eternity.
But he that outlives Fester and appears,
To have passed the date of gray Methusalem's years,
If he his life to sloth and sin doth give,
I say he only was—he did not live.

The Bride.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

"AND there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."—Rev. 21: 9.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, these are the true sayings of God."—Rev. 19: 6-9.

This relationship, viz. of bridegroom and bride, is so frequently employed by the sacred penman to illustrate the great spiritual truth of the believer's union to Christ; that we cannot but conclude it is not only appropriate, but replete with instructive meaning. It occurs in the following, among other passages:

"For thy Maker is thy husband (the Lord of hosts is his name;) and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called."—Isa. 54: 5.

"He that hath the bride is the bridegroom."—John 3: 29.

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Cor. 11: 2.

"Husbands, love your wives, as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5: 25-27.

"Blessed are they which are called to the marriage-supper of the Lamb."—Rev. 19: 9.

"The holy city . . . prepared as a bride adorned for her husband."—Rev. 21: 2.

This, and other analogies, so common in Scripture, show us that Creation and Providence are full of meaning, and cast light on the relationship of the higher world—a light that will one day reveal the common origin and end of both. Even now creation is perpetually striving to express its inner and glorious truths; it is big with

divine and mysterious doctrines; it groans and travails in pain, waiting to be delivered. In its present disordered state, creation bodies forth majestic shadows of the superior world; and they who deal with it, if spiritually unenlightened on eternal things, hold in their hands a valuable casket, full of precious gems, which they are unable to unlock, much less appreciate; they are the admirers of the mere typography, but have no conception of its inner meaning; they study and understand the mechanism of the instrument, but neither hear nor believe in its sleeping tones of heavenly music. It is, I admit, mutilated and marred by sin; it is covered with dark spots of plague, and breaks forth at times in terrific struggles, in volcances, and earthquakes, and thunder, as if in agony to speak out all its eloquent burden. During the millennium day, the earth, like the snake in spring, will cast off its old and wrinkled skin, and appear beautiful and peaceful like a restored angel. Nature, which means "coming to the birth," will then be born, and the New Earth will be the fair and beautiful offspring, radiant with immortal youth, and eloquent as the evangelists and apostles of spiritual truths. The week-day and soiled garments will be consumed in the last fire, and the new and glorious robes that become its everlasting Sabbath shall be worn, ever new and ever beautiful, by all creation, which as a holy Levite shall minister before the Lord perpetually. It shall then be seen that our sweetest joys were but imperfect and diluted foretastes of higher and purer, and that they were meant to lift us far above themselves to those sublime and unalloyed pleasures which our eyes have not yet seen, nor our natures yet tasted. So this holy relationship of bridegroom and bride, is the type and shadow of a kindred but more glorious.

In this relationship, there is first of all the privilege of selection, which is peculiar to the bridegroom. So it is in the spiritual; the first movement is towards us, not by us; from Christ to us, not from us to Christ. Our love is the reflection of his, our response is the result of his attraction; we are deaf till he speak, dead till he quicken, disinclined till he draw us, and destitute till he enrich us.

In the experience of this world, the affection of the bridegroom is created by some excellence or beauty which he perceives in the bride; in other words, ours is a created love, contingent on something external to itself, and fed from that external influence perpetually. But Christ's love is essentially sovereign; it is created by, and dependent on, nothing external to itself. We love, because we see something beautiful or good in the object loved: Christ loves the unlovely by nature, to make them lovely by grace. We love the object because it is beautiful: Christ loves the object to make it so. We love as creatures, he loves as God; deity is in his love, humanity in ours; his the fountain, ours is the heart filled from it.

Deuteronomy 7: 7, is the just exposition of the love of Christ, and of the reason of our interest in it: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, (for ye were the fewest of all people,) but because the Lord loved you." And again, in Ezekiel 16: 8, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness; yea, I swear unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine. I washed thee with water, and I anointed thee with oil. I decked thee with ornaments, and I put bracelets upon thine hands and a chain on thy neck. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness which I had put upon thee, saith the Lord God."

But the intensity of this love is not sufficiently seen in its lighting upon us in our misery. We must estimate it by the greatness of the Saviour's sacrifice, by endeavoring to gauge the humiliation, and sorrow, and sense of woe he sank into, in order to redeem the bride from her

ruin, and raise her to her forfeited inheritance. We must see him leave the throne of glory and the realms of blessedness, and, borne on the wings of a love which could see nothing in our nature to alight on, that was not fitted to repel it, identify himself with our woes, and miseries, and weakness, and wants, and ruin; and thus emptied, endure our curse, drink to the dregs our bitter cup, pursue lost and sinking humanity to the furthest depths of its degeneracy and departure, seize it in the arms of everlasting love—redeem, sanctify, ennoble, and finally glorify it, till it became his bride; and companion, and co-heir with the Bridegroom himself—a glorious thing without spot or wrinkle. Truly, such love has height and depth we cannot measure.

According to the usages of this life, the bride is given away to the bridegroom by one who has authority, from relationship or otherwise, to do so. This earthly fact is a shadow let down from the heavenly. So the Saviour saw and expressed it. "Thine they were," says Jesus, in his sublime intercession, "and thou gavest them me." "All that the Father giveth me shall come to me." They were thus given to him by him who made them, and they only are his bride.

The husband endows the wife with all his goods; she becomes a co-partner with him. Has not our Everlasting Husband done so? Has he not clothed us with righteousness and salvation, and adorned us with jewels, and made us morally beautiful through the comeliness he has put upon us? Has he not robbed heaven and earth, all the kingdoms of nature, all the stores and treasures of grace, in order to build up a house beautiful as his bride, and meet for her dwelling; bringing the jewelled lights of a thousand mines, and the brilliant tints of the iridescent spar, and the awful glory of a brighter sun, to beautify the place of her residence? All his are hers, and all hers are his.

(To be continued.)

FOR SANCTIFYING GRACE.

"I am the Lord that doth sanctify you."—Exod. 31: 13.

Most blessed God, thou hast permitted me in thy great goodness to see the light of another day. May I be enabled to receive every returning morning as a fresh token of thy love—a renewal of my lease of existence—a fresh grant of mercy from the author of all being. May I seek, this day, and every day, to consecrate the life spared by thy bounty more and more to thy praise.

Lord, I come anew with my burden of sin. It is thy marvellous forbearance that does not make every succeeding morning my last. I bless thee that there is still the cleansing blood, the "wonderful counsellor," the all gracious Spirit. Give me to know, ere I go forth into the world, what it is to have the sense of thy reconciled love. Whether in public or in private, in the intercourse of life or in the seclusion of solitude, may I realize thy presence. May it be to me the sweetest and most blessed of all thoughts, that a covenant God is "compassing my path"—that by him I am defended, guided, supported—safe!

Heavenly Father, it is the unholiness of my heart which mars the joys of my communion with thee. It is my especial prayer that thou mayst impart largely to me of the sanctifying influences of thy grace and Spirit. Let sin be crucified more and more. Let self be subjugated more and more. Under the transforming power of new affections, may God become all in all. May it be mine to know, in growing experience, the happiness of true holiness. May I jealously avoid all that is likely to estrange me from thee, and zealously cultivate all that is calculated to draw me nearer towards thee. "Thy favor is life"—O show me that to lose thy favor is death indeed!

This blessed work of inward sanctification is thine. Alas! I feel my constant proneness to wander from thee, and to seek my happiness in the perishable. My best resolutions, how frail! my warmest affections, how languid and lukewarm! my holiest moments, how distracted with

vain thoughts and worldly cares!—my whole life, how stained with sin! But do thou strengthen me with all might, by thy Spirit, in the inner man. My daily cry would be, "More grace! more grace!" There is no sufficiency in myself; but hast thou not promised to make thy grace sufficient? May I make it my grand ambition to be marking, day by day, my Zionward progress—my growing conformity to the holy character of a holy God.

For this end, overrule all the dispensations of thy providence. May I hear a voice in each of them proclaiming, "Be holy." May I be led to bear them all, and to rejoice in them all, if they thus be the means of bringing me nearer thyself.

I commend to thy fatherly protection all my beloved friends, and all for whom I ought to pray. "Sanctify them through thy truth." May they all be presented unblamable before thee in the day of Christ's appearing.

And may the grace of the Lord Jesus and the love of God, and the communion and fellowship of the Holy Ghost, be with me now and ever. Amen.

"Cause me to hear thy loving-kindness in the morning, for in thee do I trust."

Morning and Night Watches.

SINGULAR SECRET SOCIETY.

THE police of Perrysville, Ashland county, have just discovered and exposed a secret society among the youth of that town, which is startling enough in its features; the penalty a little harder than usual:

"The society numbered a band of fifteen young men and boys, formed for the purpose of robbing. A captain was chosen and a regular constitution and by-laws, the violation of which was death, were adopted. One of the band stole from his own father \$10, which he had collected for a poor widow, who had a son belonging to the band. Learning that the money belonged to her, the band stole \$10 from another woman to replace it. The cash drawer of a landlord in Perrysville was opened by two of the band, and a ten dollar bill taken from it. The one who changed the bill to divide with his comrade charged a premium for making change. This being a violation of the by-laws, the rest of the band, unknown to him, held a meeting and determined on his death. It was arranged that all were to go out upon the ice (in which a hole was to be previously cut,) to skate, and that all should appear at some curiosity in the water and all look in, and when this one should stoop down over the hole, one of the company should strike him with a club and pitch him in. One young man whose heart was not so corrupt as the rest relented, and, by giving information, prevented the murder. Several of the company are now in Ashland jail."

INDULGENCES.

THIS doctrine originated in the combination of Purgatory and Saintship. It held, that the merits of the dead might be applied to the wants of the living; and that these merits, not being required for the redemption of the saints, were preserved in the hands of the Church to be distributed as remissions from Penance, in the first instance, and in the next, from the terms of suffering in Purgatory. These remissions were sold by Rome under the name of indulgences, and were given for any and every period. These Indulgences extended from a year to ten thousand years. Instances are recorded of their being extended thirty thousand years! This was the most lucrative portion of the traffic of Rome. It brought in prodigious sums to the Roman Treasury.

He is happy whose circumstances suit his temper; but he is more excellent, who can suit his temper to any circumstances.

God in History.

(Continued from our last.)

THE DEFEAT OF THE SPANISH ARMADA, A. D. 1588.

"In that memorable year, when the dark cloud gathered round our coasts, when Europe stood by in fearful suspense to behold what should be the result of that great cast in the game of human politics, what the craft of Rome, the power of Philip, the genius of Farnese could achieve against the island-queen, with her Drakes and Cecil's—in that agony of the Protestant faith and English name."—Hallam, *Const. Hist.*, vol. 1, page 220.

The England of our own days is so strong, and the Spain of our own days is so feeble, that it is not easy, without some reflection and care, to comprehend the full extent of the peril which England then ran from the power and the ambition of Spain, or to appreciate the importance of that crisis in the history of the world. We had then no Indian or colonial empire, save the feeble germs of our North American settlements, which Raleigh and Gilbert had recently planted. Scotland was a separate kingdom; and Ireland was then even a greater source of weakness and a worse nest of rebellion than she has been in after times. Queen Elizabeth had found at her accession an encumbered revenue, a divided people, and an unsuccessful foreign war, in which the last remnant of our possessions in France had been lost; she had also a formidable pretender to her crown, whose interests were favored by all the Roman Catholic powers; and even some of her subjects were warped by religious bigotry to deny her title, and to look on her as a heretical usurper. It is true that during the years of her reign which had passed away before the attempted invasion of 1588, she had revived the commercial prosperity, the national spirit, and the national loyalty of England. But her resources to cope with the colossal power of Philip II. still seemed most scanty; and she had not a single foreign ally, except the Dutch, who were themselves struggling hard, and, as it seemed, hopelessly, to maintain their revolt against Spain.

On the other hand, Philip II. was absolute master of an empire so superior to the other states of the world in extent, in resources, and especially in military and naval forces, as to make the project of enlarging that empire into a universal monarchy seem a perfectly feasible scheme; and Philip had both the ambition to form that project, and the resolution to devote all his energies and all his means to its realization. Since the downfall of the Roman empire no such preponderating power had existed in the world. During the mediæval centuries the chief European kingdoms were slowly molding themselves out of the feudal chaos; and though the wars with each other were numerous and desperate, and several of their respective kings figured for a time as mighty conquerors, none of them in those times acquired the consistency and perfect organization which are requisite for a long-sustained career of aggrandizement. After the consolidation of the great kingdoms, they for some time kept each other in mutual check. During the first half of the sixteenth century, the balancing system was successfully practiced by European statesmen. But when Philip II. reigned, France had become so miserably weak through her civil wars, that he had nothing to dread from the rival state which had so long curbed his father, the Emperor Charles V. In Germany, Italy, and Poland, he had either zealous friends and dependents, or weak and divided enemies. Against the Turks he had gained great and glorious successes; and he might look round the continent of Europe without discerning a single antagonist of whom he could stand in awe. Spain, when he acceded to the throne, was at the zenith of her power. The hardihood and spirit which the Aragonese, the Castilians, and the other nations of the peninsula had acquired during centuries of free institutions and successful war against the Moors, had not yet become obliterated. Charles V. had, indeed, destroyed the liberties of Spain; but that had been done too recently for its full evil to be felt in Philip's time. A people cannot be debased in a single generation; and the Spaniards under Charles V. and Philip II. proved the truth of the remark, that no nation is ever so formidable to its neighbors for a time, as a nation which, after being trained up in self-government, passes suddenly under a despotic ruler. The energy of democratic institutions survives for a few generations, and to it are superadded the decision and certainty which are the attributes of government when all its powers are directed by a single mind. It is true that this preternatural vigor is short-lived: national corruption and debasement gradually follow the loss of the national liberties; but there is an interval before their workings are felt, and in that interval the most ambitious schemes of foreign conquest are often successfully undertaken.

Philip had also the advantage of finding himself at the head of a large standing army in a

perfect state of discipline and equipment, in an age when, except some few insignificant corps, standing armies were unknown in Christendom. The renown of the Spanish troops was justly high, and the infantry in particular was considered the best in the world. His fleet, also, was far more numerous, and better appointed than that of any other European power; and both his soldiers and his sailors had the confidence in themselves and their commanders which a long career of successful warfare alone can create.

Besides the Spanish crown, Philip succeeded to the kingdom of Naples and Sicily, the duchy of Milan, Franche-Compte, and the Netherlands. In Africa he possessed Tunis, Oran, the Cape Verde, and the Canary Islands; and in Asia, the Philippine and Sunda Islands, and a part of the Moluccas. Beyond the Atlantic he was lord of the most splendid portions of the New World, which Columbus found "for Castile and Leon." The empires of Peru and Mexico, New Spain, and Chili, with their abundant mines of the precious metals, Hispaniola and Cuba, and many other of the American islands, were provinces of the sovereign of Spain.

One nation only had been his active, his persevering, and his successful foe. England had encouraged his revolted subjects in Flanders against him, and given them the aid in men and money, without which they must soon have been humbled in the dust. English ships had plundered his colonies; had defied his supremacy in the New World as well as the Old; they had inflicted ignominious defeats on his squadrons; they had captured his cities, and burned his arsenals on the very coasts of Spain. The English had made Philip himself the object of personal insult. He was held up to ridicule in their stage-plays and masks, and these scoffs at the man had (as is not unusual in such cases) excited the anger of the absolute king even more vehemently than the injuries inflicted on his power. Personal as well as political revenge urged him to attack England. Were she once subdued, the Dutch must submit; France could not cope with him; the empire would not oppose him; and universal dominion seemed sure to be the result of the conquest of that malignant island.

There was yet another and a stronger feeling which armed King Philip against England. He was one of the sincerest and one of the sternest bigots of his age. He looked on himself, and was looked on by others, as the appointed champion to extirpate heresy and re-establish the Papal power throughout Europe. A powerful reaction against Protestantism had taken place since the commencement of the second half of the sixteenth century, and he looked on himself as destined to complete it. The Reformed doctrines had been thoroughly rooted out from Italy and Spain. Belgium, which had previously been half Protestant, had been reconquered both in allegiance and creed by Philip, and had become one of the most Catholic countries in the world. Half Germany had been won back to the old faith. In Savoy, in Switzerland, and many other countries, the progress of the counter-Reformation had been rapid and decisive. The Catholic league seemed victorious in France. The papal court itself had shaken off the supineness of recent centuries, and, at the head of the Jesuits and the other new ecclesiastical orders, was displaying a vigor and a boldness worthy of the days of Hildebrand, or Innocent III.

Throughout Continental Europe, the Protestants, discomfited and dismayed, looked to England as their protector and refuge. England was the acknowledged central point of Protestant power and policy; and to conquer England was to stab Protestantism to the very heart. Sixtus V., the then reigning Pope, earnestly exhorted Philip to this enterprise. And when the tidings reached Italy and Spain that the Protestant Queen of England had put to death her Catholic prisoner, Mary Queen of Scots, the fury of the Vatican and Escurial knew no bounds. Elizabeth was denounced as the murderous heretic whose destruction was an instant duty. A formal treaty was concluded (in June, 1587,) by which the Pope bound himself to contribute a million of scudi to the expenses of the war; the money to be paid as soon as the king had actual possession of an English port. Philip, on his part, strained the resources of his vast empire to the utmost. The French Catholic chiefs eagerly co-operated with him. In the sea-ports of the Mediterranean, and along almost the whole coast from Gibraltar to Jutland, the preparations for the great armament were urged forward with all the earnestness of religious zeal as well as of angry ambition. "Thus," says the German historian of the Popes, "thus did the united powers of Italy and Spain, from which mighty influences had gone forth over the whole world, now rouse themselves for an attack upon England! The king had already compiled, from the archives of Simancas, a statement of the claims which he had to the throne of that country on the extinction of the Stuart line; the most brilliant prospects, especially that of a universal dominion of the seas, were associated in his mind

with this enterprise. Everything seemed to conspire to such an end; the predominance of Catholicism in Germany, the renewed attack upon the Huguenots in France, the attempt upon Geneva, and the enterprise against England. At the same moment, a thoroughly Catholic prince, Sigismund III., ascended the throne of Poland, with the prospect also of future succession to the throne of Sweden. But whenever any principle or power, be it what it may, aims at unlimited supremacy in Europe, some vigorous resistance to it, having its origin in the deepest springs of human nature, invariably arises. Philip II. had to encounter newly awakened powers, braced by the vigor of youth, and elevated by a sense of their future destiny. The intrepid corsairs, who had rendered every sea insecure, now clustered round the coast of their native island. The Protestants in a body—even the Puritans, although they had been subjected to as severe oppressions as the Catholics—rallied round their queen, who now gave admirable proof of her masculine courage, and her princely talent of winning the affections, and leading the minds, and preserving the allegiance of men."—*Ranke.*

Ranke should have added that the English Catholics at this crisis proved themselves as loyal to their queen and true to their country as were the most vehement anti-Catholic zealots in the island. Some few traitors there were; but as a body, the Englishmen who held the ancient faith stood the trial of their patriotism nobly. The lord admiral himself was a Catholic, and (to adopt the words of Hallam) "then it was that the Catholics in every county repaired to the standard of the lord lieutenant, imploring that they might not be suspected of bartering the national independence for their religion itself." The Spaniard found no partisans in the country which he assailed, nor did England, self-wounded,

"Lie at the proud foot of her enemy."

For upward of a year the Spanish preparations had been actively and unremittingly urged forward. Negotiations were, during this time, carried on at Ostend, in which various pretexts were assigned by the Spanish commissioners for the gathering together of such huge masses of shipping, and such equipments of troops in all the sea-ports which their master ruled; but Philip himself took little care to disguise his intentions; nor could Elizabeth and her able ministers doubt but that this island was the real object of the Spanish armament. The peril that was wisely foreseen was resolutely provided for.

While this huge armament was making ready in the southern ports of the Spanish dominions, the Duke of Parma, with almost incredible toil and skill, collected a squadron of war-ships at Dunkirk, and a large flotilla of other ships and of flat-bottomed boats for the transport to England of the picked troops, which were designed to be the main instruments in subduing England. The design of the Spaniards was that the Armada should give them, at least for a time, the command of the sea, and that it should join the squadron that Parma had collected off Calais. Then, escorted by an overpowering naval force, Parma and his army were to embark in their flotilla, and cross the sea to England, where they were to be landed, together with the troops which the Armada brought from the ports of Spain. The scheme was not dissimilar to one formed against England a little more than two centuries afterward.

The Armada lay off Calais, with its largest ships ranged outside, "like strong castles fearing no assault, the lesser placed in the middle ward." The English admiral could not attack them in their position without great disadvantage, but on the night of the 29th he sent eight fire-ships among them, with almost equal effect to that of the fire-ships which the Greeks so often employed against the Turkish fleets in their late war of independence. The Spaniards cut their cables and put to sea in confusion. One of the largest galleasses ran foul of another vessel and was stranded. The rest of the fleet was scattered about on the Flemish coast, and when the morning broke, it was with difficulty and delay that they obeyed their admiral's signal to range themselves round him near Gravelines. Now was the golden opportunity for the English to assail them, and prevent them from ever letting loose Parma's flotilla against England, and nobly was that opportunity used. Drake and Fenner were the first English captains who attacked the unwieldy leviathans; then came Fenton, Southwell, Burton, Cross, Raynor, and then the lord admiral, with Lord Thomas Howard and Lord Sheffield. The Spaniards only thought of forming and keeping close together, and were driven by the English past Dunkirk, and far away from the Prince of Parma, who, in watching their defeat from the coast, must, as Drake expressed it, have chafed like a bear robbed of her whelps. This was indeed the last and the decisive battle between the two fleets.

Had Spain here been victorious, there is no

knowing why she should not have become universal in her power.

(To be continued.)

The World's Regeneration.

NO. V.

THE resurrection of the dead, and a day of judgment, are articles of religion common to the Jew and to the Christian. More clearly is the doctrine of the resurrection of the body revealed in the New Testament Scriptures, than in the Old. The apostles, after the ascension of their master, and the descent of the Holy Ghost on the day of Pentecost, went forth to testify that he had risen, and to proclaim to all who should believe on him, that they also should be raised. They went forth preaching *Jesus and the resurrection*. Now it is an interesting inquiry, as connected with the coming and reign of Christ with his saints, as to the meaning of the apostles, and the early Church, in thus giving prominence to the fact of the resurrection of the body.

There is a prevailing idea that the resurrection of the righteous and of the wicked will be simultaneous; the day of judgment is regarded as a great day of assize, a day perhaps limited to the few hours we call a day, when the righteous and the wicked shall all be raised, all be judged, and all be rewarded or punished.

We do not apprehend however that the apostles so believed, or that the Bible on a fair interpretation can be made to sustain such views. Our hope, on the contrary, is, that the resurrection of the righteous is to precede that of the wicked; and that the resurrection of the wicked will take place at the end of the millennial day, and that the phrase *day of judgment*, denotes not a limited period of twenty-four hours, but an extended period.

Although the term day is in Scripture sometimes expressive of no more than twenty-four hours, yet it also refers to indefinite time. Thus the whole period in which the heavens, the earth, the plants, animals, &c., were created is called a *day*. The forty years in which Israel wandered in the wilderness is called the *day of temptation*. The *day of salvation* is generally interpreted to refer to the whole period of our existence, as applied to individuals; and to the Christian dispensation, in a general sense. And the "day of judgment," or the "day of the Lord," or the "day of Christ," may also, and with equal propriety include a protracted or indefinite period. "The day in which God will judge the world in righteousness," may be commensurate with the period during which Christ, and the redeemed will reign on earth, and may also include the tribulation and wrath upon the nations which immediately precedes our Lord's return.

In Rev. 20:4-6 we have an account of two resurrections, the righteous who have part in the first, are said to live and reign with Christ a thousand years, during which time Satan is bound. "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" Now the literal meaning of the language here used, evidently teaches that there is to be a distinction in time between the resurrection of the righteous, and the wicked; and adopting the rule of Hooker (book 5th, section 59th) "that where a literal construction will stand, the farthest from the letter is commonly the worst;" let us endeavor to ascertain if other portions of the inspired word recognize a like distinction.

In Luke 14th is recorded the parable of the supper. It was designed to teach humility and benevolence, to assist the poor with the promise that although they could not recompense, there should be a recompense at the *resurrection of the just*. In Luke 20:35, 36, our Lord in arguing with the Sadducees say, "they which shall be accounted worthy to obtain—the resurrection from the dead—are equal unto the angels, and are the children of God, being the children of the resurrection." Again, John 5:29, "and shall come forth; they that have done good unto the *resurrection of life*; and they that have done evil unto the *resurrection of damnation*." St. Paul, in Phil. 3:4-11, expressing his strong desire to be found in Christ, adds, "That I may know him and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death, *if by any means I might attain unto the resurrection of the dead.*" These scriptures may serve as illustrations of our position that the resurrection of the righteous is distinct from that of the wicked. The "resurrection of the just" is at the coming of the Lord, when "the meek shall inherit the earth." The "children of the resurrection," are "the dead in Christ, who rise first."—1 Thess. 4:16. St. Paul was not ignorant that *all*, both righteous and wicked shall hereafter be raised; but it was that he might have part in the "first resurrection," or the "resurrection to life," that he was ever pressing onward for the prize of the high calling of God in Christ Jesus. (Phil. 3d.)

In fine, the whole burden of apostolic teaching on this point, seems to limit the hope of the "first resurrection," to those who are united to Christ by a living faith. The whole of St. Paul's argument in 1 Cor. 15th has reference, as I apprehend, to the resurrection of the righteous. "All who are in Christ, shall be made alive at his coming."—vs. 22, 23. They shall be the children of the resurrection, because they were made new creatures in Christ Jesus, born of water and of the Spirit, and lived as becometh his disciples in a sinful world. They shall be raised by virtue of the spiritual union which subsists between Christ as the head, and themselves as members of his mystical body. But the wicked dead have no such bond. They have no promise of a blessed resurrection. In truth, I cannot discover that there is anything in their case to conflict with the dark and dreadful prospect of remaining "with the rest of the dead," until the thousand years are finished, and Satan is loosed, and the nations are again deceived.

Nor is the view now suggested a novelty. "Some of the ancient fathers acknowledged a two-fold resurrection: (1) that which is to precede the Messiah's reign of a thousand years upon earth; (2) that which is to follow the reign of a thousand years," (Calmet, Art. Res.) And in looking at the Epistles of Clement, of Polycarp, and Ignatius, it will be found that their hope of a resurrection was based on their union with Christ.

Thus, for example, in the first Epistle of Clement to the Corinthians, (sec. 50th,) "All generations from Adam until this day have passed away; but they who have been made perfect in love according to the grace of Christ have a place among the righteous and shall be made manifest in the judgment of the kingdom of Christ." Ignatius in his Epistle to the Trallians speaks "of Jesus Christ our hope, in the resurrection unto him." Again, (sec. 9th,) "Who also was truly raised from the dead by his Father, after the same manner as he will also raise up us who believe in him by Christ Jesus, without whom we have no true life." See also, his Epistle to the Romans (sec. 3d and 4th,) and to the Smyrnians, (sec. 5th and 7th,) in which the resurrection is made dependent on union with Christ by faith. In the martyrdom of Polycarp, he is represented as giving thanks to God for bringing him to the day and hour, "to have part in the number of martyrs in the cup of Christ unto the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Spirit."

Thus these early fathers of the Church imbibing from apostolic lips, perhaps, their views of the resurrection distinguished between that of the righteous and the wicked. They connect, as did St. Paul, the establishment of Christ's kingdom, and the resurrection of the righteous dead to partake of the blessedness of the kingdom of their Lord. Paul desired to depart and be with Christ, but he looked for his reward, "for the crown of righteousness" which was laid up for him, in the day of Christ's appearing. (2 Tim. 4:1-8.) And this is the hope which is set before us—at death to sleep in Jesus. In Paradise to enjoy in a far higher degree than in the flesh, the spiritual presence of our Lord; and at his second coming to have part with him in the RESURRECTION TO LIFE; and to be satisfied when we awake in his likeness. (Psa. 17:15.)

May the writer and the reader be enabled, by divine grace, so to embrace, and hold fast the blessed hope of everlasting life, as it is revealed to us in the word of God; that "when Christ shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where, with the Father, and the Holy Ghost he liveth and reigneth, ever one God, world without end. Amen." (See collect and Gospel, for sixth Sunday after Epiphany.)

ERRATA.—No. 3, second paragraph, services for "Scriptures;" fourth paragraph, its kingdom, for "Christ's kingdom;" ninth paragraph, ancient dispensation, for Christian dispensation.

Witness and Advocate.

The Concerns of the Soul.

"If any question be worthy to occupy the mind of any being, surely it should be his own eternal destiny. Indifference to this question is soul-destruction. 'How shall we escape,' asks the apostle, 'if we neglect so great salvation?' Yet, 'neglect' is the sin of multitudes. They would not do anything knowingly wrong against God or their fellow-creatures. They wish to lead a quiet and inoffensive life. They love the world, and endeavor to acquit themselves, it may be, to all their neighbors in a kind and amiable manner. But they are not in earnest about their souls. They neglect the great salvation. Eternity to them is like some distant sea, of which they may have heard, but of which they seldom think, and on which they never entertain any conscious desire to embark. . . . Let the eternal world be a present reality to your minds; and as surely as you desire to be happy here, so with ten-fold more earnestness will you desire to be happy hereafter. Be not engrossed

with the cares of a present life, so as to have no care for the life to come. Let not the honors of this world allure you: let not its riches deceive you. This world is a passing shadow; heaven is an enduring substance. This world is a pilgrimage; heaven is a home. This world is a desert; heaven is a paradise. This world is full of strangers; heaven is filled with friends. This world's friendships are often hollow; and its enmities are real: heaven insures everlasting love, and excludes all manner of enmity. This world abounds with storm and tempest: heaven is a universal calm without and within. This world is full of trial and conflicts: heaven is all love, and rest, and peace. This world is full of changes; the summer's sun gives way to winter's cold: heaven changes not from summer's genial glow. This world is full of sin: heaven is full of holiness. This world lieth in the wicked one: heaven lieth in the bosom of God. This world groans with sickness and disease: heaven rejoices with health and happiness. Blessed is the contrast which heaven presents to earth. Look, then, ever upward, my dear friends."

Rev. J. Stevenson.

Criticism.

It ought to be a sacred rule of conscience with every man, not to carry a spirit of literary censorship into the Sabbath. If it cleaves to you in going to the house of God, shake it off, as Paul did the viper. The dignity and sanctity of the place forbid its intrusion. If you have no other way to subdue this spirit, which is so hostile to the ends of religious worship, adopt the precaution of avoiding altogether remarks on the preaching till the Sabbath is past. Then limit your observations to those things which cleaved to your memory at time, without any effort of attention as a critic.

These suggestions result from experience. For many years, I have not allowed myself, in the regular worship of God, to hear sermons as a critic; but have aimed to avoid, on the Sabbath, all conversation respecting preaching, that could promote in myself or in others a criticising spirit. In a congregation of students, and even of Christian students, there are probably some special tendencies to the indulgence of this spirit; but still, the habit of freely discussing the merits or defects of a sermon, so soon as we have ceased to listen to it from the pulpit, is so adapted to frustrate the proper influence of the Sabbath, that Christian theological students, and ministers especially, should guard against such a sacrifice as to spirituality of feeling.

This habit of criticising the preacher is injustice to him. It assumes that he sets himself up to act a part for the amusement of others; and that every time he preaches, even the first time, he ought to be so faultless that a critic can perceive no defect in the performance.

It is injustice to the critic himself. Why does he go to the house of God? Professedly to hear the gospel, to unite in religious worship, to have fellowship with angels, to get ready for heaven. When Moses came down the mount, his face shone; but this critic comes from the sanctuary like worldly people from a tea-party or a theatre. His conversation shows that his mind has been occupied by a literary or vagrant curiosity. The house of God and the gate of heaven have only furnished him with subjects of religious small-talk. Many seem to think that it must be a good employment to talk about sermons; while they do this in such a way as, in fact, to profane the Sabbath, offend God, and harden their own hearts.

Dr. E. Porter.

Pioneer Life in New England.

REV. DR. WHITON, of Antrim, N. H., has just published a history of that town, in which the following picture is given of the "manner of life" of the early settlers of that town, one hundred down to fifty years ago.

"To many of the conveniences and comforts of life, the hardy generation then on the stage were strangers. Their dwellings were log-houses, without glass, ill-fitted to exclude the cold. Had it not been for the roaring fires kept up in winter in the huge fire-places, fed continually by great logs, which they were glad to be rid of, the inmates must have suffered. Wood and timber were so abundant that the faster they could consume them the better. Their farming utensils were clumsy; their clothing homespun and coarse, but durable; the men wore tow shirts, striped woolen frocks, and leather aprons. The best suit of coarse woolen cloth was reserved for Sabbath and special occasions, and lasted year after year. In winter they wore shoes, excluding the snow by a pair of woolen leggings, fastened over the mouth of the shoe by strings. Boots were rare; great coats and surtouts rarer still. A pair of boots would last a man many years.

"In summer neither men nor women wore shoes at home; on the Sabbath the women often carried their shoes in their hand to save wear, till they came near the meeting-house, when they would put them on. They were clad, when en-

gaged in their work, in a short gown and petticoat of some coarser material, with a striped apron, calicoes being thought quite a dressy article. The household furniture was rude and coarse; carpets, sofas, pianos were unheard of; instead of them was the spinning-wheel, both small and great, and the loom—articles if less ornamental, certainly more indispensable. Tea and coffee were almost unknown; broths of various kinds, corn, bean, barley-brot, were in constant use. In many families, hasty-pudding with milk, if milk could be had, was almost the standing supper. For a lunch in the intermission of public worship on the Sabbath, instances were not wanting of men carrying in their pockets a few cold boiled potatoes, and nothing else.

"Sometimes, in winter, families were conveyed to meeting through the deep snow on an ox-sled; in summer the man, if he were the owner of a horse, rode to meeting with his wife seated on a pillow behind him; and a child seated on a pillow before him; and sometimes another and smaller child in the mother's lap, encircled by one of her arms. A party of the smart young people once assembled at a neighbor's in early times, for a social interview. The supper, what was it? Not a modern supper of corned turkey and oysters, but hasty pudding and milk! There being but three spoons, one division of three guests sat down to the table, and another division, and so on till all were served. All went off well, and it was considered a fashionable and well-managed affair.

"That age has well been called 'the age of homespun.' It was an age of hard work and simple fare, interspersed on the part of the men with trainings, musters, raisings, huskings, wrestling matches, chopping-bees, and piling-bees; and in the female world with quilting, apple-parings, and carding-bees. If the rude dwellings were not often animated with the faces of visitants, they were daily enlivened with the buzzing of wheels and the clatter of looms. If the inmates had fewer means of high wrought excitement, they were not destitute of the sources of contentment and tranquil enjoyment."

(For the Herald.)

Sketches of Travel.

NO. XXVIII.

FLORENCE—ITS PALACES, GALLERIES, AND CHURCHES.

(Continued from our last.)

THE DUOMO, OR CATHEDRAL.

The foundations of this noble structure were laid by Arnolfo di Lapo, in 1298. After his death the work was entrusted to Giotto in 1331, who erected the Campanile, or Bell-tower, and part of the fa-çade, which was subsequently torn down, and has never yet been completed. In 1420, Brunelleschi was employed to complete the cupola. His success was a new era in architecture. He erected the first dome that was ever exalted upon what is technically called a drum, (i. e., the base), and the first double dome that was ever built. This dome is also the largest in the world; for though the summit of the cross of St. Peter's is at a greater distance from the ground than the summit of the cross of the Cathedral of Florence, yet dome separately compared with dome, that of Brunelleschi is the highest, and has the larger circumference. It served as a model to Michael Angelo for St. Peter's. He admired it so much that he used to say, "Come te non voglio, meglio te non posso," i. e., "Like you, I do not wish, better than you, I cannot." In the Piazza on the south side of the Cathedral, are two statues in honor of the architects Arnolfo and Brunelleschi. Brunelleschi has upon his knee the plan of the Duomo, and he is looking up to see it realized. Near by is a flag-stone inscribed Sasso di Dante, i. e., "Dante's seat," where formerly stood a stone seat on which Dante used to sit and contemplate the Cathedral.

The whole building is cased on the outside with black and white marble in alternate horizontal stripes. Its dimensions are, length, four hundred and fifty feet; breadth, i. e., length of the transept, three hundred and thirty-four feet; height from the pavement to the summit of the cross, three hundred and eighty-seven feet; height of the nave, one hundred and fifty-three feet; and that of the side aisles, ninety-six and a half feet. The cupola is octagonal, and is one hundred and thirty-eight and a half feet in diameter, and from the cornice of the drum to the eye of the dome, one hundred and thirty-three and a quarter in height.

The interior is paved with red, blue, and white marble. The stained glass of the windows is uncommonly rich, and is said to be the finest in the world. The cupola is covered with paintings in fresco, representing Paradise, Prophets, Angels, Saints, the Gift of the Holy Ghost, the Punishment of the Condemned, &c. Many of the figures are grotesque and absurd.

Among the sculptures are a David, by Donatello, and a group of Joseph of Arimathea, entombing the body of our Lord, by Michael Angelo. There are also three monumental paintings

of some interest; one, the portrait of Dante, in a long red robe, with a grave and beautiful countenance, and head crowned with laurel; another, in honor of the celebrated knight Sir John Hawkwood, who enlisted in the service of Florence; and a third, of Nicolo Tolentino, another hired general.

The Campanile, or Bell-tower, is a parallelopiped, two hundred and fifty feet in height, and of the same size to the summit. On the top are four great piers from which according to the original design was to have risen a spire of one hundred and ninety feet in height. This is also cased with black and white marble, elaborately ornamented with panels, and tablets, and statues. The average cost of each square, braccia, (i. e., a space not quite two feet square,) was 1000 florins—about \$250.

On the other side of the Piazza, opposite the Duomo, is the

BAPTISTERY OF ST. JOHN.

This building is an exact octagon, supporting a cupola and lantern. The external coating is black and white marble, constructed by Arnolfo in 1288-93. But the building within is of much greater antiquity. There is evidence that it was a finished building in A. D. 725, and it was supposed by the early Florentines to have been a Temple of Mars. It was used as the Cathedral before the Duomo was built.

The chief ornaments of the Baptistery are the three bronze doors, one by Andrea Pisano, and the two others, by Ghiberti, which Michael Angelo declared "worthy to be the gates of Paradise." The gate executed by Andrea Pisano is the one toward the south, covered with allegorical figures in the lower compartments, and above with the principal events in the life of St. John. When this gate was fixed and exhibited, the event was celebrated throughout all Tuscany as a festival. The north gate displays the principal events of the ministry of our Lord. The eastern gate represents the leading events of the Old Testament, whilst the frame-work is filled with statues and busts of patriarchs, saints and prophets of the Jewish dispensation in basso-relievo.

The interior of the cupola is covered with huge mosaics of great antiquity, and paintings in fresco;—a gigantic figure of our Lord in the centre, the Rewards of the Just and the Punishments of the Wicked, the Orders and Powers of the Celestial Hierarchy, Prophets, Patriarchs, and the Bishops of Florence. Among these frescoes, is the Lucifer of Dante, with the lost soul, whose punishment is greatest, half in his mouth.

All the baptisms of the city are performed in this church, and you rarely enter it without witnessing the ceremony. While we were there, a coach rolled up to the door, and a gentleman descended followed by a great fat nurse with a very young child in her arms, the priest made his appearance, with book in hand, rattled off the service, took the infant, crossed it, anointed it, put salt in its mouth, poured water on its head, and handed it back to the nurse with evident satisfaction. The average number of baptisms is about three thousand five hundred per annum. It is said that, taking the average of months, births are always scarcest in June, and most plentiful in January, February, and March.

CHURCH OF SANTA CROCE.

"In Santa Croce's holy precincts lie Ashes which make it holier, dust which is Even in itself an immortality. Though there were nothing save the past and this The particle of those sublimities Which have relapsed to chaos:—here repose ANGELO's, ALFIERI's bones and his The starry GALILEO with his woes; Here MACHIAVELLI's earth return'd to whence it rose."

This was the principal church of the Black or Observant Friars in ancient Florence. St. Francis sent his first colony to this city in 1212, and in 1294 the first stone of this magnificent building was laid with great pomp. Arnolfo was the architect.

Santa Croce has always been a favorite place for interment, and hence has been called the "Westminster Abbey," and the "Pantheon" of Florence. The pavement is thickly strewn with sepulchral slabs and tablets. In the centre of the church is the pavement tomb of John Ketterich, or Kericch, successively Bishop of St. David's, Litchfield and Exeter, (England,) who was sent upon an embassy by Henry V. to Pope Martin V., and died shortly after his arrival in Florence in 1419. Another is that of Giovanni Magalotti, one of the board of eight members appointed by the Florentines, when they declared war against Pope Gregory XI. and allied themselves with the "Roman republic" in defence of liberty in 1375. The people called them "Otto Santi," i. e., "the Eight Saints." The Pope styled them "Otto Diavoli," i. e., "the Eight Devils."

One of the most interesting tombs is that of Michael Angelo Buonarroti. The three sister arts, Painting, Sculpture, and Architecture, appear as mourners around the urn of the great master. His bust by Lorenzi was considered a most faithful likeness.

Another is the magnificent tomb of *Marsupini*, who died in 1453, Chancellor of the Republic of Florence, and one of the proteges of Cosmo de Medici—a sarcophagus with a recumbent figure. Another is that of *Leonardo Bruni*, who died in 1644, (surnamed L'Aretino, from the place of his birth, Arezzo,) author of a "History of the Goths," "History of Florence," and many other works. He lies extended on the tomb, with the volume of his "History of Florence" on his breast, and a crown of laurel around his head.

There are also the monument to *Macchiavelli*, the cenotaph of *Dante*, Canova's monument of *Alfieri*, and the tomb of *Galileo*. A modern tomb of the Polish Countess Sophia, by *Barbottini*, is a fine work of art. She is represented as on her dying bed, partly raised up and supported by pillows, having just given her parting advice to her family, her eyes closed, her hands clasped, and her expression that of a dying Christian.

S. J. M. M.



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THE PROPHECY OF ISAIAH.

CHAPTER IV.

(Continued from our last.)

In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.—v. 2.

"In that day," seems not to be equivalent to the same expression in the preceding verse. The phrase, is a scriptural term, expressive of the day of the LORD, or day of judgment. Thus JEREMIAH says (30: 7): "Alas! for that day is great, so that none is like it: it is even the time of JACOB'S trouble, but he shall be saved out of it." And PAUL says (2 Tim. 1:12): "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (See also v. 18, and 4:8; 2 Thess. 1: 10, &c.) The prediction following is manifestly inconsistent with the state of things predicted to follow the desolation of Zion. Also Jerusalem has never since been in a condition to make this prophecy applicable to it. Consequently it must refer to the future, when (Isa. 1:27), "Zion shall be redeemed with judgment, and her converts"—those that return of her (see *mar.*)—the escaped of Israel "with righteousness." "In that day," then, is to be here understood as "the day of the Lord."

"The Branch of the Lord," is an elliptical metaphor, expressive of the MESSIAH—it being one of his metaphorical titles. Jer. 23:5, 6—"Behold, the days come, saith the LORD, that I will raise unto DAVID a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." The same is repeated in Jer. 33:15, 16—"In those days, and at that time, will I cause the Branch of righteousness to grow up unto DAVID; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our Righteousness." The Lord speaks in Zech. (3:8), of "my servant THE BRANCH." And again (6:12): "Behold, the man whose name is THE BRANCH."

In that day He shall be "beautiful and glorious." So ISAIAH says in another place (28:5): "In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isa. 33:17—"Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." And Ezek. 39:13—"It shall be to them a renown, in the day that I shall be glorified, saith the LORD God."

"The Fruit of the earth." By the laws of Hebrew parallelism, the second line is an echo, or repetition of the idea in the first. This expression, then, by a similar figure is also expressive of the Messiah. Psa. 132:11—"The LORD hath sworn in truth unto DAVID; he will not turn from it; Of the fruit of thy body will I set upon thy throne."

Isa. 12:5—"Sing unto the LORD; for he hath done excellent things." Isa. 28:29—"The LORD of hosts is wonderful in counsel, and excellent in working."

"Them that are escaped of Israel." These are they who shall return to Zion; for, (Isa. 35:10), "The ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

And it shall come to pass, that he that is left in Zion, and he that is left in Jerusalem, shall be called holy, Even every one that is written among the living in Jerusalem: When the LORD shall have washed away the filth of the daughters of Zion, And shall have purged the blood of Jerusalem from the midst thereof By the spirit of judgment, and by the spirit of burning.—vs. 3, 4.

There has been as yet no time when all the inhabitants of Judah and Jerusalem could be called holy. It must therefore refer to that epoch when the LORD will purely purge away their dross, and take away all their tin, (Isa. 1:25,) which will be done, v. 28, by "the destruction of the transgressors and of the sinners." Isa. 13:9—"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Amos 9:10-12—"All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the LORD that doeth this."

To be "written among the living," was literally to be enrolled among those that were alive,—in a book or register kept for that purpose. EZEKIEL said of the false prophets (13:9): "They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel." The Psalmist said of the wicked (Psa. 69:28): "Let them be blotted out of the book of the living, and not be written with the righteous." And of the righteous, he said (87:6): "The LORD shall count, when he writeth up the people, that this man was born there." When the LORD proposed to destroy Israel, MOSES said (Ex. 32:32, 33): "Blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto MOSES, Whosoever hath sinned against me, him will I blot out of my book." This custom among the Jews led the early Christians to speak of believers as those, "whose names are in the book of life."—Phil. 4:3. The SAVIOUR said (Rev. 3:5): "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Of the New Jerusalem it is written, (Isa. 21:27), "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." And the deliverance promised to DANIEL'S people, "when many of those who sleep in the dust of the earth shall awake," (Dan. 12:1, 2,) was to "every one that shall be found written in the book."

By a substitution, therefore the idea conveyed is that, all in Zion and Jerusalem shall be called holy,—even every one who shall attain unto eternal life, at the resurrection of the just, when (Dan. 12:3), "they that be wise, shall shine as the brightness of the firmament." And this will be:

"When the LORD shall have washed away the filth of the daughters of Zion," &c. This is a repetition of the same figure, to indicate the purification of the redeemed, and the cleansing of the place to which they are to be restored; for (Isa. 1:27), "Zion shall be redeemed with judgment; and those that return of her, with righteousness." CHRIST gave himself for his Church, (Eph. 5:26, 27), "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Also (Matt. 3:12), "he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mal. 4:1—"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."

As CHRIST will "judge the quick and the dead at his appearing and kingdom," (2 Tim. 4:1,) and will purify the earth by fire, when (2 Peter 3:12), "the elements shall melt with fervent heat;" it will be "by the spirit of judgment and by the spirit of burning," that this great cleansing process will be effected.

And the LORD will create upon every dwelling-place of mount Zion, And upon her assemblies, a cloud and smoke by day, And the shining of a flaming fire by night: For upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, And for a place of refuge, and for a covert from storm and from rain.

vs. 3, 4.

The glory of the LORD in the midst of the re-

deemed and his protecting care over them consequent upon the resurrection, is here taught by an allusion to the pillar of cloud by day and of fire by night (Ex. 13:21; 40:38,) which attended the Israelites in their passage out of Egypt, and to the glory which rested on the tabernacle. Zech. 2:5—"For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her."

The tent was the usual protection, in eastern countries, from the heat and rain. By a substitution, a reference to its protection, teaches that in the restoration, there shall be no want of shelter or defence. When Israel came out of Egypt, they dwelt in booths. In commemoration of that, the LORD commanded them, once in each year (Lev. 23:40-43,) to take "the boughs of goodly trees," and construct of them booths, that they might dwell in them seven days, and keep the feast of tabernacles—which was to be a statute forever; and the reason given was, "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." The tabernacle may be an allusion to this custom; for we read, when the LORD shall be King over all the earth (Zech. 14:16,) that "every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." JOHN writes (Rev. 21:3, 4): "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

(To be continued.)

THE SAVIOUR'S PROPHECY

OF JERUSALEM'S DESTRUCTION, AND THE WORLD'S TERMINATION.

MATT. XXIV.

Vs. 1, 2—"And JESUS went out and departed from the temple: and his disciples came to him for to show him the buildings of the temple, [show it was adorned with goodly stones and gifts—*Luke.*] And JESUS said unto them, See ye not all these things? verily I say unto you, [the days will come in the which—*Luke.*] there shall not be left one stone upon another, that shall not be thrown down."

V. 3—"And as he sat upon the Mount of Olives [over against the temple—*Mark.*] the disciples [PETER, and JAMES, and JOHN, and ANDREW—*Mark.*] came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

To comprehend the full import of the two questions which are here asked the SAVIOUR, and his answers to the same, this conversation needs to be considered in connection with its antecedents.

By reference to the preceding discourses of the SAVIOUR, it will be seen that while these interrogations are prompted by his remarks respecting the destruction of the buildings of the temple, that they are also suggested by the conversations he had before held with them. Consequently the question respecting the sign of CHRIST'S coming and the end of the world, was not so irrelevant as those claim that it must have been, if it looked to anything subsequent to the destruction of Jerusalem.

The time of this prediction, was when the SAVIOUR had visited the temple for the last time; and it was but a few days previous to his crucifixion. And when the disciples questioned him on the Mount of Olives, they could not have been unmindful of what he had told them respecting his second coming and the end of the world, nor of the judgments threatened upon that generation of Jews.

The threatenings of judgments upon that generation were called forth by their unbelief and rejection of him. When the Pharisees, tempting him, asked for a sign from him, he called them "a wicked and adulterous generation," (Matt. 12:39); and he said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of JONAS; and behold, a greater than JONAS is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of SOLOMON; and behold, a greater than SOLOMON is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he has come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—*Isa.* 41:45.

The disciples could not have forgotten the para-

bles in which the SAVIOUR affirmed that "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear."—*Isa.* 13:40-43.

One year previous to the SAVIOUR'S ascension, he had taken "PETER, and JAMES, and JOHN,"—three of the disciples to whom he answers the present inquiries—and leading them up into a high mountain, he was transfigured before them. (Mark 9:2.) After this wonderful manifestation of his glory, those witnessing it, could have had no indistinct idea of his second advent; for PETER, in reference to it, says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord JESUS CHRIST, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Pet. 1:16-18.

After the Jewish Sanhedrim took counsel to put the SAVIOUR to death, he withdrew from the capital of the nation "into the coasts of Judea, beyond Jordan."—Matt. 19:1. After remaining in seclusion for a time he again turned his steps toward Jerusalem. "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death: and the third day he shall rise again."—Luke 18:31-33. These things were then so little understood by his disciples, that the sons of ZEBEDEE greatly offended the others, by requesting a position of pre-eminence in the kingdom. As they approached the city, the SAVIOUR "added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." To correct this impression, he proceeded to liken it to a Nobleman going into a far country to receive for himself a kingdom, and to return, and who divided his goods among his servants, with the command to occupy till his return. (Luke 19:11-28.)

Six days before the Passover at which he was crucified, he arrived at Bethany, where he was anointed with the box of costly ointment. (John 12:1-8.)

The next day he made his triumphal entry into Jerusalem—the multitude strowing their garments and palm branches in the way, and hailing him as the Son of DAVID, and King of Israel. (Matt. 21:8.) As he drew near to the city he "wept over it saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."—Luke 19:41-44. The SAVIOUR then went into the temple, and cast out the traders and money changers, and performed many cures—retiring at night to Bethany. Thus he continued for the two days following, teaching in the temple in the day-time, and at night retiring just across the Mount of Olives to Bethany, where LAZARUS and his sisters dwelt.

On the last of these days—the last visit he ever made to the temple—as he was walking and teaching in the temple he was met by a deputation of the chief priests, who demanded by what authority he did these things. (Matt. 21:23.) The hypocrisy of this interrogation was exposed by a reference to JOHN the Baptist; after which he illustrated their impenitence, by the parables of the two sons, and the unfaithful husbandman, (Matt. 21:28-44;) and their ingratitude, by that of the wedding feast. (*Isa.* 22:1-14.) The Pharisees enraged, but fearing to lay hands on him, then took counsel how they might entangle him in his talk. (*Isa.* 22:15.) The Pharisees being foiled in their device respecting the payment of tribute to CÆSAR, the Sadducees inquired concerning the law of marriage and the resurrection. (*Isa.* 23-33.) They being put to silence, one of the lawyers questions him respecting the relative importance of the Divine commands. To his replies "no man was able to answer him a word;" "and no man after that durst ask him any question."—Mark 12:34.

The SAVIOUR then began to utter his burning

words against the Scribes and Pharisees. He showed how they made broad their phylacteries, and enlarged the borders of their garments, loved the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the market, and to be called of men, Rabbi. He denounced woes against them for their hypocrisy, their proselyting disposition, their blindness as spiritual teachers. And he closed with the declaration that on them should "come all the righteous blood shed upon the earth"—saying, "Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"—Matt. 23:36-38.

The Jewish rulers having entirely rejected Christ, his last act towards them was to abandon them to their fate, and thus to mourn over Jerusalem. As he was leaving the temple—never more to enter it—his disciples, as if to soften the dreadful meaning of his words, pointed out to him its magnificent buildings, adorned with goodly stones and gifts. Our Lord then foretold its destruction. They passed over the brook Kedron, and ascended the Mount of Olives on their way again to Bethany; and when they had reached its summit, they sat down in full view of the temple. Then PETER, JAMES, and JOHN, who were witnesses of the transfiguration, and ANDREW asked him privately,

WHEN shall these things be? and, WHAT shall be the sign of thy coming and of the end of the world?

They had not been uninterested listeners to his previous conversations respecting his coming and kingdom, and they had heard the woes denounced against that generation; and although they may have had indefinite ideas respecting the disconnection of the two events, their thoughts very naturally turned to both. There is therefore nothing irrelevant in their inquiries respecting both events at the present time.

It is very probable that the disciples *did* suppose the end of the world would transpire in near connection with the temple's overthrow; but that does not make it necessary to apply the Saviour's answer to both questions, to the same epoch. The very commencement of his reply indicates the danger there was of misapprehension on the subject.

Vs. 4, and 5—"And Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying I am Christ; and shall deceive many; [and the time draweth near: go ye not after them.—*Luke*]."

Bishop NEWTON says:

"Very soon after our Saviour's decease appeared Simon Magus, (Acts 8:9, 10,) and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." He boasted himself likewise among the Jews, as the Son of God. Of the same stamp and character was also Dositheus the Samaritan, who pretended that he was the Christ foretold by Moses. In the reign of Claudius, about twelve years after the death of our Saviour, when Cuspius Fadus was procurator of Judea, a certain impostor, named Theudas, persuaded a great multitude with their best effects to follow him to the river Jordan; for he said that he was a prophet, and promised to divide the river for their passage; and saying these things he deceived many, saith Josephus. But Fadus sent a troop of horse against them, who falling unexpectedly upon them, killed many, and made many prisoners; and having taken Theudas himself alive, they cut off his head, and brought it to Jerusalem. A few years afterwards, in the reign of Nero, and under the procuratorship of Felix, these impostors arose so frequent, that many of them were apprehended and killed every day. They seduced great numbers of the people still expecting the Messiah; and well therefore might our Saviour caution his disciples against them."—*Dis. on Prophecy*, pp. 332-3.

Since the destruction of Jerusalem many others have arisen. CAZIBA arose during the reign of ADRIAN, and was acknowledged by the Jews as the Messiah. He was killed, with five or six hundred thousand of his followers during a short war with the Romans. Another, MOSES CRELENSIS, arose in A. D. 434, and deluded large numbers. DUNAAN, about 520, appeared with similar pretensions. In 529 one JULIAN put forth a like claim, and was put to death, with many followers, in a war with the Romans. In 571, was born MOHAMMED in Arabia. About 721, appeared SERENUS, in Spain—drawing after him many followers. A false Messiah with many followers, suffered death in France in 1137; and the next year a Jew in Persia, with a like pretence, deceived many, who with him were put to death. In 1157, a false Messiah appeared in Spain, which caused the destruction of the great body of the Jews in that kingdom. In 1167, a false Messiah arose in Fez, and another in Arabia; and soon after, one appeared beyond the Euphrates. In 1174, DAVID ALMUSSER arose in Persia—claiming to be Christ; and two years after, one appeared in Mo-

rovia. In 1199, DAVID EL DAVID, another famous cheat appeared in Persia; and another SOLOMON appeared in the same century—making ten false Christs in the twelfth century. In 1497, ISRAEL SOPHUS, claimed to be the Messiah, and deceived multitudes in Spain. In 1500, rabbi LEMLEN, in Austria, claimed to be the forerunner of Christ. In 1509, PFEFFERKORN appeared in Cologne. And in 1534 SALOMO MARCHO, with like pretensions was burnt to death by CHARLES V. in Spain. In 1516, one arose in the East Indies; and in 1624, another arose in the Netherlands. In 1666, SARATAI SEVI made a great noise, and gained many followers. And in 1682 one rabbi MORDICAI appeared in Germany—he being the last one who made any considerable number of converts. Following those various pretenders, large numbers of the Jews were deceived, and multitudes of them perished. Thus history shows that the caution of the Saviour on this point was not needless, but was for the purpose of guarding the Church against mistaking any such for Christ's second coming—about which they had inquired.

(To be continued.)

A LONG FACED KNAVE.

Who "stole the livery of heaven to serve the devil in."

DURING the fore part of last July a very sanctimonious looking man, apparently about thirty years of age, came into our office, and announced himself as a Mr. JONES from Glastenbury, Conn. He said he was a lay reader in the Episcopal Church, a candidate for "holy orders," that he had been a preacher of the second advent, and still retained that belief; but had joined the Episcopalians on account of his scruples respecting "apostolic succession."

His face was so very sanctimonious, and he turned up the whites of his eyes with so much gravity, and so like the manner of several individuals whose present position has justified the early warnings we gave in the *Herald* respecting them, that we were strongly impressed with the idea that he must be a hypocrite or a fanatic. Soon after, we received a letter from him requesting the *Herald* to be sent to his address at Chicopee, where he stated that he was to be engaged with an Episcopal church. The next information we received respecting him, was the following article from the *Hartford Times*, which shows that his "apostolic descent is clearly traceable to the apostle JUDAS."

CHARLES JONES.—This man was taken to the State Prison last Saturday. His sentence is for the term of four years. His career of crime for the past three years has been remarkable, and is worthy of something more than a passing notice. To cover up his wickedness, and to shield himself from suspicion, he affected much piety and devotion to religious duties. He kept a prayer book and a Bible about his person constantly, and frequently as he made afternoon calls, or hung about the stores of his friends, spying out goods for the purpose of stealing them, he was seen to read these good books with much devotion. He could beat a whole crowd in *looking pious*. He had a long sombre-looking countenance, and when he cast down, as he frequently did, his full, dull-like eyes and puckered his oval lips, he was a splendid picture of devotion. But to the close observer, his physiognomy presented that cold, wiry, selfish, and completely heartless appearance which marks the deliberate and calculating villain.

He came to Hartford from Montpelier, Vt., about three years ago. He took an active part in certain prayer meetings and religious services, and thus secured the confidence of Mr. John Dean, a dry goods dealer. Mr. D. procured him a situation in the factory of Rogers Brothers, and permitted him to board in his family, and to sleep in his store with the clerk. Jones wanted no richer berth; he helped himself with a pretty free hand. Mr. Dean missed many articles from his store, such as silks, handkerchiefs, crape shawls of high value, &c., some of which (a valuable shawl, among other things,) have been recovered. But still Mr. D. did not suspect the true thief. He remained about four months, and then went away without paying for his board, but he had done considerable in the way of praying and exhorting for the benefit of wicked souls in general. He went to Glastenbury, and secured a situation in Curtiss's factory. Here he cheated his employers out of \$150, by reporting about three times as much work as he did, and by adroit management generally. When discovered, he acknowledged all, begged off, and gave his note for \$150, which can now probably be purchased at a cheap rate.

Mr. Jones then left the employment of Mr. Curtiss, and set up preaching for the Episcopalians in a school house, within a few rods of the scene of his then latest rascalities. He told his friends in Hartford that the Episcopalians had employed him at a regular weekly salary, but this was not true. He was operating upon his own hook. He trimmed his pulpit with costly broadcloths and silk fringes which he had stolen at Dean's store; and with stolen goods he paid for a pulpit Bible, prayer book, hymn book, and a large arm chair. He hung some splendid French curtains in one corner of the room, as a screen behind which he dressed in his silk robe. He stole these curtains from Mr. Dean, and also the silk for his robe; and he broke into St. Patrick's church in this city, and stole Father Brady's robe, using it as a pattern from which the stolen silk was made up. He also, we believe, stole the silver chalice and some other

articles from the church. About this time, or a little later, he went to a daguerrian gallery, put on his stolen robe, placed the Bible, bought with stolen property, upon the table, rested one hand upon the holy book, and rolling his round dull eyes languidly upward, and pointing the forefinger of his upraised right hand heavenward, he stood for his likeness. In this way it was taken and shown around among his friends as a fine thing. He paid for the likeness from money stolen from Mr. Dean, and he stole the outside case from another gallery.

During his stealing and preaching business, he made a visit to Vermont. But he first took occasion to go into Dean's store and steal goods, which he pawned and sold, thus raising the funds to pay the expenses of his pleasure excursion. He made his mother valuable presents of silk dresses and other things, and gave his sister dresses, a crape shawl, &c., all stolen. He told them he had drawn \$200 worth of dry goods in a lottery.

Jones also furnished a tenement in Glastenbury with stolen goods, exchanging these goods for such articles as he wanted, telling the dealers that to some extent he took his pay in dry goods for preaching.

But he soon found it hard sledding in Glastenbury, and came back here, taking up his old quarters at Dean's store. He generally carried a carpet bag with him. This he frequently filled with goods, whilst Mr. Dean's clerk was sound asleep. In this way he stole, as near as can be ascertained, \$2,000 worth of goods, about \$700 of which have been recovered.

On one occasion he was at Dean's house; Mr. Dean's son came in, and was preparing to go away. In his wallet were ten \$10 bank bills, which Jones discovered. The rogue, near evening, bid them all good afternoon, pretending that he was going to sleep out that night. But instead of going out at the front door, he slipped up stairs, and hid himself under the bed of Mr. Dean's son. During the evening, Mrs. Dean came in and spread some clothes on the bed. Jones, in his confession, says he then trembled "like a poplar leaf." Young Dean went to bed, and when he had fallen sound asleep, Jones crept out, stole his wallet, with \$100 in cash, slipped slyly out of the house, went up to the Revere House, and took lodgings. In the morning he stole from a boarder in the hotel, a dress coat, pants, and vest. Everything that he had on or about him, even to the shirt on his back, was either stolen, or paid for with the avails of stolen goods.

A few evenings since he went into Dean's store, on a Sunday evening, unlocked the desk with a brass wire skeleton key, stole \$132 in cash, and packed up between three and four hundred dollars in goods, which he carried off and concealed in a barn in Commerce-street. He then went up and attended a prayer meeting at Mr. Dean's house. Before the meeting broke up, this robbery was discovered by the clerk, and Mr. Dean was informed of the facts. Jones sympathized with his family on account of his loss. He returned early in the morning, took breakfast at Mr. Dean's, and with affected sympathy expressed deep regret at Mr. Dean's misfortunes, and the frauds which had been practised upon him. "By those whom he had considered his best friends."

The fellow carried his skeleton key, and stole money constantly, and for a long time Mr. Dean was perplexed to know why his cash accounts repeatedly fell short. After making his last robbery, Jones left town and was suspected. He was followed and arrested. His confession to Dean develops a series of crimes, and of cool audacity, rarely met with. On Friday and Saturday he feigned insanity. Deputy Sheriff Alden, just before his removal from the county jail to Wethersfield, found him in his bunk, dirty and playing "possum." Alden directed him to get up and to wash and shave himself. He made no reply, but rolled up his eyes, and "looked up to heaven." "My cove," said Alden, "you can't play that game. It will be a bad job for you. No living man believes that you are crazy, and the hour that you arrive at Wethersfield, Gen. Welles' men will have you in such a pair of traces that you'll see stars the minute you look that way; but if you behave yourself, and don't play 'possum, or pretend to be crazy, you will be treated as kindly as the nature of the prison discipline will permit. Now take your choice!"

This little address had a wonderful effect upon him. He got up, talked fast enough, promised to behave, shaved and brushed up, and quit playing "possum," and went down like a rational rascal. His robes are now a jacket, half brown and half white, cap of same chaste colors, and pants with legs of different hues. And instead of a carpet-bag, filled with stolen goods, at morning, noon, and evening, he carries upon his arm a well made bucket. May he live to learn wisdom, and grow better.

We were at Hartford a few days since, and learned some things respecting him, not noticed in the foregoing. One day after stealing from Mr. DEAN, he called on Mrs. DEAN and complained of spiritual darkness—that he did not enjoy his mind as he wished to; and, handing her his Bible, bought with money stolen from Mr. DEAN, he wished her to read for his spiritual consolation the first text her eye might rest upon, on opening the book. Mrs. DEAN, sympathizing with him because of his depressed spirits, opened at Acts 13:10. It was not so good a text as she wished her eye might have first rested on, and she hesitated.

"Read," said he.

"Shall I read?" she asked.

"Read the first text you open at."

She read: "O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

His countenance was at once elongated, and his eyes cast down. It was no consolation to him.

After being imprisoned, and confessing his crimes, some good women having compassion on him visited him in his prison. "O," said he, "I thought of you all last evening when you were at your little prayer meeting, and I kept looking; I did not know but, as in the case of PETER, my prison doors would be opened." He forgot that PETER was not imprisoned for stealing.

It is good to entertain strangers; for some have thereby entertained angels unawares. But angels are never loafers. They never hang around offices and stores, in dirty shirts, or without shirts. They always have sufficient intelligence to accomplish the mission on which they may be sent, and they are industrious in the performance of the duties imposed on them. They don't go around "creeping into houses" with messages of the third, or any other angel. They don't set up as preachers of new notions; for they have no natural distrelsh for work, to induce them to seek a more easy livelihood. They are always workmen who need not be ashamed of their work.

The profuse hospitality of Adventists, has often been grossly abused; and an instance like this teaches the necessity of caution and discrimination in giving a home to the homeless. If a man is indisposed to industry, he should be shipped at once. Those who are boisterous in their pretensions to godliness, are often found to possess piety *inversely* in proportion to the noise they make respecting it. It is a mock devoutness, which we have had occasion too often to unmask during the last ten years. Sooner or later that peculiar expression of the facial muscles will discover itself to be assumed. The godly man is serious and devout; but it is always natural. He never overdoes the matter.

Excitement in Charlestown.

Quite an excitement prevails in our neighboring city of Charlestown.

A few weeks since, an Irish girl seventeen years old expressing herself favorable to Christianity as believed by Protestants, was suddenly missing. Her Protestant friends, and guardian became much alarmed respecting her mysterious disappearance, and spared no pains to learn her whereabouts, but without success. It was feared that the Papists had abducted her and carried her to some convent, but nothing was known with certainty. On Wednesday evening, March 2d, quite a mob collected in Richmond-street, with the avowed purpose of demolishing the Papal church in that street; but the prompt interference of the authorities prevented the accomplishment of their riotous purpose. No act of the Papists could justify such an unchristian act as that, and all Protestants will frown upon such an infidel purpose. Since then she has returned.

"It appears from the statements of the girl, that on Saturday evening, the 12th ult., in company with her mother, she went to the house of John Welch, 106 Purchase-street, Boston; and was told by her mother to remain there and not leave the house until she came for her. The girl did so, fearing if she did not that other measures than the commands of her mother might be resorted to for the purpose of detaining her. At length the mother called at Welch's, and soon after, left with her daughter, and both proceeded to Philadelphia, where the mother procured a situation in a private family for her daughter, and there left her, and the mother returned to Boston. The girl remained in the family in Philadelphia until the re-appearance of her mother there last week, for the purpose of bringing her back to Charlestown. The mother and daughter left Philadelphia on Friday last, and arrived in this city on Saturday evening, when they at once proceeded to the residence of Deacon Carter, the girl's guardian, in Charlestown, in whose care she now is.

"She continues her preference for the Protestant religion, and states that so far as her knowledge extends, the Catholic priest had nothing whatever to do with her leaving Charlestown and going to Philadelphia, but that she only obeyed the commands of her mother. The girl appears to be firm in her religious opinions and belief, and is desirous of returning to the family of Mr. Carpenter, in Charlestown, with whom she had lived several months previous to being taken away by her mother.

"The return of the girl to the care of her guardian, must of course allay all unpleasant feeling in the community in regard to the matter."

SNOW STORM.—A severe snow storm commenced about midnight on Friday evening last. It seems to have commenced in Washington early in the day on Friday, reached Baltimore at noon, and New York at seven in the evening. It is curious to watch the progress of North-east storms, as they come in from the South-west—paradoxical as it may seem, and to know by telegraph before they reach us, of their approach.

CHANGE IN THE GOVERNMENT.—On the 4th inst. our Government was revolutionized, by the succession of Mr. PIERCE to the office of President, vacated by Mr. FILLMORE on that day. Such a change of government on the European continent, would not have been unattended by bloodshed.

CORRESPONDENCE.



LECTURES ON ROMANS XI.

BY O. B. FASSETT.

LECTURE IV.

"For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree!"—Rom. 11:16-24.

"For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."—v. 16.

The Jews were required under the Mosaic economy to offer a certain portion of all their products to God; these were the first ripe fruits of their harvest. The acceptance of these on the part of God, sanctified the whole crop.

By the "first fruit" and "root" in this place, reference I think is had to Abraham, the "father of the faithful." By the "lump" and "branches" the righteous of all nations; those of the "faith of our father Abraham."

But the apostle does not teach, as some imagine, that as the father of the Jewish race and their ancestors were holy, so are their descendants. For how untrue! how absurd! Their whole history proves to the contrary. It is true that God in choosing Abraham, had respect unto his descendants, and designed if they would be obedient, to make them a peculiar and "special people unto himself, above all people that are upon the face of the earth."—Deut. 7:6, 7. But this design was frustrated by their rebellion. Hence he says to Moses: "I have seen this people, and, behold, it is a stiff-necked people: let me alone, that I may destroy them, and blot out their name from under heaven."—Deut. 9:13, 14. Instead, therefore, of their being a "holy people," it was far otherwise, and such they have ever been. Accordingly as a nation and people they have been disinherited and rejected as the prophet declared. "The Lord God shall slay thee, and call his servants by another name."—Isa. 65:15. By their disobedience they have forfeited all right and title to any peculiar privileges promised them. The rule by which God has ever governed nations and kingdoms is the following: "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, and that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jer. 18:9, 10. Have they done evil! They have. Will not God then be true to his word; or are they to be an exception? God's dealings with that nation show they are not to be made an exception; and that he is faithful to his word.

The lineal descendants of Abraham are not, therefore, "the lump" nor "the branches," for they are not "holy." The succeeding verse however instructs us who are, and what method is taken to preserve and keep all holy and perfect.

"And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them," &c.—v. 19. "Some of the branches" are "broken off." These are the unbelieving Jews. "Well; because of unbelief they were broken off," (v. 20,) leaving as living branches of the good olive-tree the believing Jews alone. But the tree is now imperfect, hence the branches of a wild olive-tree are "grafted in among them." These are the believing Gentiles. "Thou standest by faith," (v. 20,) and in this manner the "tree" is kept perfect and entire; and "the lump" "holy."

That which made "the root" of this tree "holy" was FAITH. "What shall we say then, that Abraham our father, as pertaining to the flesh, hath found? for if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God,

and it was counted unto him for righteousness."—Rom. 4:1-3. The branches to be holy, must be those of faith.

THE TREE.

Abraham, "as the root."—He "believed God, and it was counted unto him for righteousness." "Isaac and Jacob, the heirs with him of the same promise," were of faith also, and they constitute its trunk. "All them that believe" constitute the "branches," and these are made up of "many nations." "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham," &c.—Gal. 3:7, 8; Rom. chap. 4th.

Abraham, Isaac, and Jacob—"the root" and trunk. "All them that believe," the branches. Unbelievers constitute no part of the tree, hence "the tree" and "lump" are both kept perfect and "holy." The same application of scripture would hold good were we to make Christ the "root" and the "first fruit," for "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." The apostle's idea in the text is, that the Jew must be converted in order to belong to the "good olive-tree" and the "lump." Mark this fact! "If by any means I might save some of them."—v. 15. "For if the first fruit be holy, the lump is also holy."—v. 16. "What the receiving be but life from the dead."—v. 15. "For if the first fruit be holy, the lump is also holy," &c.—v. 16. Thus to belong to "the lump" and "the tree" he taught that they must be converted from a state of unbelief and sin.

"Boast not against the branches."—v. 18.—This is a warning to the Gentile Church and convert, not to exult and boast against the unbelieving Jews—"the branches," "broken off" "because of unbelief." The character of this boasting would be this. "Thou wilt say then, The branches were broken off, that I might be grafted in," (v. 19,) i. e., the Jews were cut off because of their exceeding sinfulness and I am chosen because I am morally better than they; forgetting that we stand by faith. Self-righteousness and pride God will abase. "Boast not."

"Well; because of unbelief they were broken off."—v. 20. This explains why the Jewish nation, have as a nation, fallen and not obtained the privileges and blessings promised them. It is because of their unbelief; and this has adhered to them in every age to the present day.

"And thou standest by faith," i. e., the Gentiles, the branch of the "wild olive-tree." It is not because we are morally better; or because of works of righteousness that we have done, but because of our faith, that we were grafted in, and stand. Let us therefore "be not high minded but fear."

"For if God spared not the natural branches, take heed, lest he spare not thee."—v. 21. If God has dealt thus severely with the natural descendants of Abraham, and spared them not when in sin and unbelief, we ought to be assured that he will not favor us in unbelief. This is a most important and seasonable admonition. And because the early Gentile churches did not heed it, their candlestick was removed, and they have become extinct; and the nations relapsed again into darkness and heathenism!

"Behold, therefore, the goodness and severity of God."—v. 22. "Goodness" toward the Gentile, "severity" toward the Jew. "Goodness" toward the believer, "severity" toward the unbeliever!

"On them which fell, severity."—And mark, what severity! No nation has ever experienced judgments more severe, or longer continued, than they. All the fearful woes enumerated and predicted by Moses (Deut. 28th chap.), and by the other prophets, and Christ himself during his ministry, have now been experienced for near nineteen centuries, and will be to the end of time.

"But toward thee goodness."—And what goodness, in taking us, "branches" of the "wild olive-tree," and grafting us into that of "the good olive-tree," and thus making us partakers of "the root and fatness" of "the good olive-tree." We became the "children of Abraham" by faith, "fellow-citizens with the saints, and of the household of God." These providences of God, these exhibitions of goodness and severity toward Jew and Gentile should produce both gratitude and fear. Gratitude for what we Gentiles have been made participators of, and fear lest we be cut off as the unbelieving Jew.

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again."—v. 22. Here is the only ground of hope for the Jew; faith, faith in God, in Christ, in the atonement, will re-instate him into the favor of God. Without it he cannot be saved. It is the only condition on which God saves Jew or Gentile. "God is able to graft them in again," if they will

repent and believe; but not without. Some, seem to read the passage thus: "They shall be grafted in; for God is able to graft them in again." Thus leaving out the whole sentence involving the condition upon which he promises to do this, viz., "if they abide not still in unbelief." And then they say, there are no conditions whatever in respect to the Jews. God has entered into an everlasting covenant with them, and he must keep that covenant on his part though Israel never does. No conditional promises they say, no conditions of salvation to the Jew, especially in the future dispensation they anticipate. It is to be of grace, "for the fathers' sake," &c. Now let me say, God is able to do all things consistent with his character, but he will never according to his word and plan of mercy save a single sinner, Jew or Gentile, without repentance and faith. Never! "He that believeth not shall be damned."

We find Jews in every age re-instated into God's favor through faith; but never has the entire generation been thus accepted; nor do the scriptures teach us that they will all become believers and be saved.

V. 24th.—As we remarked in our last lecture on vs. 13th and 14th, many of the Gentiles had imbibed the error that the fall of the Jew was irrevocable and that they were placed beyond the reach of mercy for their exceeding wickedness in rejecting and crucifying the Lord, and rejecting the gospel. But here, as well as in those verses he endeavors to correct the idea by showing that their salvation was as possible as that of the Gentiles, "if they abide not still in unbelief."

IMPROVEMENT.

From this subject we see the great importance of faith in the scheme of salvation. "Without faith it is impossible to please God." The Jew cannot please him without it. "The scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek."—Rom. 10:11, 12. For the want of faith, the Jew in every generation has been rejected and disinherited of the promises of God. He has disbelieved in Christ—has "stumbled" at that "stumbling-stone," and has sought to be "justified by the deeds of the law." The lack of this in us, will prove our own ruin if lost. And how many among the Gentiles are seeking the favor of God through their own merits or righteousness rather than through faith in Christ Jesus. Let us remember that it is our faith that is "reckoned unto us for righteousness." It was in this manner we first received Christ, and "how sweet the hour we first believed." So let us "walk in him," remembering that we "stand by faith." Let us not boast against the branches, nor boast of superior abilities and gifts, or of merits or works, but ever be ready to say:

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

"Through many dangers toils and snares,
I have already come;
His grace has brought me safe thus far,
And grace will lead me home."

REVIEW.

BY D. I. ROBINSON.

BRO. HIMES:—As many have wished me to write further on the "Fulfillment of Prophecy," by bro. Berick and Gouch, I send you the following friendly remarks on what I think erroneous.

The 1st and 2d chapters furnish nothing specially calling for remark, being a collection of various prophecies and their fulfillment about which there is little difference of opinion.

Page 31st.—It is said that the "Romans compelled Ptolemy to marry his sister [the younger Cleopatra], and by this incestuous connection she was corrupted."

Now this is not correct. 1. Rollin says: "Their father left in his will that they should marry and reign jointly." 2. That "this was the custom of that court." It had been done before. See the case of the elder Cleopatra.

3. There was no compulsion according to Rollin, or other historians; it being the will of their father and the custom of that court it required none. When their case came before Caesar, "he urged Ptolemy to take her again, but he refused," and did not, to the day of his death. So it appears they were married voluntarily according to custom, and their father's will and the Romans had no hand in it, and did not even compel them to live together after their marriage. But his own unlawful intercourse and revelry with her, and offering to marry her, and make her Queen of Rome, and giving her the chief rule of Egypt and Phoenicia, might be "a corrupting of her," and then giving her to her younger brother, to be married when he came of age. He was only eleven years old, and when fifteen, she caused him to be

poisoned. And when the quarrel arose between Antony and Octavius Caesar, she turned to the side of Antony, and fomented and sustained the war between them.

"He shall set his face to enter with the strength of his whole kingdom." This they apply to Gabinius, entering Egypt B. C. 55, eight years before Caesar. This I think is wrong, for Gabinius did not command "the strength of the whole kingdom," while Caesar did. And while he was in Egypt the Egyptians with Ptolemy besieged him in Alexandria with 20,000 troops, while he had but 4,000, and came near driving him out of Egypt. He therefore, says the historian, "sent to Calpurnius of Asia Minor, and to all the surrounding countries, to come to his aid with all the forces at their command, and they did so. From Asia Minor, Pergamos, Syria, Celo-Syria, Phoenicia, Judea, and Arabia, they came to his aid. Without this help he must have failed. Thus he set himself to enter, or as the Douay reads: 'He shall set his face to come to possess all his kingdom.' This also was his object, and both renderings may thus have been fulfilled."

V. 18.—"A prince shall cause the reproach offered by him to cease." They say: "At this time Pompey and Julius Caesar held the ascendancy." This, I think, is an error. The verse begins: "After this." After what? Why after the events last named in the previous verse, "entering the kingdom, and giving him the daughter of women," &c., which they apply to Caesar after Pompey was dead! How then could Pompey "after this," with Caesar, "hold the ascendancy!" The text adds: "He shall turn his face to the isles and take many." Caesar, who alone "had the ascendancy," left Egypt and went to Pontus, and defeated Pharnaces so quickly, that he wrote to the Senate his noted letter, "Veni, Vidi, Vici,"—I came, I saw, I conquered. When he went into Asia Minor, where he received the homage of many countries and kings, and regulated their administration, then he went to Rome; then to Africa, and back to Rome; then to Spain, and back to Rome again, where he was assassinated.

Cato had become General of the army, and President of the Senate, after the fall of Pompey. He had, says the historian, "reproached and denounced Caesar the most violently of any, and was one whom he feared and respected above all." But when Caesar approached Utica, in Africa, the Senate and army deserted Cato, and he killed himself. Thus "he caused the reproach offered by him to cease without his own reproach." Or as the Douay renders it: "He shall cause the prince of his reproach to cease." Thus either way it finds an easy solution.

V. 19.—It is said: "On his return to Rome he was assassinated." And from the connection the reader would suppose it was his return from Egypt, but it was his third return to Rome, near four years after he was in Egypt.

P. 35—v. 25.—It is said: "Antony held all the East from Illyricum to the Adriatic." It should have been the Persian gulf, because Illyricum is on the Adriatic, and from one to the other is no distance at all.

P. 39—v. 36.—"The king shall do according to his will," which they render, "A certain king," and then add: "This cannot apply to the Papacy." Now Bishop Newton, and all Protestant commentators, think it can, though a few do not. I think every item can be demonstrated to apply to the Papacy, to the 40th verse. But they say it cannot, because "his dominion was to be taken away."—Dan. 7th. And this was to "prosper till the indignation be accomplished."

Now I answer, 1. That it is not said there, (Dan. 7th,) that his power should not be restored to him again.

2. That it is there implied that it would be, for it is said he made "war on the saints and prevailed till the Ancient of days came, and judgment was given to the saints;" which is so complete a parallel to this as to identify them as referring to the same subject.

3. Other scriptures confirm this view, as (2 Thess. 2d,) "The Lord shall consume him by the spirit of his mouth, and destroy him by the brightness of his coming," and (Rev. 19th,) the beast, dragon, and false prophet, are gathered to make war on the Lamb, which all admit to include the Papacy.

4. History also shows that though Papacy was "dethroned," and his "government revolutionized" in 1798, 1809, and 1848, yet in each instance it has been restored in a weakened condition, thus fulfilling both texts. "His dominion shall be taken away, to consume and destroy it unto the end," yet shall ecclesiastically "prosper till the indignation be accomplished."

5. But instead of the Ottoman power to whom they apply it "prospering," 1st, they themselves

admit in the same paragraph, "that the fulfilment of prophecy has been marked by the breaking down of its independent sovereignty." And 2d, the same is confirmed by every history of the Turks for one hundred years past; and by the letters of almost every modern traveller, or resident missionary, with an amount of evidence that is overwhelming.

What is said therefore of "a certain king" being the Ottoman empire, and the king of the south and north coming against him, falls to the ground.

Nor can it be shown that the Turkish power has (1), exalted itself above every god more than others; or (2), spoken marvelous things against the God of gods, whom alone they profess to worship more strictly than any other people, and was the leading object of Mohammed's mission; nor (3) magnified himself above all in any extraordinary sense or way more than most empires have done; (4), nor a god whom his fathers knew not, even a strange god increased with honor; gold, silver, and precious stones, and increased with glory; (5), or that they worship their prophet as Christians do the Saviour. They deny it. They consider it blasphemy, theoretically and practically. All writers assert it, and they consider it idolatry in the Christians. The Koran, their generals and writers agree in this. (6.) The remark of Moez about his sword being his pedigree, is no proof at all that he worshipped it, as many a general has made similar remarks, much less that it was the god of forces, Mahuzim protectors (*Bishop Newton*.) It being in the plural is contrary to the Koran faith and practice of the Turks, but true as applied by Newton to the Papacy in the worship of saints. And each of the above items could be demonstrated from the history of the Popes and the history of Italy, to have been done by the Papacy.

What is said of Russia being "the king of the north," I have only to say, it may yet be so. She stands the fairest chance apparently of any, but there is no king of the north or south at present, according to the language of prophecy. The only application of king of the north and south made in the Scripture, is king of Syria and Egypt, which lay northerly and southerly of Palestine. And we have no right to take up and change the application at our pleasure or necessity, to make out a time or theory. At present there is no separate powers holding these countries, both being included in the Ottoman empire. Consequently, neither could come as king against this "certain king." But there may yet be, and how soon none of us can tell, and then Russia may possess Syria, and be king of the north, and any other power God may raise up Egypt and then may the prophecy be fulfilled.

Matt. 24th.—It is said on v. 6: "This is a consecutive prophecy." This is assumption without proof, and it would be very difficult, I think, to prove it so from historical fulfilment, down to the 13th verse; as it could easily be shown from history, that each prediction has been in a process of fulfilment in every age, from the destruction of Jerusalem to the present day. I have collected more than a hundred items under each head; and many of them more striking, than any they have given.

V. 28.—It is said of the Church: "At one point she is spoken of as dead." True, when "overcome" and "killed" by the "beast." The true Church, or "witnesses," the subject of persecution and "wars," but every reader will see, by comparing, that that is not the sort of church or "body," referred to by the Saviour, to be torn and devoured by "the eagles" at "the coming of the Son of man." That would be putting the false Church in the place of the true one.

2. The time of the witnesses' death was before or at the end of the "forty-two months," or 1260 years, which is far in the past, according to their reckoning of them, to end 1780, but the time of the "dead carcass" is placed down at the present time by them.

3. At the end of the 1260 years in chap. 12th, the woman, or Church, instead of being "dead," is represented by them as "finally delivered from persecution unto death," and "singing and shouting salvation," which is neither death literally or spiritually. Such inconsistencies must have come from the pens of different writers.

(To be continued.)

LETTER FROM KINGSTON, N. H.

DEAR BRO:—I have for more than one year been searching diligently to make history tally with the eleventh chapter of Daniel. Although some of the verses, from the 16th to the 36th, were to me surrounded at first with an impervious darkness, yet I trust at last, that the obscurity in a measure vanished, so that I can now see, satisfactorily to myself, the identical nations who have trodden the

sanctuary and the host under their feet. From the 36th to the 40th, including the two first lines of the latter, the correspondence is to be found, I think, to an iota, in the history of the Saracens, the Latin Crusaders, the Fatamite Caliphs, the Mamelukes, the Eastern Empire of Rome, and the Tartars. I would not be understood to exclude the iron hoof of the Papal hierarchy from the amalgamated mass of despotism, above enumerated. I think it may be there! The time of the end introduces the last power which will ever for any length of time trample on God's holy mountain. The Turks have had possession of the Holy Land, without a rival for nearly an hour, a day, a month, and a year—but he will come to his end and none shall help him. And whenever any earthly tyrant, after the Turks, shall by force attempt to make an accession to his empire by conquering the "Holy Land," the fury of the Lord of hosts will be manifested, and the presumptuous invader will become like a rolling thing before the whirlwind!

March 1st, 1853.

N. BROWN.

NOTE.—The first abomination that was to desolate Jerusalem is undoubtedly the Roman empire. But if the Saracen was the power that was to be set up when the Roman was taken away, where will you end the 1290 and 1335 days?

The Saracens took Jerusalem by the defeat of the Romans under Omar in A. D. 636 or 637; and the Mohammedan mosque of Omar was built on the site of the temple of Solomon. Reckoning those days from that date militates against the Mohammedan power being the abomination that was set up when the Roman was taken away. And the power then set up, is evidently the one that figures most in the last part of Dan. 11th. We however do not know how you arrange your argument.—Ed.

UNCLE TOM'S CABIN.

A CORRESPONDENT in one of the Southern states writes as follows:

"I perceive the Southern press greatly annoyed by 'Uncle Tom's Cabin;' and I have had opportunity of looking into the Cabin, and making the acquaintance of Uncle Tom's family relations to ascertain, if possible, why Southern nervous sensibilities were so aroused at so humble a habitation, and its lowly occupants. Well, the fact is, the picture is so true that every person knows it at first sight. The world has yet some persons who have

"Stolen the livery of the court of heaven
To serve the devil in."

"How would one of them feel when he came up to the communion table on the Sabbath, to see a person hold up his miniature, taken while he was committing his last act of robbery, or murder, and then see the people look first at him and then at his miniature, to see the points of resemblance? Wouldn't he want to break that miniature? Well then, you mustn't expect Uncle Tom's Cabin to stand long on a Southern plantation without being well pelted with hot potatoes. They are not so much annoyed at the materials the cabin is composed of, they are the Southern soil, (institutions,) and they are familiarized to them, taken separately, but they are annoyed at bringing the poles together, and laying them up, and notching down into a cabin. They are aware that the architect of the cabin, in rearing an edifice from materials which the South have furnished, has followed the old adage, 'Nothing extenuate, nor set down aught in malice,' and they feel its edge the more keenly. I have some kind friends among those who are supported by Uncle Tom's family, and have had the acquaintance of many who live with his relations in Florida, Alabama, Tennessee, the Carolinas, Kentucky, Virginia, the District of Columbia, and some other States, and the cabin scarcely contains a more knarled log in its whole structure, than those I have heard spoken of by them without any emotions of astonishment.

"If the builder of the cabin were here she would find materials enough to put up the 'second story' to the cabin, and all the 'shed-rooms.' And more than this, the building materials for such structures is strewn so thick through all the South that they have only to be gathered, to build cabins for Uncle Tom, and his family, and their relations, as thick as 'nigger houses' on some wealthy plantation."

EXTRACTS FROM LETTERS.

ROBERT ALLEN writes from Windham (Vt.), Feb. 24th, 1853:—"I do still rejoice in the hope of the promise that God made unto our fathers. I hoped ere this to have seen the King in his beauty. But although we have been disappointed, the glorious light in the prophetic word, and the nations of the earth, while their movements correspond with the prophetic word, gladden our waiting hearts, evinc-

ing that the tarrying time is nearly ended. Now we can say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.—Isa. 35:4. While I am saying this to others, I am admonished to inquire, am I in the lot and place that God would have me occupy, so that he can also save me? I say to the brethren, toil on, be faithful, and God helping me, I will endeavor to meet you in that promised land, where the wicked will cease from troubling, and the weary will be at rest."

JOSEPH KIMBALL writes from Groton (N. H.), Feb. 21st, 1853:—"We have had some mercy drops in this vicinity of late. Some few have started for the kingdom, and some backsliders have come forward and confessed their wanderings with a desire to serve the Lord, and others are anxious and inquiring. To God be all the glory. In these last lingering moments of time some are inclined to prepare for the coming of the Lord. And may the Lord help you, my dear brother, to give the trumpet a right sound. Yours looking for the kingdom."

JOHN LOCK writes from Loudon (N. H.), February 21st, 1853:—"The Lord is with us to comfort and bless his children in deed and truth. We are enjoying good meetings at this time. An old gentleman of the Free-baptist order that has not preached much for several years, has been with us for the last three months. He says he believes with all his heart we have the truth. Our congregations are good, and there is good attention. Our evening meetings are full and very interesting. The brethren and sisters are well engaged, and looking for that blessed hope."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, at South Reading, Mass., on the 23d of February, ult., JOSEPHINE, daughter of Joseph and Harriet Seavey, aged 4 years 8 months and 10 days. She was sick five days. For some two months she had been very anxious to learn whether those she met, loved the Lord. And she was anxious to die that she might be with him, so great was her love for him who said, "Suffer little children to come unto me."

DIED, of consumption, at Sutton Falls, C. E., POLLY, wife of brother Samuel C. Hurlbut, in the forty-first year of her age. She embraced religion in 1831, under the labors of Elder Robert Allen, and joined the Christian church, which subsequently was disbanded, and she united with the Methodist. Both of which she proved herself a worthy member. In 1842 she embraced the doctrine of our soon coming King, and truly she joined in the Catholic cry,

"O Jesus in triumph appear,
Appear in the clouds of the sky."

Since that time she has endeavored to contend for the faith that was once delivered to the saints. Last October she was called to part with her only daughter, this was a severe stroke, (as she was very feeble,) and nearly overcame her. This occurred when brethren Himes and Orrock were on their Canada tour, of which a notice appeared in the Herald. Elder Orrock preached on the occasion. This bereavement, together with excessive labor, had a tendency to prostrate the remaining energies of her frail frame from which she never recovered. But gradually wasted away until the 25th of Jan. when she finished her mortal sufferings in hope of immortality in the kingdom of God, leaving her partner and two children, and a large circle of relatives to mourn her loss. The occasion was improved by brother A. Merrill, from Montgomery, Vt., to a large and attentive audience. P. V. WEST.

BRO. TIMOTHY ATWATER, of Plymouth, Ct., died on Monday morning, February 14th, 1853, aged 53 years, after a painful sickness of twenty days. He left home a little more than three weeks since, in comfortable health, on business, and on his arrival at the residence of Mr. Newel Minor, of Simsbury, Ct., was taken sick. They did all in their power to make him comfortable and happy. The greater part of his family was with him during his illness, and did all they could to minister to his necessities, but the efforts of friends and physicians proved alike ineffectual. He sleeps in Jesus. Brother Atwater has for many years enjoyed religion. Circumstances in his earliest experience, forbid his uniting himself with any religious society until the winter of 1842-3, when he embraced the faith of Jesus' speedy return to save his people, and beautify the earth. He was a firm believer in the doctrine of eternal life through Christ. His was a religion of principle, carried into every day life, a necessary part of his business transactions, for which he had the reputation, even among those who were not specially interested in our faith. His place in the prayer meetings and more public worship on the Sabbath was seldom vacant. A large circle of friends mourn his loss. A lone widow weeps in sorrow. The bitterness of mourning has

filled her cup, but still she has hope. A little hence, and from his dusty bed, accompanied by a lovely daughter, who fell asleep in Jesus about two years since, he rises to newness of life—a life eternal, and "death is swallowed up in victory." Sons feel their loss; but he, who is a father to the fatherless, as well as the widow's God, will be their protector and portion. Relatives too, are left to mourn. Brethren and sisters, with whom our deceased brother associated in religious worship, I know that you feel your loss. His prayers you will no more hear, nor exhortations listen to, but be faithful, be vigilant, be obedient to the obligations devolving upon you, and when he lives again, you will live also. JOHN HOWELL.

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In addition to the above are various miscellaneous works, Bibles, &c., &c.

FOREIGN NEWS.



ENGLAND.—In both Houses of Parliament, on the 14th, interpellations were addressed to the Government relative to the incautious speech made by Sir CHARLES WOOD at Halifax, in which the conduct of the Emperor of France was attacked. Sir CHARLES WOOD, being absent, the Earl of ABERDEEN and Lord JOHN RUSSELL replied, to the effect that Sir CHARLES had no intention to be personally offensive to the Emperor.

Mr. CORBEN then called the attention of the Secretary of Foreign Affairs to a letter in the *London Times*, written by the Earl of MOUNT EDGECOMB, who says he has private information of undoubted character, that the naval armaments in France are to be eventually employed in a descent upon the English shores.

Lord JOHN RUSSELL replied by doubting the correctness of the Earl's information, and declared that the relations existing between the two Governments were of a most friendly character, and that the British Government had not thought it necessary to remonstrate with France on the subject of naval preparations.

The *Queen Victoria* steamer, while on a passage from Liverpool to Dublin, during a snow storm on the night of the 14th ultimo, struck on rocks off Howth, and sunk in fifteen minutes. There were one hundred passengers on board besides the crew. It is supposed that about fifty souls perished.

FRANCE.—Dates from Paris state that the Legislative Chambers were opened on the 14th, at the Tuilleries, by the Emperor in person. The speech was pacific in its character towards other powers, and announced that the army would be reduced 20,000 men. The speech was received with great satisfaction, and produced a favorable effect on the Bourse, causing a rise in French rentes.

ITALY.—The Italian papers received in France on the 13th, are filled with particulars concerning the late outbreak in Milan, most of which are already known to our readers. It appears that the insurrection in the capital was but the part of a plan for a general rising, for we learn that similar scenes were enacted at Lodi and Monza, to which the *Bund*, a Swiss paper, adds Mantua and Verona. At Monza, especially, a town of 8,400 inhabitants, twenty-four miles from Milan, there appears to have been a very sanguinary contest. A body of rebels attempted at first to surprise the garrison of the capital, while another attacked the vice-regal palace on the Piazza del Duomo. A heavy fire was opened by the troops upon the assailants, which forced them to retire. Their stilettoes were chiefly directed against the officers, several of whom were killed or wounded.

Milan has been placed under the severest rigors of martial law. Any group of more than three persons in the public streets is prohibited. All suspicious strangers are to be dismissed from the city. The city has to provide for the maintenance of the wounded as long as they live, as also for the families of the killed. Until the ringleaders and instigators of the rebellion are delivered up, the city will have to pay the extraordinary expenses attendant on the unusual exertion of the garrison. From this contribution, however, such individuals as are notoriously attached to Government—whatever class of society they belong to—are exempt.

The *Cologne Gazette* states in a letter from Verona, that the wounded soldiers and the families of those killed during this insurrection are to receive pensions.

The Government had closed the railways from Milan to Como, Monza, and Treviglio to the public, until further orders.

A telegraph despatch from Bellinzona, of the 10th, announces that the rebels arrested at Milan on the 9th, have been judged by court-martial and executed. Among them was a priest.

A Turin letter of the 9th, states that the Austrian Government at Milan is so convinced that the conspiracy which has caused the outbreak had its seat at Bellinzona, the capital of the canton of Ticino, that all communication with the latter has been cut off. On the other hand, Switzerland is calling out her militia, and sending troops to the frontier of Lombardy. The four battalions of the canton of Ticino are already under arms.

The latest accounts from Milan state that the city is perfectly tranquil, though coupled with the contradictory report, that there had been some other attacks on isolated soldiers.

Marshal RADETZKY, in a proclamation, states that there were ten soldiers killed and fifty-four wounded in Milan on the 6th.

A letter from Milan states that the arrests there amount to eighty, of whom six were hung and three shot on the 8th.

A chain of sentinels had been established from Como to Chiasso. The Austrians have also placed a military cordon on the frontier of Switzerland.

CHINA.—The accounts of the success of the rebels are contradictory. It is stated, however, that Su, on the 18th of November, routed a band of insurgents at Seung-tam, in Hu-nan, and took above four hundred prisoners, among them the leader of the band and his counsellor. A great number of executions had taken place at Canton, some of the victims being persons of considerable distinction. On the other hand, there was a report in Canton that the insurgents had environed Chang-sha, lay-

ing their plans so well, that the garrison began to lose heart, and from the skill in strategy displayed, it was believed that some foreigners were in league with the insurgents. The people, though in some alarm about the fate of that city, still put confidence in Su's doing something, as a place in the Cabinet may reward his success.

The following items of intelligence have been received by a subsequent arrival.

ITALY.—Milan is now reported quiet, but theatres and public assemblages are prohibited.

No outbreak occurred in the Tuscan or Roman states, except some rioting at Orvieto, where one man was stabbed, and some windows broken.

At Sienna Rirmini, cries of "Vive la France!" and "Vive le Napoleon!" were uttered, for which the town was fined heavily, and fifty persons were beaten with fifty blows each.

At Monsea, six leagues from Milan, the insurgents held out bravely for some hours, but were at last overpowered.

It is said that the Austrian police knew all about the conspiracy since the 10th of January last. The conspirators were all armed with laggies of the same manufacture, with a cross on the blade.

The correspondent of the *London Times* learns from a sure source, that the rising in Italy was to be simultaneous with the assassination of Louis NAPOLEON.

At a meeting of the conspirators at Luganee on the 5th, news was received that the assassination plan had failed, and it quite discomfited the Italian revolt.

It is said that ten thousand muskets are secreted at Luganee. Meanwhile the frontiers are kept by a strong force of Piedmontese cavalry. All refugees have been removed from Sardinia to the north side of Lake Maggi, or Etoarona.

Gen. CASTELLANE, at Lyons, announced that if disturbances occurred in Savoy, he would cross the frontier with troops.

Milan is in a sad state. Debtors are liberated to make room for political prisoners. The municipality is forced to pension the widows and the wounded troops. House owners are ordered to repair damages at their own expense.

The quarter port at Post Osa, also the Palazzo, Resta, Dada, Sornani, Viscount Accen, are occupied by troops.

Most of those arrested belonged to the lower classes of the people.

AGOSTINI denies, in the London papers, that he assented to the insurrection.

MAZZINI is somewhere in Switzerland or Italy. His friends fear for his safety.

Austria appears determined to take measures against Switzerland and Piedmont, which she regards as hot-beds of revolt.

RUSSIA.—VON SEBUZED, the Japanese traveller, is summoned to confer with the Government respecting an expedition—whether peaceful or hostile is not known—which the Emperor intends to send to Japan.

TURKEY.—No further movements have taken place in Montenegro. Berlin despatches state that Prussian despatches make it certain that the Porte will accept the mediation of Austria. The *Lloyd* of the 12th says, that Prince DANIEL would accept the condition offered by Turkey, and that hostilities are suspended.

The Turkish Commission in Bosnia has issued a firman, granting the same privileges to Christians as to Turks. To balance this, Greek journals report a massacre of Christians at Salonica. No details are given.

Still Later.

The American steamship *Baltic* arrived at New York on Sunday last, with news four days later than the above.

ENGLAND.—The Earl of Clarendon has accepted the seals of the Foreign Office, in place of Lord John Russell.

The Earl of Aberdeen announced in the House of Lords, that it was the intention of the Government to execute those soldiers against whom a verdict of wilful murder had been found, and certain Catholic priests, for their conduct on the occasion of the Six Mile Bridge affair.

Kossuth has written a letter, denying that the proclamation recently published in his name, was either penned by him or by his authority. His reason for not giving an earlier denial is, that it would have been telegraphed to Austrian quarters, and, supposing that the fight was still pending, might have done some harm to his brethren in oppression, the Italians.

Doubtful rumors prevail of an alliance and contemplated relations between England and France, as a counterpoise to the Northern powers.

ITALY.—Slight disorders had broken out at Forli and Arezzo, in the Roman States.

The *Gazette de Basle* of the 16th announced the cessation of all communication between Lombardy and Ticino. The passage of travellers, and even of merchandise, was prohibited.

There are 4,000 Austrians on the line of Lombardy, and 1,200 on that of Varese.

A deputation of Milanese were courteously received by Gen. Gyula, the military commandant of Lombardy, but he held out but little hope that the Government would relax in its severity.

Marshal Radetzky proclaims the confiscation of the property of the suspected.

The frontier of Lombardy is closely blockaded. Mazzini has been seen on the frontier, but has not been captured. Saffi also escaped. The former was distributing money to the disaffected.

The gates of Milan were still closed, and troops were arming. Whistling and singing are forbid-

den. Two men were hanged, and it is thought that some Hungarians had been privately shot in the castle. The city has to pay 30,000 florins every Wednesday.

The Austrians had ordered 5,000 Ticinese to leave Lombardy in twenty-four hours.

Some few arrests have been made at Genoa.

AUSTRIA.—The Emperor of Austria is recovering from his wound. The assassin's name is Lasso Benemy, a tailor, formerly a hussar. He was cut down by an aide-de-camp and secured.

The *London Advertiser* says that an extensive conspiracy has been discovered in Hungary. The country is very unsettled.

A commercial treaty between Austria and Prussia was signed on the 19th.

Italian letters say that there is now circulating in Hungary a proclamation, signed by Kossuth, granting a general amnesty to all those who were formerly opposed to Hungarian independence.

Regular guerilla bands are formed all over the country. It is said that the Government is well informed of what is going on. It is also added, that the Austrian force now on the Bosnian frontier will be made to serve the double purpose—one part to guard the frontier, while the other, formed into flying corps, will scour Hungary.

A Vienna letter reports (but the statement is not confirmed,) that the Austrian Government has addressed an energetic note to the British Government, complaining that Mazzini and Kossuth are allowed to get up conspiracies in London, and publish proclamations in the English journals of a nature calculated to excite insurrection on the continent.

TURKEY.—The Austrian envoy received, on the 3d, an ultimatum from the Divan respecting Montenegro, to which he required a categorical answer within five days. He demanded a cession to Austria of the ports of Kleck and Sutorius, which Turkey claims. Austria would, it is said, make a *casus belli* of it.

On the other hand, the French envoy, in presenting his credentials to the Sultan, said it was the wish of the Emperor to make sentiments of friendship and reciprocal esteem yet more durable.

Hostilities had been resumed between the Turks and Montenegrins, but not, as reported, between Turkey and Austria.

ADVENT HERALD.

BOSTON, MARCH 12, 1853.

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To Correspondents.

S. J. M. M.—Received all up to No. XXXII. Thank you.

S. K. BALDWIN—Your letter, with a reply, will be given next week.

We have a large number of communications on hand, which will appear as soon as possible.

A Tour West.

BRO. HIMES.—I purpose going West—probably as far as Missouri—in the course of a few weeks. Brethren wishing me to attend meetings in any of the States through which I shall pass—viz., New York, Michigan, and Illinois—and writing me to that effect, I will try to comply with their request. They will address their letters to Addison, Vt.

Brethren who wish to contribute to aid in the distribution of tracts, or for other purposes, they have the opportunity to do so. I shall probably leave Vermont some time in May.

P. B. MORGAN.

WHITING'S TRANSLATION OF THE NEW TESTAMENT. Agents having unsold copies of this work on hand, which they do not wish to retain, are requested to improve the first opportunity to send them to us without expense.

Nos. 1 and 3 of the "HERALD."—Those who can spare Nos. 1 and 3 of this volume, are solicited to mail them to this office.

J. V. HIMES' Appointments.

Rochester—Sabbath, March 13th.
Lockport—March 14th, evening.
Lewiston—March 16th.
Buffalo—March 18th and 19th, evenings, and Sabbath, 24th.

CANADA WEST.—I am specially requested to hold a meeting in or near Hamilton, C. W., after I have fulfilled my appointment at Buffalo, on the 24th inst. I will, therefore, if it be desired, comply with the request from the 24th to the 27th. This is the best that I shall be able to do. Bro. D. CAMPBELL and other brethren will arrange accordingly, and give notice through the *Herald*.

J. V. HIMES.

Books.—On my way West, I shall be able to supply friends with the "*Memoirs of William Miller*," "*Exposition of the Apocalypse*," and other works on the Advent.

J. V. H.

MINISTERIAL CONFERENCE.—This conference will meet at Portsmouth, N. H., commencing Tuesday, April 22d, at 10 A. M.

L. OSLER,

E. CROWELL,

J. PEARSON, JR. } Com.

Appointments, &c.

N. BILLINGS will preach at Swanton, Vt., Sabbath, March 13th; at Georgia, 16th; Essex, 16th; Waterbury, 18th—will Elder Taylor make an appointment for me in some one of those places where he has recently been laboring, for Sabbath, 20th? West Randolph, 22d—will some brother call for me at the depot on the arrival of the early train from the North? South Royanton, 23d—will be at the depot as above—will friends arrange for meetings in both places? Woodstock, 24th and 25th, and Sabbath, as bro. Brown and the friends from Danmore Hill shall arrange—the communion service will be attended to at the close of the afternoon meeting—will the friends come in from abroad? Claremont, N. H., 29th.

J. M. ORRICK will preach in Derby Line, Vt., Sunday, March 13th; Foster's Mills, C. E., 16th and 17th; Outlet, 19th, and Sunday, 20th; Waterloo, 24th, and remain over the Sabbath. Meetings each evening, Sundays excepted, at 6 o'clock.

D. W. SONNENBERGER will be at Hatley March 16th, evening; Eaton, 19th and 20th; Melbourne, 24th, and over the Sabbath. Each (except Sundays) at 6 1/2 P. M.

D. H. MERRILL will preach in Temperance Hall, Rock Island, Stanstead, Sabbath, March 13th.

O. H. FASSETT will preach in North Attleboro' (where the brethren may appoint) March 11th; Providence, Sunday, 13th.

The Post-office address of AMOS SMITH is West Arlington, Vt.

BUSINESS NOTES.

S. G. Allen.—The 77 cents pays J. Lovett in advance to end of this volume. So we re-send it till then.

R. Swartwout, \$3.—Credit Mrs. Green \$1.77 to 658. Sent Apocalypse and balance in tracts.

J. S. Stone.—It was sent to Manchester.

D. Bonworth.—Sent you books to care of O. B. R., Mount Holly, Vt., on the 4th.

J. G. White, \$5.—Sent books and tracts \$5.75—postage \$1.16, and papers \$5.84 to No. 84. Mrs. E. Triplett is credited on Herald to July 1st.

J. Danforth.—The Post-office address of P. Blood is Manlius, N. Y., and her letter should have been dated there.

P. Blood.—There is a letter for you in the Post-office at Massena, N. Y., mailed at Philadelphia. Write J. Danforth, or to the P. M.

E. E. Bates.—Sent you books to Utica by express the 5th.

TO WHOM IT MAY INTEREST.—The subscriber wishes to dispose of a Grist Mill, a Shingle Mill, and a Card and Felling Mill. Also a small Farm. They will be sold together, or separately, on the most favorable conditions, a small part of the payment only being required at the sale, or a share of the income of the mills will be taken till the whole is paid for. The Clothing Mill would furnish one of the best opportunities for a deer-skin tanning and manufacturing establishment, the opportunity to purchase hides being the best in the United States, as probably also is the demand for the manufactured article. More than 10,000 hides were sold at one market, but a few miles distant, the past year, and yet not one is known to be tanned or manufactured in the State. The mills are about five years old, and are in good repair. They are situated within a few miles of the best market town East. The property will be sold on account of the ill health of the owner. Any person of moderate means, but with energy of mind and body, will find this a rare chance. Any one in New York acquainted with the deer-skin tanning and manufacturing business, will find the above the best chance, perhaps, in the world. Those wishing to purchase, will be promptly answered by addressing (post paid) BARNARD NEWBALL, East Eldington, Me. [r 26-3t.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 3 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year for any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

L. Case, 619; L. D. Chappell, 638, and \$1 for book; Mrs. A. Benedict, 638; L. Huse, 632; Benjamin—the P. M. wrote William?—Morrill, 638; J. Walton, 632; E. Church, for books—sent; Ed. Ongley, 638; M. Burrell, 658; D. Spenser, 638; M. Ray, 642; T. Freeman, 632; J. Gilchrist, 638; H. Phelps, 638; A. Warren, 638; J. Heath, 619; J. Norton, 638—each \$1.
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W. Greenman, book; and to No. 470—\$5 due Jan. 1st ult.; O. Page, 625; Little & Camp, 624 and book; H. C. Rhodes, 594 and Y. G.; J. Danforth, 670 and book; H. T. Lawton, 612—each \$3.
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Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 618.

BOSTON, SATURDAY, MARCH 19, 1853.

VOLUME XI. NO. 12.



GO FEEL WHAT I HAVE FELT.

The circumstances which induced the writing of the following most touching and thrilling lines are as follows:—A young lady in New York was in the habit of writing for the *Philadelphia Ledger* on the subject of Temperance. Her writing was so full of pathos, and evinced such deep emotion of soul, that a friend of hers accused her of being a fanatic on the subject of Temperance, whereupon she wrote the following lines:

Go feel what I have felt,
Go bear what I have borne—
Sink 'neath a blow a father dealt,
And the cold world's proud scorn:
Then suffer on from year to year—
The sole relief the scorching tear.

Go kneel as I have knelt,
Implore, beseech, and pray—
Strive the besotted heart to melt,
The downward course to stay:
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears defied.

Go weep as I have wept,
O'er a loved father's fall—
See every promised blessing swept—
Youth's sweetness turned to gall;
Life's fading flowers strewed all the way,
That brought me up to woman's day.

Go see what I have seen,
Go see the strong man bowed—
With quashing teeth, lips bathed in blood,
And cold and livid brow:
Go catch his withering glance, and see
There mirrored his soul's misery.

Go to thy mother's side,
And her crushed bosom cheer;
Thine own deep anguish hide;
Wipe from her cheek the bitter tear,
Mark her worn frame and wither'd brow,
The gray that streaks her dark hair now,
With fading frame and trembling limb;
And trace the ruin back to him
Whose pledged faith in early youth
Promis'd eternal love and truth,
But who, forsworn, hath yielded up
The promise to the cursed cup:
And led her down through love and light,
And all that made her promise bright;
And chained her there, 'mid want and strife,
That lovely thing, a drunkard's wife,
And stamp'd on childhood's brow so mild
That withering blight, the drunkard's child.

Go hear and feel, and see and know,
All that my soul hath felt and known;
Then look upon the wine-cup's glow,
See if its beauty can alone—
Think if its flavor you will try,
When all proclaim 'tis drink and die!

Tell me I hate the bowl!
Hate is a feeble word!
I loathe—ABHOR—my very soul
With strong disgust is stirr'd—
When I see, or hear, or tell
Of the dark beverage of hell.

The Bride.

BY REV. J. CUMMING, D. D. LONDON, ENGLAND.

(Continued from our last.)

In this world the husband is the representative of the wife's responsibility: her debts and liabilities become his. This, too, is a shadow of the heavenly. Our representative—the representative of our responsibilities as well as persons, is our Everlasting Husband. He has fulfilled the law we had broken; endured the penalty we had incurred; paid all we owed to God, and procured infinitely more than God owed to us. "On him was laid the iniquity of us all! He hath borne our griefs and carried our sorrows." Our responsibilities repose on him; we have sinned, but he has suffered; we are guilty, but he is righteous; we have renounced our name by nature, and are called by his—we are Christians. His name, and ours too, is "The Lord our Righteousness." We are detached in all respects from the first Adam, and attached by indissoluble ties and affinities to the second. We have changed alike our state and our nature; we have heard and obeyed the summons addressed to her in the 45th Psalm: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him. She shall be brought unto the king in raiment of needlework; the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

Perfect confidence in the very air that husband and wife must breathe; that confidence

which mitigates the sorrows, and enhances the joys of life; which quenches suspicion, and dissipates the gloom of reserve. This confidence belongs to the higher relationship also. Jesus says, "I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." He courts our implicit confidence in return; he asks you to lay aside all distrust, distance, suspicion, and to feel that none are so near you as the Son of God; and to none may you unbosom with greater confidence your wants, and sorrows, and trials, and fears. He is "touched with the feeling of our infirmities;" he sympathizes with us as no angel about the throne, and no saint before it, can. Trust in him at all times: he bids you—it is your safety, your joy, your peace—it is his command.

Obedience is the duty of the wife: "Wives, submit yourselves to your own husbands, as the Church is subject to Christ." Such is our duty—rather, it is our delight; for such obedience is not the exaction of law, but the offering of love. "If ye love me, keep my commandments." Our obedience will be in proportion to our love; its strength and its tone are the expression of the intensity of our love. Its life, and beauty, and progress, and victories, is love. Emptied of this inspiring element, all service is mechanism, and all obedience a dry husk. It is in this relationship we may confidently expect the supply of every want. "He will supply all our need according to his riches in glory." We are poor, and blind, and naked; and he is, for all who accept him, righteousness, and wealth, and life, and light, and raiment white and clean.

He will heal all our wounds. "By his stripes we are healed." He is alike the balm and physician; from the crown of the head to the soles of the feet, there is in us no soundness at all. But he is our physician as well as our husband. He healeth all our diseases. He will enrich us with unsearchable riches, and finally transfer us from this scene of trial, and vicissitude, and pain, and tears, to the new Jerusalem that cometh down from heaven, the city of the living God, the home of saints, the beauty of the universe; the preparation of Infinite wisdom and love.

In the passage on which I have been commenting, we read, "I will show thee the bride, the Lamb's wife." She requires to be shown. This indicates a fact which is implied in all portions of Scripture, that in this dispensation the true Church is hidden, veiled, concealed; and only on the millennial day, when the sons of God are manifest, will she be seen in her true imperishable beauty. "Our life is now hid with Christ in God." "We are God's hidden ones." It is written, "The world knoweth us not, as it knew not him." The outward world neither sees, nor comprehends, nor appreciates the children of God—the hidden bride, the kings in disguise. The world can understand civil rank, not spiritual dignity; political power, not holiness; wisdom, and might, and nobility after the flesh, and base things, and things that are; but not that inner and true beauty which is the inspiration of God, which outlives all, and never fades. The tabernacle in the wilderness was covered with rough skins, and fastened with coarse ropes; and to those eyes that had seen the magnificent productions of Egyptian architecture, the porticoes, and columns, and temples of Egypt, the sanctuary of Israel must have appeared a mean thing. But in the former were venomous reptiles, the products of the Nile, and scorpion-like beetles, crawling about their shrines, or raised on pedestals, and receiving the adoration of intelligent men; while under the plain exterior of the latter, were the mercy-seat, and the ever-beaming glory between the cherubim, and the presence of God, and pure worship, and holy worshippers. Thus the bride, like the Bridegroom, has no beauty that we should desire her—she is now veiled, misconstrued, mistaken. But the day of her manifestation comes.

"The Church," says Archbishop Leighton, "is called the 'king's daughter' (Psalm 68:13);

but her comeliness is invisible to the world, 'she is all glorious within.' Through sorrows and persecutions, she may be smoky and black to the world's eye, as the 'tents of Kedar;' but in regard of spiritual beauty, 'she is all glorious within.' Through sorrows and persecution, she may be smoky and black to the world's eye, as the 'tents of Kedar;' but in regard of spiritual beauty, she is 'comely as the curtains of Solomon.' And in this the Jewish temple resembled it aright, which had most of its riches and beauty in the inside. Holiness is the gold of this spiritual house, and it is inwardly enriched with that. The glory of the Church of God consists not in stately buildings, of temples, and rich furniture, and pompous ceremonies; these agree not with its spiritual nature. Its true and genuine beauty is, to grow in spirituality, and so to be like itself, and to have more of the presence of God, and his glory filling it as a cloud. And it hath been observed, that the more the Church grew in outward riches and state, the less she grew, or rather the more sensibly she abated, in spiritual excellences."

We have seen her in days of her exposure to persecution, suffering martyrdom, covered with such shame and reproach as the world could heap upon her, lying among the pots, sojourning amid the persecuted Paulicians of the east, and the suffering Waldenses of the west, a widow and a weeper. We have caught glimpses of her amid the flames that consumed her, and under the smoke that rose from her ashes, or in the cells and dungeons prepared for her by the apostasy, in which she shed forth a supernatural glory that often awed her enemies. But at the epoch described in the text, she is to be presented to the Bridegroom a glorious Church, unveiled and visible to heaven and earth, having laid aside her weeds of sorrow, her ashen garments, and put on her coronation robes, and standing forth a monument of grace, the masterpiece of Christ, the joy of the whole earth. Previous to the presentation of the bride, we are told, chap. 19:7, that "she had made herself ready." This preparation is now going on, and at the coming of Christ the professing Church will be divided into two great classes—one, the mere pretender, and the other, the true Church, the Lamb's wife. So it is written in Matt. 25:1-13: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

We have, in the five wise virgins, the Lamb's wife—the bride made ready for the Bridegroom; and their preparation corresponds to that which is said to be the characteristic of the Apocalyptic bride having made herself ready. The woman seated on the scarlet-colored beast had her peculiar readiness, for "she was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls." But the true bride has no such meretricious finery. She has "washed her robes, and made them white in the blood of the Lamb;" she has heard the cry that now sounds forth, "Behold, the Bridegroom cometh;" and to her who thus looks, and longs, and prays for him, he will soon "appear the second time," on the lightning's wing and in the clouds,

"without sin unto salvation." The present movements of the nations of the earth are all designed to stir up the bride to meet the Bridegroom; and these convulsions, which shake the kingdoms of this world, tend to detach her affections more and more from things seen, and to lift them to things unseen and eternal—to her future home—her watching Lord. The true church will become more and more united, pure, and spiritual, as the time draws nigh. She will lean less on an arm of flesh, and look more to her husband, Christ. She will act out with greater simplicity of purpose and energy of heart the apostolic prescription, to "buy as though she possessed not, to weep as though she wept not, and to use the world as not abusing it."

It is after the bride has made herself ready, and the Bridegroom has come, that the glorious festival described in these words, "The marriage of the Lamb is come," is celebrated. It is very remarkable that in this book alone Christ is called so often the Lamb: ("the Lamb's wife," and "Blessed are they which are called to the marriage supper of the Lamb.") The reason of this apocalyptic expression may be, that the Saviour's greatest and most glorious character is that which is most precious to sinners upon earth—that our salvation and his glory are bound up together—that eternity to come shall celebrate his cross, as eternity previous predicted and prefigured it—and that his triumph on Calvary was his greatest act, and its results his richest honor, and its remembrance the illumination of the future.

(To be continued.)

MR. JEFFERSON'S TEN RULES OF LIFE.

THE following rules for practical life were given by Mr. JEFFERSON, in a letter of advice to his namesake, THOMAS JEFFERSON SMITH, in 1825:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst or cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak; if very angry, count one hundred.

FEMALE WOMEN.

We respect, admire and love a female woman. We admire her in the beauty of her person, her moral presence and her position; we respect her simple truthfulness and innocence, and we love her as the embodiment of the highest charms and sweetest attributes of humanity. But a male woman, who can bear! We cannot read of monster meetings, in which women perform the leading parts; of lectures on the subject of marriage, to promiscuous audiences, by female tongues, and of the perambulating female spouters who go about the country, without an involuntary emotion of disgust. Many of these women are mothers, who have families at home, and husbands who should have tender heads. Home duties are forsaken, and the misguided mistresses go about teaching other people their duties! What comfortable wives they must be! What kind and assiduous mothers! How they must hallow a home that is too small to hold them! We would as soon live with a hyena, or a steam engine. Don't come this way, we beg of you.

Springfield Republican.

FLATTERY—"A man by reviling me, may call me a fool; but by flattering me make me one indeed."

God in History.

(Continued from our last.)

THE BATTLE OF BLENHEIM, A. D. 1704.

"The decisive blow struck at Blenheim resounded through every part of Europe: it at once destroyed the vast fabric of power which it had taken Louis XIV., aided by the talents of Turenne and the genius of Vauban, so long to construct."—*Alison*.

Though more slowly moulded and less imposingly vast than the empire of Napoleon, the power which Louis XIV. had acquired and was acquiring at the commencement of the eighteenth century was almost equally menacing to the general liberties of Europe. If tested by the amount of permanent aggrandizement which each procured for France, the ambition of the royal Bourbon was more successful than were the enterprises of the imperial Corsican. All the provinces that Bonaparte conquered were rent again from France within twenty years from the date when the very earliest of them was acquired. France is not stronger by a single city or a single acre for all the devastating wars of the Consulate and the Empire. But she still possesses Franche-Comte, Alsace, and part of Flanders. She has still the extended boundaries which Louis XIV. gave her; and the royal Spanish marriages a few years ago proved clearly how enduring has been the political influence which the arts and arms of France's "Grand Monarque" obtained for her southward of the Pyrenees.

This is not the place for any narrative of the first essay which Louis XIV. made of his power in the war of 1667; of his rapid conquest of Flanders and Franche-Comte; of the treaty of Aix-la-Chapelle, which "was nothing more than a composition between the bully and the bullied;" of his attack on Holland in 1672; of the districts and barrier towns of the Spanish Netherlands, which were secured to him by the treaty of Nimeguen in 1678; of how, after this treaty, he "continued to vex both Spain and the empire, and to extend his conquests in the Low Countries and on the Rhine, both by the pen and the sword; how he took Luxembourg by force, stole Strasbourg, and bought Casal;" of how the league of Augsburg was formed against him in 1686, and the election of William of Orange to the English throne in 1688 gave a new spirit to the opposition which France encountered; of the long and checkered war that followed, in which the French armies were generally victorious on the Continent, though his fleet was beaten at La Hogue, and his dependent, James II., was defeated at the Boyne; or of the treaty of Ryswick, which left France in possession of Roussillon, Artois, and Strasburg, which gave Europe no security against her claims on the Spanish succession, and which Louis regarded as a mere truce, to gain breathing-time before a more decisive struggle. It must be borne in mind that the ambition of Louis in these wars was two-fold. It had its immediate and its ulterior objects. Its immediate object was to conquer and annex to France the neighboring provinces and towns that were most convenient for the increase of her strength; but the ulterior object of Louis, from the time of his marriage to the Spanish Infanta in 1659, was to acquire for the house of Bourbon the whole empire of Spain. A formal renunciation of all right to the Spanish succession had been made at the time of the marriage; but such renunciations were never of any practical effect, and many casuists and jurists of the age even held them to be intrinsically void. As the time passed on, and the prospect of Charles II. of Spain dying without lineal heirs became more and more certain, so did the claims of the house of Bourbon to the Spanish crown after his death become matters of urgent interest to French ambition on the one hand, and to the other powers of Europe on the other. At length the unhappy king of Spain died. By his will he appointed Philip, duke of Anjou, one of Louis XIV.'s grandsons, to succeed him on the throne of Spain, and strictly forbade any partition of his dominions. Louis well knew that a general European war would follow if he accepted for his house the crown thus bequeathed. But he had been preparing for this crisis throughout his reign. He sent his grandson into Spain as King Philip V. of that country, addressing to him, on his departure, the memorable words, "There are no longer any Pyrenees."

The empire, which now received the grandson of Louis as its king, comprised, besides Spain itself, the strongest part of the Netherlands, Sardinia, Sicily, Naples, the principality of Milan, and other possessions in Italy, the Philippines and Manilla Islands in Asia, and in the New World, besides California and Florida, the greatest part of Central and of Southern America. Philip was well received in Madrid, where he was crowned as King Philip V. in the beginning of 1701. The distant portions of his empire sent in their adhesion; and the house of Bourbon, either by its French or Spanish troops, now had occupation both of the kingdom of Francis I.,

and of the fairest and amplest portions of the empire of the great rival of Francis, Charles V.

Louis was the wrath of Austria, whose princes were the rival claimants of the Bourbons for the empire of Spain. The indignation of our William III., though not equally loud, was far more deep and energetic. By his exertions, a league against the house of Bourbon was formed between England, Holland, and the Austrian emperor, which was subsequently joined by the kings of Portugal and Prussia, by the Duke of Savoy, and by Denmark. Indeed, the alarm throughout Europe was now general and urgent. It was evident that Louis aimed at consolidating France and the Spanish dominions into one preponderating empire. At the moment when Philip was departing to take possession of Spain, Louis had issued letters-patent in his favor to the effect of preserving his rights to the throne of France. And Louis had himself obtained possession of the important frontier of the Spanish Netherlands with its numerous fortified cities, which were given up to his troops under pretence of securing them for the young king of Spain. Whether the formal union of the two crowns was likely to take place speedily or not, it was evident that the resources of the whole Spanish monarchy were now virtually at the French king's disposal.

The peril that seemed to menace the empire, England, Holland, and the other independent powers, is well summed up by Alison. "Spain had threatened the liberties of Europe in the end of the sixteenth century, France had all but overthrown them in the close of the seventeenth. What hope was there of their being able to make head against them both, united under such a monarch as Louis XIV.?"

War was formally declared by the allies against France on the 4th of May, 1702. The principal scenes of its operation were, at first, Flanders, the Upper Rhine, and North Italy. Marlborough headed the allied troops in Flanders during the first two years of the war, and took some towns from the enemy, but nothing decisive occurred. Nor did any action of importance take place during this period between the rival armies in Italy. But in the centre of that line from north to south, from the mouth of the Scheldt to the mouth of the Po, along which the war was carried on, the generals of Louis XIV. acquired advantages in 1703 which threatened one chief member of the Grand Alliance with utter destruction. France had obtained the important assistance of Bavaria as her confederate in the war. The elector of this powerful German state made himself master of the strong fortress of Ulm, and opened a communication with the French armies on the Upper Rhine. By this junction, the troops of Louis were enabled to assail the emperor in the very heart of Germany. In the autumn of the year 1703, the combined armies of the elector and French king completely defeated the Imperialists in Bavaria; and in the following winter they made themselves masters of the important cities of Augsburg and Passau. Meanwhile the French army of the Upper Rhine and Moselle had beaten the allied armies opposed to them, and taken Treves and Landau. At the same time, the discontents in Hungary with Austria again broke out into open insurrection, so as to distract the attention and complete the terror of the emperor and his council at Vienna.

The consequences of a defeat of the confederated army must have broken up the Grand Alliance, and realized the proudest hopes of the French king. Mr. Alison, in his admirable military history of the Duke of Marlborough, has truly stated the effects which would have taken place if France had been successful in the war; and when the position of the confederates at the time when Blenheim was fought is remembered—when we recollect the exhaustion of Austria, the menacing insurrection of Hungary, the feuds and jealousies of the German princes, the strength and activity of the Jacobite party in England, and the imbecility of nearly all the Dutch statesmen of the time, and the weakness of Holland if deprived of her allies, we may adopt his words in speculating on what would have ensued if France had been victorious in the battle, and "if a power, animated by the ambition, guided by the fanaticism, and directed by the ability of that of Louis XIV., had gained the ascendancy in Europe. Beyond all question, a universal despotic dominion would have been established over the bodies, a cruel spiritual thralldom over the minds of men. France and Spain united under Bourbon princes and in a close family alliance—the empire of Charlemagne with that of Charles V.—the power which revoked the Edict of Nantes and perpetrated the massacre of St. Bartholomew, with that which banished the Moriscos and established the Inquisition, would have proved irresistible, and beyond example destructive to the best interest of mankind.

"The Protestants might have been driven, like the pagan heathens of old by the son of Pepin, beyond the Elbe; the Stuart race, and with

them Romish ascendancy, might have been re-established in England; the fire lighted by Latimer and Ridley might have been extinguished in blood; and the energy breathed by religious freedom into the Anglo-Saxon race might have expired. The destinies of the world would have been changed. Europe, instead of a variety of independent states, whose mutual hostility kept alive courage, while their national rivalry stimulated talent, would have sunk into the slumber attendant on universal dominion. The colonial empire of England would have withered away and perished, as that of Spain has done in the grasp of the Inquisition. The Anglo-Saxon race would have been arrested in its mission to overspread the earth and subdue it. The centralized despotism of the Roman empire would have been renewed on Continental Europe; the chains of Romish tyranny, and with them the general infidelity of France before the Revolution, would have extinguished or perverted thought in the British Islands."

After several gallant but unsuccessful attempts to cut their way through the allies, the French in Blenheim were at length compelled to surrender at discretion; and twenty-four battalions and twelve squadrons, with all their officers, laid down their arms, and became the captives of Marlborough.

"Such," says Voltaire, "was the celebrated battle which the French call the battle of Hochstet, the Germans Plentheim, and the English Blenheim. The conquerors had about five thousand killed and eight thousand wounded, the greater part being on the side of Prince Eugene. The French army was almost entirely destroyed: of sixty thousand men, so long victorious, there never re-assembled more than twenty thousand effective. About twelve thousand killed, fourteen thousand prisoners, all the cannon, a prodigious number of colors and standards, all the tents and equipages, the general of the army, and one thousand two hundred officers of mark in the power of the conqueror, signalized that day!"

(To be continued.)

A Village Overwhelmed.

A TRAVELLER in Switzerland, writing to the *Philadelphia Evening Bulletin*, gives the following thrilling account of the destruction of the village of Goldau:

"Many feet under the rough rocks on which the actual church of Goldau stands, is a buried village, which if it were rather less crushed and ground to pieces, some 1900 years hence might be as curious a mine for eager New Zealanders as Pompeii is for us now. It is the old village of the same name which in 1806 was overwhelmed by a mountain fall. Much more terrible the catastrophe must have been, than any shower of slow ashes. Though if one were to choose his death between the two, he would perhaps prefer annihilation by a flying boulder to a slow sulphurous suffocation in his back cellar. The mountain that did this mischief was a staid, grave pile, two miles away, and was so little distrustful that it was covered like the rest of the hills around, with chalets and pastures, chewing cows and whistling peasants. Any geologist would have hesitated to live upon it, however, for through the whole long slope from Goldau to the distant summit was of firm rock, covered by rich soil, deep underneath this was a treacherous stratum of clay. Yielding to the temptation of the autumn rains, this mountain took a drop too much. It lost its gravity, staggered, fell. The clay became slush, and down the greased ways the whole vast mass slid upon the valley. Any one who has seen a large vessel launched can conceive, perhaps, what impetus a mass of rock, of the weight of millions of loaded ships, would get in sliding a distance of two miles down a slope 5000 feet high. But it is almost impossible to conceive of the desolation scattered before it. The whole broad valley, for a distance of four or five miles, and breadth of two or three, was filled with ghastly rubbish. The sky was utterly blackened by a cloud of flying stones and dust. High up the opposite side of the valley, where, if nature had issued tickets, a spectator would have taken his place without hesitation to witness the convulsion, volleys of immense rocks were hurled like grape shot carrying all before them. The church bell of Goldau was found knocked a mile, and one village chapel was swept half a league from its foundation. Of those who were immediately exposed only three escaped. One child and a servant were dug out the day after, and perhaps a more vivid idea of the calamity may be got from the story of the servant, Francisca, than from any vague conception.

"It was about tea time of a September afternoon. She was sitting in a back room amusing the child, when she heard some one shout 'Run for your life.' She snatched up the child, jumped towards the door, but before she reached it the house was struck and sent spinning down the valley. She instantly lost the child, and

was thrown from the floor against the ceiling, against the sides, every way; the furniture, and shortly the broken boards of the floor joining her in this strange dance, beams cracking and splintering with terrific noise, and the house gradually falling to pieces. Presently it stopped. Awakening from her giddy, dizzy delirium, she discovered that she was alive, and brushing away the blood which filled her eyes she found herself almost suffocated in the dark; her body half crushed, and immovably jammed between beams and broken stones, her feet uppermost. Shortly she was amazed to hear the child near her, crying. She spoke to her. The child said she was against some stone and could't move, but that she saw the day-light and some bushes, and she wanted to know what the matter was, and when people were going to take her out. Francisca was shocked and told her with equal simplicity that it was the Day of Judgment. That there were no people left. That presently she would find herself in a bright light, and that would be heaven, and mustn't be frightened but must pray. So they prayed till the child got tired and cried for her supper.

"About this time Francisca heard a village clock which disproved her theory and comforted her. She soothed the child's cries, which finally ceased entirely, and she thought her dead. All night the poor woman passed in this cruel posture, and it is curious that her suffering was not so much from bruises or loss of blood, as from the exceeding coldness of her feet. At last, prodigious effort, she partially extricated her legs, and so awaited death. With the new day, a dim light reached her, and the child awoke, and again moaned. These moans the father heard, for it happened that he was near, digging the bodies of his wife and smaller child out of the ground, where they had been found dead. The child, when released, said she had been talking with Francisca, and by a great deal of labor she was reached and saved. The child's thigh was broken, and the servant was for a long time blind, and what was quite excusable was always subject afterwards to convulsions of terror.

"The other child saved was an infant, found lying on its straw mattress upon a stream of mud, with no vestige of the house in which it had been. Four hundred and fifty men, women and children were buried alive in the mass, and more than 3000 buildings disappeared. Nature has drawn a partial screen of moss, and grass, and bushes, over the chaos in the valley, and man has built a road over it, and a church, and a tavern on the site of the principal village destroyed. But the mountain side is bare and scathed, and the terrible ruin will be forever evident."

Necessity of Revivals.

I HAVE lately heard disparaging remarks concerning revivals—that they were attended with so many defects, that their absence was better than their presence, and that, on the whole, we had better go back to the old days when revivals were unknown, and the minister had easy times—when no such attacks were made upon his heart, and conscience, and intellect, but that he could spend most of his time on his farm, fattening his hogs and getting in his crops, while if he preached half a century he would never hear of a conversion. I would ask these croakers at revivals how many friends of missions would have been mustered if there had been no revivals? My brethren, *we must have revivals*. It must rain faster, or we perish with drought. There is no such thing as a growing, progressive church without them—no such thing as a prosperous country without them. God has never multiplied his people—never built up his kingdom rapidly without them, and never will.

Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to and conformity with the laws of mind. Miracles cannot convert the soul. How many of those who witnessed the miracles of Christ, do you suppose, were converted by the prodigies that astounded them? Miracles had their use; but that use was not the conversion of the soul. But now their object is accomplished: the gospel is authenticated; the work is under motion. Hear the world roar as it rushes along; and see as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross! Religion becomes offensive; the gospel is odious; and, if they go on, they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the good old orthodox way? No; men will go to hell by whole generations if something be not done. But go into a church, filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelopes the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected. Conviction spreads

from heart to heart, like fire in a dry forest. Everybody feels, and you cannot tell why. In Litchfield, Conn., during a great revival, I would hear of conversions taken place simultaneously ten miles apart, without any contact or intercommunion. The gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the Church is filled with the droppings of the sanctuary, is to wait forever. On the ratio of conversions which take place under an old, cozy, orthodox ministry, it would take to all eternity to convert the world. Lyman Beecher.

The World's Regeneration.

NO. VI.

Among the leading features "of the last days" of the Christian dispensation, are *schisms* and *heresies* in the Church, and the increase and prevalence of Infidelity in the world. "The Church," says Cecil, "has endured a Papal and a Pagan persecution; there remains for her an Infidel persecution, general, bitter, purifying, cementing." This infidel persecution is progressing. Nor is the Papal persecution ended. The "little horn" has waxed great, and has prevailed against the saints, and it will continue, to a greater or less extent, to prevail, "until the Ancient of days shall come, until judgment shall be given to the saints of the Most High, and until the saints possess the kingdom."—Dan. 7:22. Or according to St. Paul, (2 Thess. 2:8,) *Antichrist*, as developed in Papal Rome, "the Lord shall consume with the spirit of his mouth, and shall destroy, with the brightness of his coming." The Church of Rome will continue to gain accessions from Protestant Christendom of those who are the nominal disciples of the Saviour; while there will come out from Rome, those whom the Lord by his Spirit shall enlighten and save. There is an *overturning* and *sifting* process going on. The attentive observer can discern it in the Church, and in the world. The prophecy of Ezekiel 21:27, which seems to predict the convulsions which precedes the establishment of Christ's kingdom, "I will overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him," is in process of fulfilment. Christ is the rightful king over all the earth. The time is coming when he shall have the uttermost parts of the earth for a possession. But in the mean time his Church is to be subjected to greater trials and greater opposition than they imagine who are looking for the gradual fulfilment of the millennial day, through the preaching of the gospel and kindred agencies.

We have inspired data from which these conclusions are reached. St. Paul has furnished a description of the state of the world growing old in sin, which ill accords with the opinion now so prevalent of its gradual progress in holiness. We are living undoubtedly in an age of progress, but it is progress in pride and unbelief—progress in the adaptation of the infidel maxim, "Vox populi, Vox Dei," in civil and ecclesiastical government. The appeal is made to *humanity*, to *reason*, to *philosophy*, and not to the *Bible*, and to God. On this point I would refer my reader to an able argument by Dr. Lord, the President of Dartmouth College, introductory to a volume of sermons by his son, published by Perkins & Whipple, Boston, and I also refer to higher authority in the inspired word. For example, 2 Tim. 3:1-5—"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," &c. &c. V. 12—"Yea and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." Chap. 4:3—"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (See also, Jude 4:8, 11, 19; 1 John 2:18, 22, 23; 2 Pet. 2:1, 2; 3:3, 4.)

And have we not in these scriptures a history of our own times? When was the sin of *schism* ever so lightly regarded? Even among professing Christians the *spirit* of "independency" has in a great measure set at naught ecclesiastical government and discipline. Man sets up for himself, and wiser in his own estimation than his teachers, will not submit to restraint. Oh, how many in our own New England, who once professed to be Christians have turned away their ears from the truth, and are now its bitter opposers and revilers. And as the result of schism, are the numerous *heresies* which are ruining the soul. Every man being allowed by the "vox populi" to take upon himself the office of a teacher, it is not strange that there is abounding error proclaimed. Hence instead of the glad tidings, that, "through Christ all that believe are justified" from all things which they could

not be justified by the law of Moses, we fear that in many, if not a majority of instances where congregations are assembled professedly for worship, there is at best but a mutilated gospel. While in other instances both in the city and in the country the rankest infidelity is disseminated under the guise of Christianity, or of Philanthropy.

Yes, the world is progressing, but it is progressing in unbelief. There are giants in the earth in these days as in the days of Noah. Nor will God's spirit forever strive with man. As in the days of the flood he waited—as then his retributive justice was delayed; even so now. The wicked will continue to condemn God. (Psa. 10:13.) *Evil men and seducers will wax worse and worse*—the Church will be tried, and sifted, and purified—and at length Christ will come, as in the days of Noah; that is, as unexpectedly as the flood came upon an ungodly world,—for the redemption of his chosen, and for the destruction of his enemies.

"For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4:1-3. (See also, 2 Thess. 1:7-10; 2 Pet. 3:7-12; Psa. 1:3-5.)

From the aspect of the times, whether viewed in connection with civil or ecclesiastical governments, we believe that the world is rapidly ripening for the harvest. We believe that many of the antecedent signs laid down in Scripture as indicating our Lord's return may be seen by the eye of faith. And we are willing to be accounted an enthusiast by the unbelieving world, if we can only persuade the professing followers of the Saviour to examine the argument in favor of his pre-millennial coming and reign. It is in the hope of directing attention to the subject that I have written these articles. That we are living in a marked period of the world's history is generally conceded. The explanation is to be found in right views of God's purposes so far as those purposes are revealed. Hence it is an important subject of inquiry, whether those views are right which proclaim the world's regeneration through the general diffusion of Christianity; or those which teach a growing degeneracy, notwithstanding the preaching of the gospel among the nations.

Let us not be afraid to look at the subject. Let us not refuse to re-examine the ground of our hope. If the doctrine we advocate is true, is it not important, and do you not desire to know, and to embrace the truth? Or if it is not true, then you may be able by a careful and prayerful consideration of its various bearings, to show us wherein we err.

I have referred to the writings of Bickersteth and others, in the course of these articles. If there should be a disposition to examine more fully the reason of the hope of the Millenarian, it may be found in the "Literalist," four volumes, published by Orin Rogers, Philadelphia, 1841. "Bishop Henshaw's course of Lectures on the Second Advent," and "A Connected View of Scriptural Evidence," by James A. Begg. See also appendix to "A Practical Guide to the Prophecies," by Bickersteth, for a list of works on Prophecy.

Advocate and Witness.

(For the Herald.)

Sketches of Travel.

NO. XXIX.

FLORENCE TO BOLOGNA.

FAREWELL to thee FLORENCE! "city of flowers!" graceful, beautiful, illustrious, Florence! birth-place of Genius! home of Poetry, Philosophy, and the Fine Arts! where Freedom once had a voice, that awed the insolence of aristocratic pride, and drowned the thunders of the Vatican. Thou hast many attractions for the visitor from distant lands. Thou receivest him with a smile of welcome, thou strewest flowers in his path-way, and openest wide to him thy choicest galleries of art, "without money and without price." Thanks for thy courtesy and hospitality! "Pleasant memories of thee" we carry with us on our way.

It was about half-past eight in the evening, when we took our places in the diligence for Bologna. The two Bostonian "Medici" occupied the "Interior;" the "Cambridge graduate" chose the "Banquette;" while "the Swede," the "attache," and myself, congratulated ourselves on having secured the "Coupe." The baggage was at length stowed away to the satisfaction of all hands, the flower-girls waved their "adios," and we rattled off in fine style, making our exit by the Porta San Gallo, and crossing the stream Mugnone. The country in the neighborhood of Florence is studded with villas, and rich in vineyards and olive groves, but the gathering shades of night soon limited our prospect. We passed through Fontebuono, Vaglia Tagliaterra, Caffaggiolo, where we changed horses about midnight, and then commenced a much steeper ascent, up which we toiled through Monte

Carelli, till we reached the summit of the pass about day-break. We got out of the carriage and walked along for some distance, to have a better view of the Apennines. The prospect was magnificent. Immediately around us all was barrenness and desolation—a sea of mountains on all sides, with lovely vales between, dotted with castles and villages—the clouds beneath us roseate with the beams of the rising sun. Thence our descent was rapid, though with occasional variations. At one hill we were obliged to have a yoke of oxen attached to the diligence in front of the horses to pull us up. The horses seemed to understand it perfectly; for they at once relaxed their own exertions and left the oxen to do all the work.

From Covigliano close under the Monte Bene, covered with scattered rocks of serpentine, and the Sasso di Castro, another fine mountain, through the village of Pietra Mala, famous for its spontaneous fires, constantly issuing from a small spot, ten or twelve feet across of stony ground, which always burn brightest in stormy weather, to Filigare, the last station of the Tuscan frontier. Here is the Dogana, or custom-house, a fine stone building, where our passports were examined.

Then we crossed the boundary line and entered the Papal States, and were obliged to have our passports and baggage examined again at La Ca, where is the Papal custom-house.

We stopped at Lojano to breakfast, and thence had a succession of fine views of the basin of the Po, from Turino to the Adriatic. From the next station Pianoro, through the rich plains of Bologna, till we entered the gates of the city, and after "a scene" with the police, who were very rigorous in their examinations, and "a scene" with one of our horses, who kicked up and broke his harness, we finally arrived at the Grand Hotel Brun.

BOLOGNA.

Bologna is the second city of the Papal States, next to Rome in population and importance. It is the capital of the Province of Bologna, a district of about fifty miles in length and thirty in breadth, having a population of 324,000. The city is two miles long, by about one broad, surrounded by a high brick wall with twelve gates. It lies between the rivers Savena and Reno, and the Reno canal which passes through it, connects it with Ferrara, whence by means of the Po, the Adige, and the intermediate canals, it has water communication with Venice. Its population is about 67,000.

The ancient escutcheon of Bologna bore the word "Libertas." For many centuries it enjoyed municipal independence. The citizens assembled in general comitia, and appointed the magistrates, at the head of whom were the consuls. It was not indeed until the sixteenth century that it became subject to the Papal see.

The inhabitants still retain something of their ancient bearing. During the late revolution, they made a most desperate resistance to the Austrians, and the walls still bear the marks of the artillery. The city was full of Austrian troops while we were there, and sentinels with rifles guarded the entrance of every hotel and public building.

One of the first things noticed by the stranger, is the number of covered porticoes on the sides of the streets. These extend all over the city, and afford a pleasant shelter from the sun and rain. In some parts however they give a dark and gloomy aspect to the houses.

As usual, we set out to explore some of the principal churches. The Cathedral, dedicated to St. Peter, contains among its relics the skull of St. Anna, presented by Henry VI. of England, in 1435. Among the works of art, is the celebrated painting of the Annunciation, by Ludovico Caracci.

The church of San Petronio is the largest, and said to be one of the finest specimens of the Italian Gothic of the fourteenth century. It is a perfect museum of sculpture. Windows and door-ways are covered with mouldings, bas-reliefs, and statues, in lavish profusion. The beholder stands amazed at the incredible amount of labor and skill which must have been expended on them. On the pavement is the celebrated meridian line, traced by the astronomer Cassini.

The church of San Domenico contains the tomb of St. Dominic the founder of the Inquisition, of King Enzio, son of Frederick II. Emperor of Germany, of Taddeo Pepoli, the celebrated republican ruler of Bologna, in the fourteenth century, and of Guido, the painter, and his favorite pupil, Elisabetta Sirani. It is also extremely rich in works of art. Guido painted the fresco on the roof, representing the glory of Paradise, with the Saviour and the Virgin receiving the soul of St. Dominic, amidst the music of the seraphim. Here is also an original and authentic likeness of St. Thomas Aquinas, by Simone da Bologna.

These may serve as specimens of the hundred churches of Bologna, most of which are adorned with the choicest productions of painting and sculpture, which have been accumulating for centuries.

The next day we visited the Academy of the Fine Arts, one of the finest collections in Italy. It contains the choicest works of the Caracci, Domenichino, Guido, and their pupils. One of the finest of Ludovico Caracci, is the Madonna and child, standing on the half-moon, in a glory of angels, with St. Jerome and St. Francis in adoration. The Martyrdom of St. Agnes, by Domenichino, is a noble painting. The scene and beautiful countenance of the saint, irradiated by an expression of rapt holiness and heavenly resignation, is finely contrasted with the terror and amazement of the surrounding multitude, and the savage ferocity of the murderer, plunging the dagger into her bosom. In one corner of the foreground, are two women hiding the face and stilling the screams of a terrified child.

But the picture which made the most powerful impression upon my mind was the Massacre of the Innocents, by Guido. I shall never forget the terror, and dismay, and wild frenzy of despair, upon the faces of those mothers as they see the ruffians in pursuit, and seek to shield their infants within their tightening grasp,—it seems as if you could hear the piercing shriek of one dragged by her hair and scarf, as the soldier reaches after her child—while another sits wringing her hands over her slaughtered babes—and on the countenance of another, uplifted with an indescribable expression of the utmost agony is the wild gleam of incipient madness.

The Crucifixion, the Victory of Samson over the Philistines, and a sketch of St. Sebastian, are also paintings of great celebrity by the same artist.

An illustration of the sacrilegious extent to which the Roman Catholic painters sometimes go, is seen in one of Guercino's paintings here—GOD THE FATHER! described as "a grand impromptu painting, done in a single night and put up in the morning!"

The great treasure of this gallery is thought to be the Santa Cecilia, by Raphael. The saint is represented with a lyre held by both hands carelessly dropped, the head turned up towards heaven with a beautiful, pensive countenance. The other figures are St. Paul, St. John, St. Augustine, and Mary Magdalene.

We also paid a visit to the University of Bologna, which occupies part of a noble palace in the Strada San Donato. This University is the oldest in Italy, and the first in which academical degrees were conferred. It was founded in 1119, by Wernerus, a learned civilian, who acquired the title of "Lucerna Juris." During the twelfth century students flocked hither from all parts of Europe. No less than ten thousand are said to have been here in 1262. At first the civil and canon laws were the principal study; but the faculties of Medicine and Arts were added before the fourteenth century, and Innocent VI. instituted a Theological faculty. In the fourteenth century it became distinguished as the first school which practised the dissection of the human body; and in more recent times it became renowned for the discovery of Galvanism, by Lewis Galvani, one of the lecturers on Medicine. It has also been remarkable for the large number of its learned female professors. In the fourteenth century Novella d'Andrea, daughter of the celebrated canonist, frequently occupied her father's chair: and it is related that her beauty was so striking that a curtain was drawn before her in order not to distract the attention of the students. Of later date is the name of Laura Bassi, who was Professor of Mathematics and Natural Philosophy; another is that of Madonna Manzolina, who graduated in surgery, and was Professor of Anatomy; and within the present century the Greek chair has been filled by the learned Matilda Tambroni, the friend and predecessor of Cardinal Mezzofanti.

In our walk we passed the two celebrated leaning towers, which are so conspicuous as you approach the city, one called the Asinelli, and the other the Garisenda. The Asinelli is a square massive brick tower, surmounted by a cupola, two hundred and fifty-six feet seven inches in height, and having an inclination of three feet two inches. The Garisenda is one hundred and thirty feet high, and has an inclination of more than eight feet to the south, and three feet to the east. They were built, one in 1109, the other in 1110. S. J. M. M.

ANOTHER NEW SAINT.

A LETTER of 4th February from Naples says: "During the last few days the body of Maria Christina, the first wife of his present Sicilian Majesty, has been disinterred after fourteen years' quiet repose in the church of Santa Chiara, and disinterred for the purpose of verification, with a view to beatification. The remains of the late Queen are believed to have performed some miracle which the church has not thought fit, as yet, to publish to the world. It must, however, be confessed that the church has shown unusual discrimination in its choice of a subject, for a most excellent woman was Maria Christina, and a most pure life she led, and so universal was the affection felt for her, that even in the present

day there is not a cottage in the kingdom where her virtues are not remembered and her loss regretted. The Vatican has, therefore, been induced to institute the preliminary investigations to ascertain what claims her Majesty has to be numbered with the saints. The body having been exposed, the nuncio and city authorities were invited to visit and identify it, and this having been done, a committee of ecclesiastics, consisting of the divines of the royal household, are now employed in tracing the miracles supposed to have been performed both before and after death—a very long process, if carried out according to the rules of the Roman church."



The Advent Herald.

BOSTON, MARCH 19, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER V.

This chapter is disconnected with the preceding or following portions of the prophecy, but has a bearing similar to that of the first chapter.

Now will I sing to my well-beloved
A song of my beloved touching his vineyard.
My well-beloved hath a vineyard in a very fruitful hill:
And he fenced it, and gathered out the stones thereof,
And planted it with the choicest vine, and built a tower in the midst
And also made a wine-press therein: [of it,
And he looked that it should bring forth grapes, and it brought forth
wild grapes.—vs. 1, 2.

Judea was a land of vineyards, and under this beautiful allegory is described the Jewish people. A similar illustration is contained in the Psalms (80:7-13): "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cut out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it."

We also read in Jer. 2:21—"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" And again (12:10)—"Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

The Saviour also said (Matt. 21:33-41): "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

The idea conveyed by this allegory in ISAIAH, is that God had bestowed equal care on his people, that is represented as being bestowed on the vineyard. He had given them a land "flowing with milk and honey, which is the glory of all lands." Deut. 11:11, 12—"The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Ex. 15:17—"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in;

in the sanctuary, O Lord, which thy hands have established." And MOSES said (Deut. 3:25)—"I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." Psa. 78:52-55—God "made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." He bestowed on them all needed blessings. He was a wall of fire around about them and a glory in the midst of them. And when it was proper that they should make the only return it was in their power to make, by being his willing and obedient children, they requited his goodness with wilful apostasy. Therefore he thus apostrophizes them:

And now, O inhabitants of Jerusalem, and men of Judah,
Judge, I pray you, betwixt me and my vineyard.
What could have been done more to my vineyard, that I have not done in it?
Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?—vs. 3, 4.

There had been nothing wanting on the part of God, to induce the Jewish nation to yield the peaceable fruits of righteousness. So evident was this, that God appeals to them to be themselves judges in the case. There was consequently no valid excuse which they could advance for their apostasy.

The "wild grapes," are, literally, "poisonous berries." There were wild vines in Judea which produced poisonous fruit. Thus in 2 Kings 4:39, 40—"One went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot."

As a contrast to the wine grape, such poisonous fruit illustrates the degeneracy of Israel. Deut. 32:32, 33—"For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."

Having failed to produce the grapes, for which the vineyard was planted and nourished, its doom is announced by the prophet.

And now, go to; I will tell you what I will do to my vineyard:
I will take away the hedge thereof, and it shall be eaten up;
And break down the wall thereof, and it shall be trodden down:
And I will lay it waste: it shall not be pruned, nor digged;
But there shall come up briars and thorns;
And I will also command the clouds that they rain no rain upon it.—v. 5, 6.

As those acts would affect the vineyard, so would God's analogous acts affect them. On the withdrawal of his protection from them, they would be left defenceless, and exposed to the aggressions of the heathen. God would also withhold from them those genial influences, under which the nation had prospered, and would leave them to the natural tendencies of their depraved and undirected natures.

For the vineyard of the Lord of hosts is the house of Israel,
And the men of Judah his pleasant plant;
And he looked for judgment, but behold oppression;
For righteousness, but behold a cry.—v. 7.

This explains the allegory, and leaves no question respecting its application, or the principle on which it is to be interpreted. Temporarily withdrawing his protection from them, God left them to be carried captive to Babylon; and then after a farther trial, he permitted the Romans to lead them into a captivity which has not yet terminated.

Woe unto them that join house to house,
That lay field to field, till there be no place,
That they may be placed alone in the midst of the earth.—v. 8.

The prophet proceeds to enumerate some of their specific acts which were particularly offensive to God. He first notices their disregard of the equitable arrangement which God had instituted respecting the division of lands, and the descent of estates. The land was originally partitioned among the families of Israel by lot. Said MOSES (Num. 33:54)—"Ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot fall-eth; according to the tribes of your fathers ye shall inherit." The several portions thus allotted to the several families, they were not permitted to alienate. If any family became poor, and was obliged to sell his inheritance, it reverted to him, or to his surviving posterity, in the fiftieth year—the year of jubilee. It was in the power of the one who sold, to redeem it any time. Lev. 25:28—"But if he be not able to restore it to him, then that which is sold shall remain in the hand of him

that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession." But, God said (v. 23)—"The land shall not be sold for ever; for the land is mine, for ye are strangers and sojourners with me."

Those against whom this woe is pronounced, had set at naught the just provisions of that enactment. In the language of MICAH, (2:2), "they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." They are actuated by avarice, and desire themselves to possess the rightful heritage of others,—dispossessing them for their self-aggrandizement. But the possession of many houses, or of extended fields, would avail them nothing; and such would become utterly worthless. For,

In mine ears, said the Lord of hosts,
Of a truth many houses shall be desolate,
Even great and fair, without inhabitant.
Yea, ten acres of vineyard shall yield one bath,
And the seed of an homer shall yield an ephah.—vs. 9, 10.

"One bath," was a Jewish measure, equal to thirty of our quarts—seven and a half gallons. This from ten acres of vineyard would not pay the expense of cultivation.

"An homer," was equal to eight bushels. This quantity of seed sown, would yield but an ephah or three pecks of grain—one-tenth of the quantity sown. Such would be the sterility of the soil that it would cease to be cultivated. Although naturally a fertile country, the land of Canaan was frequently unproductive,—when famine ensued.—Lands thus sterile, and houses tenantless would be of no emolument to their owners.

(To be continued.)

THE SAVIOUR'S PROPHECY OF

JERUSALEM'S DESTRUCTION, AND THE WORLD'S TERMINATION.

MATT. XXIV.

(Continued from our last.)

The SAVIOUR having cautioned his disciples respecting false Christs, he next notices other events which must transpire, and which are in themselves to be no indication of the end of the world.

Vs. 6-8—"And ye shall hear of wars, and rumors of wars: see that ye be not troubled; for all these things must [first—Luke] come to pass, but the end is not yet—[is not by and by—Luke]. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and [great—Luke] earthquakes in divers places [and troubles—Mark]; and fearful sights, and great signs shall there be from heaven [—Luke]: all these are the beginning of sorrows."

1. "Wars and rumors of wars" were to be; but they were not to be regarded as any token of the end. Previous to the destruction of Jerusalem, Bishop NEWTON says:

"There were 'wars and rumors of wars,' as appears in all the historians of those times, and above all in Josephus. To relate the particulars would indeed be to transcribe great part of his history of the Jewish wars. There were more especially 'rumors of wars,' when Caligula the Roman emperor ordered his statue to be set up in the temple of Jerusalem, which the Jews refused to suffer, and persisted in their refusal; and having therefore reason to apprehend a war from the Romans, were in such a consternation that they omitted even the tilling of their lands; but this storm was soon blown over, and their fears were dissipated by the timely death of that emperor.

"It is said moreover, that 'nation shall rise against nation, and kingdom against kingdom.' Here, as Grotius well observes, Christ declares that greater disturbances than those which happened under Caligula, should fall out in the latter times of Claudius, and in the reign of Nero. That of 'nation against nation' portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together: as particularly at Cæsarea, where the Jews and Syrians contended about the right of the city, which contention at length proceeded so far, that above twenty thousand Jews were slain, and the city was cleared of the Jewish inhabitants. At this blow the whole nation of the Jews were exasperated; and dividing themselves into parties, they burnt and plundered the neighboring cities and villages of the Syrians, and made an immense slaughter of the people. The Syrians in revenge destroyed not a less number of Jews, and every city, as Josephus, expresseth it, was divided into two armies. At Scythopolis the inhabitants compelled the Jews who resided among them to fight against their own countrymen, and after the victory basely setting upon them by night, murdered above thirteen thousand of them, and spoiled their goods. At Ascalon they killed two thousand and five hundred, at Ptolemais two thousand, and made not a few prisoners. The Tyrians put many to death, and imprisoned more. The people of Gadara did likewise, and all the other cities of Syria, in proportion as they hated or feared the Jews. At Alexandria the old enmity was revived between the Jews and heathens, and many fell on both sides, but of the Jews to the number of fifty thousand. The people of Damascus too conspired against the Jews of the same city, and assaulting them unarmed, killed ten thousand of them. That of 'kingdom against kingdom' portended the open wars of different tetrarchies and provinces against one another: as that of the Jews who dwelt in Peræa against the people of Philadelpia concerning their bounds, while Cuspius Fadus was procurator; and that of the Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast of Jerusa-

lem while Cumanus was procurator; and that of the whole nation of the Jews against the Romans and Agrippa, and other allies of the Roman emperor, which began while Gessius Florus was procurator. But as Josephus saith, there was not only sedition and civil war throughout Judea, but likewise in Italy, Otho and Vitellius contending for the empire."—Dis. on Proph. pp. 333-4.

After these, was the war in which the Romans destroyed Jerusalem. And from that time till the empire was overthrown, its history was of one continued series of wars. From that day to this, the contentions among the several kingdoms, the conquests of MOHAMMED, the crusades of the 11th and 12th centuries. The wars of Roman Catholic kingdoms against those favoring the Reformation, the battles of NAPOLEON, and the struggles on this continent, have been too continuous, and are so well known, that it is not necessary to recapitulate them.

2. "Famines." Says Bishop NEWTON: "There were famines, as particularly that prophesied of by AGABUS, and mentioned in the Acts of the apostles, (11:28); and by SUTONIUS and other profane historians referred to by EUSEBIUS, which came to pass in the days of CLAUDIUS CÆSAR, and was so severe at Jerusalem, that, as JOSEPHUS saith, many perished for want of victuals."—Dis. on Proph. p. 334.

During the siege of Jerusalem, also, the famine was so great that one mother eat her own child. Since then, 580,000 men died of famine, disease and the sword, in the revolt of the Jews under ADRIAN. In 187 the famine continued in Rome three years. Italy and Cyprus were thus visited in 311, and it continued in the last place thirty years. In 310, there perished of famine in England and Wales 40,000 persons. In 378, Wales was again visited. In 448-9, it so raged in Italy, that parents devoured their own children. In 534, commenced one of the greatest famines ever recorded—continuing many years, and destroying multitudes of the race. In one district in Italy 50,000 persons died in 539. In 679, and for three years, it was severe in England. In 820 the crops failed in France. In 1005 continuing for three years, famine and plague nearly desolated the earth. In 1031 and 1042 it was general in France, England and Germany. In 1124, in Italy and England so many died of hunger that their bodies were left unburied by the road side. From 1230 to 1239 it raged in France, Denmark and Italy. In 1294 thousands died of hunger in England. In 1352, authors relate that 900,000 thus perished in China. In 1450 in Milan 60,000 people died of it. In 1600, it was very general throughout Europe—500,000 died in Muscovy alone. In our own day, we have witnessed the Irish famine, which depopulated that island to the extent of several hundred thousand. The foregoing, are but a few of those recorded.

3. "Pestilences" are usually attendant on famines. Says Bishop NEWTON: "Scarcity and badness of provision almost always end in some epidemical distemper."

Two years before the destruction of Jerusalem 30,000 people died in Rome of the plague. In 169, in the same city a mortal pestilence carried off 10,000 people daily. In 375, in Wales 43,000 people died of the plague. In 407-8, pestilence extensively raged; so that NICEPHORUS says "almost all Europe perished, and no small part of Asia and Africa." In 590, a plague began in Pelusium, in Egypt, which spread to all parts of the world, and lasted fifty-two years—10,000 persons, at one time, dying in Constantinople daily. In 679-80, England and Ireland were ravaged by it. In 717, there died in Constantinople 300,000. In 820 it raged in France. In 954 it ravaged the north of Europe, and Scotland lost 40,000 inhabitants. In 1005, in connection with famine, it is affirmed that more than half the human race perished by it. In 1094 the plague raged in England, France and Germany. In 1220, it was so fatal in Damietta that only three persons survived out of 70,000. About 1345 "the black death" began in China, and extended over the known world—50,000 died in London—the same in Norwich—100,000 in Venice—90,000 in Lubeck. In the East, twenty millions perished in one year. In 1383, Lubeck again lost 90,000 by the plague. In 1401, Florence was nearly depopulated. In 1406 there died in London 30,000. In 1502, in Brussels, 5000 died daily, so that the town was soon abandoned. In 1580, half a million died in Egypt in six months. In 1599, 70,000 died in Lisbon. In 1611, the plague swept away 200,000 people in Constantinople. In 1625, there died in London 35,000 citizens; and the next year in Lyons 60,000. In 1649, the plague destroyed 200,000 in the south of Spain. In 1665, in another visitation, London lost 68,000 inhabitants. In 1709, Dantzic lost 25,000 people by the plague. The next year 30,000 died in Stockholm; and the year following 26,000 in Copenhagen. In 1755, Constantinople lost 150,000 inhabitants by the plague.

(To be continued.)

THE TRUE AND THE VULGAR ERA OF THE BIRTH OF CHRIST.

The writer of the following letter is not a little mistaken on this point. He has stated the ground of his difficulty in a very respectful and kind manner; and we are pleased that he has done so, as it enables us to explain to him wherein his mistake lies, which we doubt not we shall be successful in making apparent to him.

BRO. HIMES:—As a request has been made in the *Herald*, for a reply to the review of brother Robinson, and being involved as a believer with brother Wadleigh, whose calculations are supposed to have all failed, we wish to make a few remarks, and shall not intend to make a review of the whole article, but desire to present to the readers of the *Herald* a few things for their consideration, which may make an impression of such depth as will lead some to a thorough investigation of this subject, and to give to others the result of their investigation; for we have a desire, as much as any, to have light.

Those who occupy the same position with brother Wadleigh, are charged with reckoning four years twice over. It is true that the argument hangs upon that point, whether there are four years omitted by chronologists, which are not reckoned at all; or whether they are reckoned in time before Christ. But if there is good evidence that there are four years omitted, then the argument is good; and if there is no evidence, then the argument is fallacious, and the 2300 days will not end until 1855.

By referring to Adam Clarke's Commentary, vol. 5, we find that he has written, "The birth of Christ,—year before the vulgar era of Christ, 4." "By the year before the vulgar era of Christ, is meant, that correct chronological reckoning which shows that the vulgar or common reckoning of the A. D. or year of our Lord, is deficient not less than four years; so that the present year, 1812, (date of Commentary,) should be according to strict chronological precision, 1816; or 1812 with four years added thereto." Then the four years are not reckoned in time before Christ, that is evident. [Note 1.]

Now if Clarke understood, for instance, B. C. 445 to reach to A. D. (vulgar era,) he could not say that in strict chronological precision, four years should be added to our vulgar era, because that would be flat contradiction, and would be nonsense, decidedly so. [Note 2.]

It is evident that he understood all the dates before Christ to reach to the birth of Christ, and not to A. D. for he has written, "The first Olympiad commenced 776 years before the incarnation of our Lord;" and in his table of remarkable eras, he has placed the first Olympiad 780 years before A. D. thereby supplying the four years, in strict reckoning, which other chronologists have omitted, with the supposition that all understand the four years difference. [Note 3.]

These instances which we have taken from Clarke, are sufficient to convince all that men in past years understood four years to be used in strict reckoning, and they are not used twice over in the harmony of the prophetic periods, which terminates them in A. D. 1852. [Note 4.]

Other instances might be given if necessary, but as all look to Clarke, sometimes, with a great deal of confidence, shall we not take his word for it in this instance? We must, there is no other alternative, for he is evidently correct in this or he might be doubted in everything, and his testimony be banished forever. Then those facts as he has recorded them, will stand and speak, when their author can no longer be consulted face to face. [Note 5.]

O let us be wise, that we may not get entangled deeper and still deeper in trouble, and the great day of the Lord's coming find us overcharged with vain janglings and minor cares. Let us keep our eye on the leading star, and be ready, hoping to the end for that salvation which is to be brought at the coming of our Lord and Saviour Jesus Christ. Yours in hope, S. K. BALDWIN.

Meredith Bridge (N. H.), Feb. 19th, 1853.

REMARKS.

Note 1.—This conclusion does not follow. On turning to p. 40, of the fifth vol. of CLARKE's Commentary, it will be seen that against Matt. 1:25, which announces the birth of CHRIST, the chronological references stands thus:

A. M. 4000.
B. C. 5.
An Olymp.
CXC. III. 4.

That Dr. CLARKE reckons from the vulgar and not from the true era of CHRIST's birth, any one will see who reflects that the birth of CHRIST could not have happened four years, or in the year 5, before his actual birth. He might be born in the year 5 before the date where some have located his birth; but could not be born before he was born. Keep that fact in mind and it will be admitted, that while Dr. C. shows a difference of four years between the true era and the vulgar era, he always dates in the margin of his Commentary from the vulgar era. On p. 383, of the same vol., Luke 3:23, when Jesus "began to be about thirty years of age," is placed in A. D. 26. He could not be thirty in the twenty-sixth year from his birth; and consequently Dr. CLARKE, is using the vulgar era, which was four years later than his actual birth.

As to A. D. 26, we need to add four years to make thirty from CHRIST's actual birth; so do we need to add four years to any year of the vulgar era, to get the number which had then elapsed since the actual birth of CHRIST. Thus the present year, A. D. 1853, is actually 1857 from the true era

of his birth. This would be according to "strict chronological precision," just as Dr. CLARKE is quoted as having written.

Note 2.—We see by this, wherein our brother's difficulty lies. When Dr. CLARKE, as all chronological writers do, says that four years are to be added to the vulgar era, it is for the purpose of finding how many years from the true era of CHRIST, any year of the vulgar era is. But the same chronological writers would also say that to reduce any year before the vulgar era, to the era of his true birth, we must in the same manner subtract four years. Thus the birth of CHRIST in CLARKE's Com. vol. 5, p. 40, being given as B. C. 5, we must subtract four which brings it to the end of B. C. 1, true era, which is also the commencement of A. D. 1, true era—but it is B. C. 5, vulgar era.

As we have to subtract the same number from the years B. C. vulgar era, to reduce them to the true era, that we have to add to the years A. D., it follows that the sum of the years from any point B. C. to any point A. D. must be precisely the same when reckoned by the true era as they are when reckoned by the vulgar. Had not Dr. CLARKE included in the time B. C. what is deficient in the time A. D. he would have placed the birth of CHRIST at the end of B. C. 1, instead of B. C. 5.

Note 3.—Our brother has made a mistake here, in reducing the era of the Olympiads to the vulgar era, which is the way he attributes to Dr. CLARKE 780 years before A. D. for the first Olympiad.

On p. 909 of the fifth vol. of CLARKE's Com. in his "Table of Remarkable Eras," he gives the years in quite a number of different eras, in which events transpired according to any one era.

Among these eras, he gives the "Year before, or from the birth of CHRIST," and also the "Year before, or of, the Vulgar era of CHRIST's nativity." The years of these two eras, are placed in parallel columns—as are the years of all the eras. By referring to them, it will be seen that B. C. 1 of the former, synchronizes with B. C. 5 of the latter, and A. D. 5 with A. D. 1,—a difference of just four years. On comparing them with the era of the Olympiads in a parallel column, it will be seen that A. D. 1 of the true era synchronizes with the first year of Olympiad 194 ("CXCIV."); and that A. D. 1, of the vulgar era, synchronizes with the first year of Olympiad 195 ("CXCV.")

Now the first year of Olympiad 194 would be only 772 years from the commencement of that era, while the first year of Olympiad 195, which synchronizes with the vulgar era, would be only 776 years.

We presume that brother BALDWIN's mistake consisted in this: To get the year before A. D. for the commencement of the Olympiad, he probably multiplied the number of the Olympiad by four. Thus: 195 multiplied by 4 equals 780. But that is not the way to reduce that era to our common era. The following rule should be observed:

"To find the time from its commencement, of a year in any Olympiad, multiply the number of the Olympiad—1 by 4, and to the product add the number in the Olympiad of the current year."—Bliss's *Analysis of Chro.* p. 20.

The reason for this rule is easily made apparent. The first year of the era of the Olympiads would be the year 1 of Olympiad I.; and the fifth year would be the year 1 of Olympiad II. Now to multiply Olympiad 2 by 4 would make 8; whereas only four years would have elapsed from the commencement of the era of the Olympiads to the commencement of the year 5, the first year of the second Olympiad.

Now as the same relations of numbers prevail through all the Olympiads, it follows that the same rule must be followed to reduce the time of each. Therefore the year A. D. 1 vulgar era, synchronizing with the year 1 of Olympiad 195, to reduce that to common years we must subtract 1 from 195, leaving 194, and multiplying by 4 we have 776 years before the commencement of the 195th Olympiad—no portion of which had expired at the commencement of the first year of it,—there having then elapsed just 194 full Olympiads.

Therefore when Dr. CLARKE says that the first Olympiad began 776 years before the incarnation of our Lord, to which his incarnation is assigned, he reckons from the vulgar era, and not from the true era,—he having placed 1 of the true era, in his Table of Eras, against 1 of Olympiad 194, which is only 772 years to his actual incarnation. For further information, see *Analysis of Sacred Chronology*, pp. 19-21.

Note 4.—Yes they are; for you reckoned from B. C. 445, which Dr. CLARKE and all others extend to the vulgar era, as is shown by his placing the birth of CHRIST B. C. 5,—between which and B. C. 445 are only 440 years; and then instead of deducting 1 year to reduce the ordinal to the numeral (see *Analysis* p. 36) you add the 4 which Dr. CLARKE had already included between the true and the com-

mon era of CHRIST's birth,—making an error of five years in your own figures. Why 1 year should be deducted from the sum of the years B. C. and A. D. is because from any point in any year B. C. to the same point in any year A. D. is 1 less than the sum of those years,—time being recorded by ordinals and not numerals.

This difference of four years between the true and vulgar era of CHRIST's birth, will cease to mislead any as soon as they learn that it is not a difference which any writer of Chronology is ignorant of, but that all chronological works are harmonized with it.

The Christian era was not used at all, till A. D. 532, and did not come into extensive use, till A. D. 1431, when Pope EUGENIUS ordered it to be used in the public registers. DIONISIUS dated the era from the year 753 from the building of Rome; but it was afterwards found to have been four years earlier. When this discovery was made, it was rectified by placing CHRIST's birth B. C. 5, while still reckoning from the vulgar era. This will be made plain to our brother, if he will notice that on p. 34 of vol. 5, Dr. CLARKE says that the vulgar era is placed in the year 4714 of the "Julian Period." Then by the first line of table, on p. 876 of vol. 1, he will see that Dr. CLARKE synchronizes B. C. 2247 with 2467 of the Julian Period; which, added, make 4714 the year of the Julian Period to which he assigns A. D. 1 of the vulgar era; which proves that he reckons from that, and not from the actual time of CHRIST's birth. Also in the same line, he will notice that the year B. C. 2247, is in the year 1471 before the first Olympiad. Now subtract 1471 from 2247 and the difference, 776, shows the number of years from the first Olympiad to the vulgar era.

We have in the foregoing, simply confined our remarks to the writings of Dr. CLARKE, because our brother refers only to him. If our brother does not find this point made perfectly clear to him, if he will visit us, we assure him that in one half hour, we will brush away all the cobwebs, and make it perfect daylight to him. He may rest assured that he is not sustained by any authority whatever. It is entirely a misconception. There is no ground for debate respecting it.

Note 5.—As Dr. CLARKE is right in this instance, we admit his opinion here to be correct. His opinion never has weight with us only when in accordance with truth. When credible witnesses testify to facts, we receive their testimony; but mere opinion is of no worth, when not thus substantiated. Dr. CLARKE's opinion on this point is easily tested. As eclipses can be calculated backwards as well as forwards, any error in the date of an event occurring in connection with an eclipse is easily rectified. Now there are more than twenty dates before CHRIST, which are verified by eclipses. These have been repeatedly calculated by astronomers, and have been invariably found to occur in the years assigned—showing that no four years have been omitted by chronologists; for if they had been all the eclipses would vary four years from the dates given. They have not omitted the four years, but have placed them before the era of CHRIST instead of after—an arrangement that does not at all affect the sum of the two eras.

Your attempting to extend the 2300 days as connected with the seventy weeks beyond the present time, involves you in more chronological difficulties, than we can here point out.

B.

Symbols and Tropes.

SYMBOLS, are things or acts which are exhibited, in vision or otherwise, to represent analogous things or acts.

TROPES, are figures, which illustrate the subjects to which they are applied. They comprise:

1. The SIMILE or comparison—an affirmation of the likeness of one agent, object, or act to another.
2. The METAPHOR—an affirmation that an object is, what literally it is only like; or that its acts are, what they only resemble—without the sign of comparison.
3. The HYPOCATASTASIS, or substitution—the employment of objects or agents of one class, in the place of those of another, without any formal notice to that effect, to show by analogy the nature or acts of the things illustrated.
4. The METONYMY, or reversion—the cause being put for the effect, or the effect for the cause; the thing containing for that contained in it, &c.
5. The SYNECOCHE—the use of a word expressive of a part to signify the whole; or that expressive of the whole, to signify a part.
6. The PROSOPOPEIA, or Personification—an address to an inanimate object, as if it had intelligence.
7. The APOSTROPHE—a digression from the order of a discourse, to address the subject of it, or to address those who are to judge of its subject.
8. The ALLEGORY—a narrative illustrating by analogous characteristics and circumstances—the subject illustrated being indicated in the connection.
9. The HYPERBOLE—an exaggeration, in which more is expressed than is intended to be understood.

10. IRONY—pointed remarks, contrary to the actual thoughts of the speaker or writer,—not to deceive, but to add force to the remark.

THE SENTENCE OF THE MADIAT.

The following judicial sentence of FRANCESCO and ROSA MADIAT, embodying a statement of the offence or offences, whereof they were found guilty, is translated for the *Tribune* from the *Univers*, a leading Catholic journal issued in Paris.

"Considering that the penal laws, agreeing with the interpretations of the most illustrious jurists, recognize proselytism a crime punishable by the civil authorities—

"Considering that Francesco and Rosa Madiat, born and brought up in the Catholic religion, have, within the last four or five years, been induced to abandon and embrace the religion which they call Evangelical—

"That Francesco Madiat, availing himself of the lessons in the French language which he gave to a young man of sixteen, endeavored, though without success, to detach him from the Catholic religion: gave him, in concert with his wife, a prohibited copy of the Bible in French and in Italian—

"That he has made to other persons proposals tending to show the superiority of the religion called Evangelical to the Catholic religion, counselling such persons not to hear the priests, reproving the worship of the Virgin Mary, and of the saints, as idolatry, and especially turning into derision the pious custom of burning tapers before the image of the Holy Virgin—rejecting the doctrine of the Real Presence in the consecrated Host, characterizing as an insult towards God, intercession by the Virgin and the Saints, rejecting the authority of the Supreme Pontiff, saying that the observance of fast days other than Sundays, and abstinence from certain aliments were the inventions of sinful men; saying that in the sacrament of the communion, the transubstantiation of bread and wine is not true, that confession is useless, because it is made to man and not to God.

"That to make a young girl of twenty, who was in their service, abandon her religion, the Madiats taught her to read, so that she might understand the books which they gave her, such as the Bible translated by Diodati, and the Book of Prayer, printed in London by the Society for the Diffusion of the Christian Doctrine, in which it is said that Purgatory and the worship of images, are ridiculous inventions. Considering that what has been said by the defence on the subject of liberty of conscience and of religious tolerance is foreign to the question, seeing that the first is not attacked when citizens are called to answer for their external acts, and that the second is protected, instead of being violated, when one preserves another from the danger of seduction and abandonment of her religion—the Court declares that impiety has been committed by the Madiats in the way of proselytism—and it condemns Francesco Madiat to fifty months' imprisonment at hard labor, and Rosa Madiat to forty-five months' imprisonment and to a fine of 300 livres—and at the expiration of their punishment to three years surveillance by the police."

Alas! Poor Mexico.

It was recently stated that DON JULIAN DE LOS REYES, Governor of the Mexican state of San Luis Potosi, had been publicly assassinated, and died of his wounds. An extract from a letter in the *National Intelligencer* states that the affair occurred in the most public part of the Paseo (or public walk.) The Governor left his carriage, and while engaged in conversation with a number of his friends, and a number of persons by, the party was suddenly fallen upon by some eight men on horseback, who singled out their unfortunate victim and ferociously butchered him on the spot, inflicting upon his body fourteen mortal wounds! The *Intelligencer* says:

"Thus (says a friend who sends us the above extract) was destroyed one of the best men of all Mexico. Butchered in open day, in the most public place of that city of which he was its chief benefactor. He had improved its buildings, its streets, and all its public works, and at the time of his death was adding new institutions for the public good.

He had established poor-houses, asylums, and public schools. By the economy and honesty of his administration, he had extinguished a large public debt of the State by paying it off; and San Luis Potosi, under the government of Julian de los Reyes, had reached a degree of prosperity unknown since the days of the independence of Mexico.

"This spirit of enterprise, of justice, and philanthropy had raised him up many enemies, who were constantly plotting to overthrow his government. But his vigor was always able to defeat their plans, and put down every revolution. At last despairing of success by other means, they have thus publicly butchered him.

"In all probability these savage assassins will never be brought to justice. Thus go the good governors and the good men of unhappy Mexico."

To Correspondents.

We have prepared, for the next *Herald*, a notice of a pamphlet by M. L. CLARK, of Melbourne, C. E., on chronology—showing its defects.

Enough of No's. 1 and 3 of this vol. have been received to supply our need. Those who have sent those numbers in compliance with our request, will please accept our thanks!

CORRESPONDENCE.



LECTURES ON ROMANS XI.

BY O. E. FASSETT.

LECTURE V.

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11:25-27.

Those who have followed us in our remarks on the former part of this chapter, will be better able to appreciate and understand what we have to say upon this. No part of this chapter is more frequently quoted and referred to in support of the idea that the Jewish nation are still a favored people, and are to have awarded to them in consequence, many great and special blessings than this; and because the language to the uncritical observer would seem to imply this. But let us more closely examine the meaning of the apostle.

"For I would not, brethren, that ye should be ignorant."—v. 25. The apostle by this, would seem to call our attention to something of special importance,—that, upon which he would have us informed.

"Lest ye should be wise in your own conceits."—This is assigned as a reason why he would have the Church, and especially the Gentile portion of it, consider what he was about to declare. And let us throw aside all our own conceits, wisdom, and hypothesis, and submit to the wisdom of God.

"That blindness in part has happened to Israel."—That is,—partial blindness; or rather a blindness not entire and including all the nation of Israel. This is evident from verse 7th, where this blindness is referred to. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Some are and have been enlightened and obtained mercy, while others are and have been blinded and hardened. And this is to be the case.

"Until the fulness of the Gentiles be come in."—i. e., until the full number of the Gentiles are converted and brought in. That this is his meaning is evident from the verse preceding, and from the fact that the conversion of the Jew and the Gentile is the subject under discussion.

Mark! Not until *all* the Gentiles are converted, as some argue. But until the full multitude and number of the Gentiles which are to be converted and saved, are converted and saved; as a reference from this passage implies: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. 7:9. These are the redeemed in the resurrection state. Not all the Gentiles in one generation who are converted and in a millennial state. Nor all the Gentiles in all ages. But those "redeemed out of every kindred, and tongue, and people, and nation," &c.—Rev. 5:9.

The passage therefore teaches us, "that blindness has happened to Israel" in part; and is so to continue until the full number of the Gentile converts are made up,—the last Gentile convert sealed and saved. If so, it has happened to Israel till probation ends with the Gentile world. And hence there is no period prior to the judgment of the great day, when *all* the nation will be converted. If probation is to continue a thousand years after the advent to the Gentiles, as is supposed by many, then this "blindness in part" will continue to all during that time, till the last Gentile convert is saved! No reasoning or sophistry can destroy this argument.

Another reference from this passage would bring us to the same conclusion. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Israel shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Reference is here had not to the conversion of the Gentiles, as in the text, but to the "times" allotted for the dominion and rule of Gentile governments over our world. At the close of these "times" Christ comes and takes to himself his great power, and reigns, and "the dominion and kingdom" "under the whole heaven" is given to him. "And then shall they see the Son of man coming in a cloud, with power and great glory."—Luke 21:27, 31; Dan.

7:13, 14, 27. To this agree the prophecy in Dan. 9:26, 27—"After three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary," &c. Jerusalem was destroyed after Messiah was cut off. "And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator," (margin.)

1. Jerusalem according to this prophecy is to be made desolate "until the consummation." Peter tells us, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Pet. 3:7, 10. To be "made desolate, until that determined shall be poured upon the desolator." This was the Roman power, the fourth great and terrible beast which is to be destroyed at the sitting of the "Ancient of days." "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."—Dan. 7:9-11.

Hence until the end of time,—the day of judgment,—the destruction of all earthly dynasty,—and the final consummation, Jerusalem is to remain trodden down, and "desolate," and the Jews scattered among all nations. And "blindness has happened" unto them until that period. It is, therefore, "away," till the end of probation to Jews and Gentiles, as we have before shown.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—v. 26. When time closes,—probation ends,—and the Deliverer comes, then "all Israel," the true Israel of that nation, or of all nations—those of faith—will be saved.

But says one, "this verse evidently teaches the conversion of *all* the Jews:—Israel after the flesh, at that time. But how can that be when probation is ended,—time closed,—the day of judgment set,—the destruction of all earthly dynasty taken place at the sitting of the "Ancient of days,"—and the heavens and the earth consumed in the final conflagration! They are to be convicted by the sight of the Lord when they "look on him whom they have pierced." But that passage had its fulfilment in the day of his crucifixion, (John 19:34, 37,) and when the "fountain was opened for sin and uncleanness."—Zech. 12:13. Besides, is sight faith? "By grace are ye saved, through faith." "We walk by faith, not by sight." The Jews are not to be saved without faith,—if they abide not still in unbelief they shall be grafted in again," &c.—v. 23. And faith sees him "who is invisible," not the visible and revealed Judge. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Will the Jewish nation be an exception? Why such a privilege granted to the Jew? Is God partial? a respecter of persons and nations? "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him."—Acts 10:34, 35. If the Jews are to be favored with the privilege of being converted by the sight of the coming Deliverer, the Gentiles should have the same privilege, or God will be a respecter of persons and partial. But this is not his character, nor this his plan.

(To be continued.)

REVIEW.

BY D. I. ROBINSON.

(Continued from our last.)

P. 66.—"The shaking of the powers of heaven," is applied to "political revolutions." Now it is inconsistent to take one prediction out of a series of literal ones, and explain it symbolically, and all the rest literally, which they do. And I think it equally strange that they should do the reverse on the sixth seal, (Rev. 6th,) where they explain one literally, and all the other seals symbolically. This is systematic inconsistency. Their objection that "a commotion in the atmosphere, or a separation of its gasses," not "agreeing so well with the phraseology," must appear unsound to all sober thinking Christians, who can readily admit that God can produce such a change in it just before his coming, and the "appearing of the sign of the Son of man in heaven," as would "agree with the phraseology," much better than any political revolution, and be in harmony with the literal character of the other signs and prophecies of the chapter.

P. 85.—It is said: "If then it was specific time that awakened them to action, what but specific time will arouse them again?" Now, 1st, this

is admitting of several cries and awakenings by "specific time," whereas there is but *one* in the parable. For there is no evidence that "specific time" led them to take their lamps and go forth.

2. It implies that in our experience, none have been aroused to action, but by "definite time," which is not true. Very many were awakened to action by the "signs" foretold being fulfilled. Many others by the consecutive prophecies being fulfilled to the last in the series.

3. In the parable of the ten virgins, there is no "specific time" in the cry. There was a "specific time" when they cried, viz., "midnight," but they cried no specific time, year, day, or hour; but only the great fact, "Behold, the bridegroom cometh, go ye out to meet him." This they *knew* to be true, and it came to pass according to the "cry." Now this we are doing, and this we *know* to be scriptural, and true; but who knoweth the "specific time" he has fixed upon to be true? All which have heretofore been cried, have proved false. How then can men and ministers say, "He will not come in '53, and he will come in '54?"

Rev. 12:9.—It is said, "The dragon is the same as the little horn of Daniel 7th," and "that Michael made war on the dragon under the administration of the heads." This is inconsistent with what is said on the 17th chap. of "the woman sitting on them," and "they ruling, deposing, and destroying the dragon's power." 1. If the dragon is the little horn under the heads, and she sits on them, then the woman sits on the little horn of Papacy.

2. If they, the heads, "rule, depose, and destroy the dragon's power," then they rule, depose, and destroy themselves, or their own power.

Vs. 13, 16.—It is said at the end of the time of the woman in the wilderness: "They had obtained a final victory over the dragonic kingdom, so far as his power to slay men is concerned," which is twice repeated with little variation of language, once in connection with Napoleon's conquest of the Pope, but this is contradicted by an admission on page 121, "It is not impossible but some may suffer martyrdom in this closing scene of Zion's war." And the text shows that it was not "a final victory," for "he was wroth with the woman, and went to make war with the remnant of her seed." And it is also contrary to historic fact, for many have been persecuted to death since 1809.

P. 124—17th chap.—"This woman is said to sit on the heads of the beast." This is a mistake, and one which leads to other errors, and greatly embarrasses the exposition.

1. They say the "heads are seven mountains on which the woman sitteth, which fixes her geographical position." This is true, but the mountains are not "governments," for that would make the heads a symbol of a symbol, and they would also be her political position, which they say they are not.

2. "They also are seven kings or governments." True, but she is not anywhere said to sit on them. She is said to sit on the beast, and he is said to be "the eighth," (v. 11th,) and is the *only* one on whom she is said to sit, or to have anything to do with. Thus all the argument to show the *time* of the vision to be the eighteenth century, falls to the ground.

P. 125.—It is said: "The German empire under Charlemagne embraced Spain." This is wide from the truth, for the Saracens had taken Spain, and held it at this time, and Charles took only to the Ebro, the first river in Spain, a single county.

It is said: "Austria was eastern France." This is not accurate. Austrasia was eastern France, and Austria was the eastern march of the French empire.

It is also said "the heads are governments, which have ruled in Italy, on which the Pope has been dependent." Then we might reckon several more, for history shows that Roger, Duke of Apulia and Sicily, Hugh of Provence, Rodolph of Burgundy, Berengarius of Friuli, and the kings of Naples and Spain, have at times, as *really* had such power in Italy and over the Pope, as either the Greeks or Heruli whom they reckon heads. Thus we might reckon six more heads as well as those they name.

It is said: "Austria held the preponderance in Italy until the beginning of the nineteenth century." This is the strongest statement I have yet found, because so contrary to what is notorious and generally known.

Nearly all have heard and read of the conquests of Bonaparte and Berthier in Italy, in the last years of the eighteenth century, which gave France the "preponderance in Italy," and all southern Europe, and made the Pope dependent on that power from 1796 to 1799.

It is said also: "This power then (Austria,) is the sixth head. It was when this head ruled, or when the woman was seated upon it, that John saw her."

That this is a great mistake will readily appear, I think, from several considerations. It conflicts with the angel.

1. The angel told John that "the beast that thou sawest was, and is not," i. e., is not at the time of the vision, but they say "it is," and when this head ruled and the woman was seated upon it.

2. At the time Austria ruled to which they refer, Austria had not been "wounded" or conquered, so as to say of it, "it was." It having had an existence and steady growth, up to that time.

3. It makes France under Napoleon the seventh head, and the restoration of Austria, 1815, the eighth, but this will involve inextricable difficulties. For if acquiring a "preponderance in Italy," make Austria and France heads, it will again make too many.

If Austria was the sixth head in the eighteenth century "while ruling" and "holding a preponderance in Italy," it was wounded to death in 1796-8, by Bonaparte, who was the seventh head, and Austria restored in 1799, would make it the eighth head, and when conquered by Napoleon in 1800, it makes him the ninth head, and Austria restored in 1815, a tenth head, and France again in 1848, an eleventh head. That France has "held the preponderance in Italy" since 1848, is too plain, and too well known, at least so far as Rome and the Pope are concerned, to need any time spent to prove it. And it is unaccountable to me how they could say since that time (1815,) Austria has held the preponderance in Italy. For if it is not over Rome, the Pope, it is of no consequence. Another fatal objection to this exposition of the heads is, that it makes four of the heads to be horns also, of the prophetic beast into which the empire was divided, which I think is absurd. But another equally fatal absurdity is the manner of reckoning the ten horns of this beast.

1. Lombardy is counted a horn, and then Milan the capital city of Lombardy, reckoned for another, which is as absurd as to make France a horn, and Paris another, or to make England a horn, and London another.

2. Lucra is counted as a horn, which does not exist separately. Since 1847 this little Duchy has been united to Tuscany. Thus fall two of the ten—eight are all the separate governments there are to be found in Italy.

3. But why confined to Italy if Austria is the beast, and is out of Italy? Why not take kingdoms and provinces elsewhere? Ah! they knew there would be too many, just as there were too few in Italy, and two had to be manufactured for the occasion.

4. But if Austria is the beast, the horns must belong to her as horns to a head. But four of the horns they have counted do not belong to Austria, any more than they do to England or France, viz., Naples, Sardinia, San Marino, and the Papal States. Thus go four more of the horns, leaving only four that belong to the beast Austria, as they have explained it.

5. But this whole process of reckoning the horns in Italy, of the present day, is absurd and false. To take one dependent kingdom, two independent ones, one little city republic, two duchies, one Grand Duchy, and the states of the Church, even if they were ten instead of eight, is to me ridiculous, and will I trust be abandoned by them and all others, for the future.

6. Finally this "beast is the eighth," and ascends from "the bottomless pit and goes into perdition." Now in the 11th chapter concerning the witnesses, it is said that this beast from "the bottomless pit shall make war on the witnesses and shall overcome them," during, or at the close of the forty-two months of their prophesying in sackcloth. Now they make Austria *since* 1815, the eighth head; the forty-two months, or 1260 years, therefore could not have ended till then, at least, for the beast of the eighth head could war on them and kill them before he existed. And further, what has Austria done since 1815, that can be called the killing of the witnesses? Evidently nothing. So according to this making Austria the eighth head, the 1260 years have not ended yet, or the witness been slain!

(To be continued.)

COMING OF THE SON OF MAN.

(Continued from the Herald of Feb. 18th.)

"Be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. 24:44.

WHAT with the Christian constitutes this readiness? We answer, a "new heart," a "right spirit," a sober, righteous, godly conversation, a holy life. These are legitimately all *one*, they are the roots and branches of genuine Christian character. When a "new heart" speaketh of a right spirit, and a righteous life, it speaketh for its own; these naturally arise from a renewed heart. Out of the abundance of the heart the mouth

speakeh. Thus the character of the fountain is known among men, by the quality of its water, and that of the tree, by the fruit it bears. Do men gather grapes of thorns, or figs of thistles? The answer is obviously, "No." "Even so every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire."

The man who out of the evil treasure of his heart bringeth forth evil things, is not ready for the inspection of the Judge of all. He only is prepared to meet his God, who out of the treasure of his heart bringeth forth good things. As God *now* looketh at the heart, so will the Judge at his coming. If right here all will be safe and satisfactory; but if the heart is not right and ready in the sight of God, all is wrong. If this is now right the Christian is ready for the inspection of his eye in the judgment. "Blessed are the pure in heart"—they are ready, "they shall see God." They shall be found of him in peace, not having on their own righteousness, but the righteousness of faith, even the righteousness of God, which is unto and upon all that believe.

But let us pause, for an error here is fatal.

A pure heart then is betokened by the possession and exhibition of a "right spirit." This will show itself in lowly religious converse and conduct, as an epistle of God; read and known of all. "Blessed are the meek, for they shall inherit the earth," when the wicked are destroyed out of it; when the Judge shall abase whosoever exalteth himself; and the proud shall be ashes under their feet.

By "showing all meekness to all men"—by "showing out of a good conversation his works with meekness of wisdom"—"by meekness instructing those who oppose themselves"—and by giving a reason of the hope that is in him with meekness and fear, the true Christian does not *open* but rather *stop* the mouths even of gainsayers. Neither will his heart condemn him, neither will God who is greater than his heart, condemn him by that man whom he hath ordained to judge the world in righteousness; the meek are ready, and "shall increase their joy in the Lord," the righteous Judge.

Nevertheless the heart is the seat, centre, sum, of all spiritual affections in the Christian, and stamps with moral excellency all that proceed from it. It is the "new heart," in him constitutes his active pulse, heavenly life, spiritual animation, in holy things. It is a well of love and joy in God, springing up into everlasting life. It is the original, holy, source, increasing fountain, undeviating principle of rectitude, from which everything in the thoughts and actions of men ariseth, which approves itself to God. Now as the character of the heart is, so will be the standing and destiny of man in the judgment. Without a holy heart that delights most of all in holy things, he is quite unprepared to meet God; he is far from being ready to stand before his Judge. Ready? Ready without a pure heart? Nay, he is not ready, but to be taken and destroyed.

Reader, these remarks are designed to illustrate and enforce the following very weighty truth and exhortation, viz., "Keep thy heart with all diligence; for out of it are the issues of life." Even in this world does life issue from the heart. In the true Christian like a fountain it emitteth love and praise to God, and good will to men. According to the preparation of it, so is the answer of the tongue; proving that the power of life is in the tongue, by reason of its relation to a good heart.

In death also, life issues from the heart. Thus the man after God's own heart, when the bands of nature were about to dissolve, exclaims (in a moment of dejection,) "My heart and my flesh fail-eth." That his flesh should fail, was not suprising; but that the heart of a saint who was prepared to behold God's face in righteousness, should fail, was marvelous, and hence, recovering himself he gives a new version of the matter, adding: God is the strength of my heart and my portion forever. In the dark valley he would fear no evil, for he was accompanied by and comforted of God, and the issues of mortality eventuated in life, because of the strength and fearless comfort of his heart. Thus a pure heart is the mightiest gravitating principle to impel the soul when leaving the body to Abraham's bosom, and the paradise of God.

As in life and death, so in the judgment, from the holy character of the heart are the issues of life. The decisions of that day and its visitations, will be according to the character of the thoughts, words, and actions, which proceed from the heart.

"The thoughts." It is true that he who looketh at, does not need an index to the heart. Nevertheless it was because of the corrupt imaginations of the thoughts of their hearts, that the Almighty

overthrew the antediluvians. The thoughts of the unregenerated are ever an abomination to the Lord. It is only on the unrighteous man forsaking his thoughts that God will condescend to have mercy upon, or pardon him. Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived while the Judge speaks: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

In that day when God shall judge the secrets of men's hearts, and not despise the contrite one, men shall have a clew, in the review of the moral character of their thoughts, to the condition of their hearts. And if ready for the divine inspection, our rejoicing then, as now, will be the testimony of a conscience void of offence toward God and toward man; the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world. Thus from the heart shall issue the life of justification in "that day;" for if our heart condemn us not neither will the Judge, who is our justifier and Redeemer, and greater than our heart, condemn us.

But as the thoughts of many in the review of his life shall acquaint him with his heart, so his "words" have been an expressed index of his heart to his fellow men. Hence by these shall he be justified or condemned in their sight. If before them confession has been made unto salvation, they shall glorify God on his behalf. If he has put away lying and no corrupt communication proceed out of his mouth, he shall not have a part with "all liars, in the lake which burneth with fire and brimstone." If his communication has been, "Yea, yea; nay, nay;" "if the Lord will, we shall live, and do this or that," and has avoided whatsoever is more, and cometh of evil, he is the "perfect man that offendeth not in word;" a wise man endued with knowledge, showing out of a good conversation his works with meekness of wisdom, he shall inherit the earth.

He has heard and done the sayings of Christ, and thus built his house upon a rock. In the day when God shall bring every "idle word" into judgment, his "sound speech which cannot be condemned," shall justify him in the presence of the world assembled.

It was good to the use of edifying. It administered grace to the hearer. By his words he shall be justified. (Matt. 12:37.) But since out of the abundance of the heart the mouth speaketh, and the good man out of its good treasure bringeth forth good things, hence again from the heart shall issue life in the judgment, and its forewarnings are: "Keep thy heart with all diligence, for out of it are the issues of life."

No less shall man's public judgment rest upon his conduct; for as a man thinketh, so is he; a good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Therefore by their fruits, the precious are distinguished from the vile; and by their corresponding rewards also, the world shall discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Hence reader, if by patient continuance in well doing, you have sought for glory, honor, and immortality, you are ready; and to you will be awarded "eternal life."

If you have clothed the naked, fed the hungry disciple, visited him when in prison or sick, or hospitably entertained him when a stranger; you are ready, and "shall inherit the kingdom prepared for you from the foundation of the world." Already has the Master announced the high terms with which you shall be invited to its possession: "Come ye blessed of my Father." Humble disciple, does thy ravished soul exclaim, This is too much for me! Stay me with flagons! Comfort me with apple; for I am sick of love. Nevertheless such are the words of the Master. And hear for thy comfort what follows: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple (whose heart is reconciled to God,) verily I say unto you, he shall in no wise lose his reward."

This is showing to the heirs of life the immutability of his rule of judgment; the certainty and glory of their reward. Yea, if you increase and abound in love towards all men, you are ready. "And God shall establish your heart unblamable in holiness before him, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

It was only thus the Master, who for the joy set before him endured the cross, despising the shame, was ready. Hear it. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

It was thus only the apostle Paul was and is ready. Hear him. "I am now ready to be offered up and the time of my departure is at hand. I have fought a good fight, I have finished my course I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day. And not to me only but unto all them that love his appearing." Now as out of the heart proceedeth good thoughts, and out of its abundance the mouth speaketh, and especially because obeyed from the heart, is that form of doctrine delivered to the Christian; love being the fulfilling of the law, hence in all respects, out of the heart are the issues of life in the judgment.

"Vain are your fancy's airy flight,
If faith be cold and dead,
Naught but a living faith unites
To Christ the living head."

Possessed of faith that works by love, and purifies the heart, we are blessed and also ready to stand before the Son of man. And if ready to be judged, we are ready to die. Blessed and ready for a blessing. Ready to every good work. Ready to distribute, willing to communicate, to hear, and do, and defer not; not only to be bound but to die for the name of Jesus.

"You that have here received
The unction from above,
And in his Spirit lived,
And thirsted for his love,
Jesus shall own you for his bride,
Be ready as the sanctified." F. G.

LETTER FROM BARNSTABLE, MASS.

BRO. HINES:—I am not idle in the vineyard of the Lord, but am endeavoring by the grace of God to preach the word wherever a door is opened. Since my arrival on the Cape I have proclaimed the word of the Lord in the Wesleyan chapel on Dennis Neck twice; in the Reformed Methodist meeting-house in West Brewster, and several times in a school-house in the same place, to attentive audiences; some of whom received the word with apparent readiness of mind. May the Lord water the seed thus sown.

Two week since, I attended a meeting where a Baptist minister preached, and spoke on the occasion after the sermon. Having had some acquaintance with this preacher before, he very courteously invited me to preach in his meeting-house on Sunday evening. At first I demurred, as some of the ideas advanced by him were, in my opinion, unsound. I however wrote to him, saying, that I must necessarily, to be an honest man, differ in my views from some of the sentiments by him set forth, and as I did not wish for any contention I could not comply with his request unless I could have a candid and patient hearing without molestation. To my proposals the liberal brother readily complied, and I availed myself of his generous offer. The evening was pleasant, and the house full, and a very candid audience present, to whom I presented the one hope of the gospel set before Abraham and the true seed. Secondly, *where*, and thirdly, *when* to be fulfilled. In relation to being the true seed and heirs of the promise, I endeavored to show that faith in Christ was absolutely necessary, not only in his death, resurrection, ascension, and second advent, but his personal reign upon the throne of his father David forever and ever. These ideas were supported by abundance of scripture, by which it was shown that every man who takes the word of the Lord for his rule of faith must be an Adventist, as without his return to earth, there can be no future reward nor consummation of our hope. The brother remarked before meeting, to remove all difficulty from my mind, "Preach," said he, "as long as you have a mind, and what you have a mind to, for if I had not had confidence in you I should not have invited you here." I am now expecting to preach the word in the Town-house at Eastham, to which place I have been invited by some who are desirous to hear. That God may assist in the dispensation of his word, and that this word may have free course and be glorified, is the prayer of thy brother in hope of eternal life at Jesus' coming.

THOMAS SMITH.

March 4th, 1853.

BRO. S. W. HOYT writes from Westerly (R. I.), Feb. 25th, 1853:—"Is it your intention to re-print in book or pamphlet form the series of extracts from the *London Journal of Prophecy*, 'Is Rome Babylon, and why?' As very few if any of your readers can have access to that quarterly, know anything of its antecedents or conductors; would it not be well to give some information on these points? more especially of the writer of the treatise, who, apparently, deals in very strong assertions without stopping for a moment to verify them by reference to well known historic authorities;—without calling in question his deductions; they

must necessarily be much weakened unless well proven from historical facts; but if truths, the more such truths are generally disseminated the better for religion, and the worse for Roman dominion.

"May God guide and direct us by his Holy Spirit into all truth and keep us in unity therewith, in patient faith and hope is the constant prayer of yours in the hope of righteousness."

Ans.—We have not arranged thus to publish those articles. They had in the *Journal* no antecedents. We began with the commencement of the articles, and have given them nearly entire. We suppose they are from the pen of Mr. BONAR.—Ed

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, in Lunenburg, Mass., Sept. 17th, 1852, SUBMIT M. STEWART, widow of Joseph Stewart, in the 66th year of her age. Sister Stewart embraced religion in A. D. 1818, and joined the Freewill Baptist Church in Fitchburg, where she continued an acceptable member until the preaching of the advent at hand, changed her relation from that to the Advent church. And thenceforward she loved and longed for the appearing of Christ; and as we trust died in the Lord. It was her delight to be with the children of God; and her last privilege of meeting with the Advent people, was at the camp-meeting in Westford, where she felt her heart much strengthened, and spoke with increasing interest of her confidence and trust in God.

SAMUEL HEATH.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HINES.

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Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office.

The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolization, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 30 cts. Postage, 10 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. " 80 cts. Postage, 9 cts.

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ADVENT HERALD.

BOSTON, MARCH 19, 1853.

New Works.—Just Published.

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Price, in plain binding, \$1.00
Postage, when sent by mail, if pre-paid, 20 cts.

"A BRIEF COMMENTARY ON THE APOCALYPSE."—
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two pages of the *Commentary on the Apocalypse*,—
from p. 254 to 286—which treats of the "Unclean
Spirits" of Rev. 16:13, 14. It comprises only
what was given in the former pamphlet with this
title from pages 22 to 54, which is all that was es-
sential to the argument then given, and will be
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ANNIVERSARY CONFERENCES.

THE change in the place and time of our Confer-
ences for the last two years did not work as favora-
bly for the interests of the cause as was expected.
This year it is proposed to hold the principal Con-
ference at Boston, in the Chardon-street chapel, on
Wednesday, Thursday, and Friday of the Anniver-
sary week—May 25th, 26th, and 27th.

NEW YORK.—As the Exhibition of the World's
Fair will be opened in New York city on the Anni-
versary week, and will doubtless attract to that
city many of our friends, and others interested, it
has been thought best to have a meeting during
that week in Hester-street, or in some other place,
as may hereafter be designated.

The friends will bear in mind, that accommoda-
tions among brethren residing in cities are limited.
Therefore, it is desirable that those who can will
make provision for themselves. The brethren will,
however, cheerfully afford every accommodation in
their power.

HARTFORD, CT.—A conference may also be held
in Hartford, between the New York and Boston con-
ferences. The brethren there will make the ar-
rangements, and give due notice.

It is not expected that local matters, or irrele-
vant questions, which have no general interest, will
be discussed by these conferences; but only such
as may promote the union and co-operation of Ad-
ventists. The State and District conferences will
regulate and carry forward the work in their re-
spective localities.

God designs that faithful and true-hearted Ad-
ventists should be a united, devoted, and useful
people. They have been tried, and have passed
through the fire unharmed—purified. Let us all
awake now to our true work, and put forth our
whole strength in preparing ourselves and others
for the speedy coming of the Son of man.

J. V. HIMES.

MINISTERIAL CONFERENCE.—This conference will
meet at Portsmouth, N. H., commencing Tuesday,
March 22d, at 10 A. M.
L. OSLER,
E. CROWELL,
J. PEARSON, JR. } Com.

The above conference was announced in
our last to take place the 22d of April. It was a
mistake—it should have been the 22d of March.

CANADA WEST.—I am specially requested to hold
a meeting in or near Hamilton, C. W., after I
have fulfilled my appointment at Buffalo, on the
24th inst. I will, therefore, if it be desired, com-
ply with the request from the 24th to the 27th.
This is the best that I shall be able to do. Bro.
D. CAMPBELL and other brethren will arrange ac-
cordingly, and give notice through the *Herald*.

J. V. HIMES.

THE LATEST FROM TURKEY.—The following de-
spatch was received at Liverpool from Paris just
previous to the sailing of the *Africa*:—"A tele-
graphic despatch received by the French govern-
ment, states that on the rejection by the Porte of
the ultimatum of Austria respecting the Montene-
gro affair, the Austrian flag was struck, and not
only Count LEININGEN, but the whole Austrian le-
gation, left Constantinople. The Ottoman Porte
considers itself as under the protection of England
and France."

THE MILAN INSURRECTION.

OUR despatch of the foreign news by the steam-
ship *Baltic*, arrived at New York on Sunday night,
contained all the particulars of the state of the
troubles in Lombardy, which have come to hand
in our papers. A Vienna correspondent of the *Lon-
don Times* gives some particulars of the outbreak
at Milan on the 6th of February, which are of in-
terest:

"The Milan insurrection of the 6th, says an
eye-witness, was almost as great a surprise to the
people as it was to the authorities. On the 5th,
there was a vague rumor in the city that some-
thing was to take place, but what no one knew, or,
at least, appeared to know. On the 6th, the last
Sunday in the Carnival, but few shops were opened
in the morning, and this made us suspect that a
revolution was about to take place, as business is
generally very brisk on the day in question.

"At 9 or 10 o'clock in the morning small groups
of suspicious looking people were observed stand-
ing about in the streets, although it was raining
heavily. To this last circumstance it is to be at-
tributed that very few of the more respectable part
of the population were to be seen. Even on the
Corso and in the Porta Romana there were very
few people except the 'professional men' already
mentioned. As is always the case when such things
have happened, every one affects to be able to give
a correct and detailed account of the matter, but
in this they deceive themselves. 'The professional
men,' altogether, might amount to about four
hundred, some of whom appeared to be strangers,
but many were known to me by sight, and were
Milanese of the lower class. Desperate attempts
were made to build barricades in three parts of the
city, but they were frustrated by the troops. Both
parties fought courageously. But few of the in-
surgents had muskets. Their stilettoes are said
to have been all of the same coarse make.

"To my question whether the Milanese in gen-
eral took an active part in the insurrection, the re-
ply was, 'The weather was very bad, and besides,
although the Milanese abhor the Austrians, they
know very well that a successful attempt to shake
off the yoke is, under present circumstances, en-
tirely out of the question. Besides the soldiers
killed in open fight, and perhaps some half a dozen
stabbed as they were leaving the coffee-houses, &c.,
the loss of life must have been serious.' It was re-
ported that forty persons were killed while work-
ing on the barricades, and the infuriated soldiers
who followed the fugitives into the houses in which
they sought shelter, are said to have committed
great excesses, wounding, and even killing several
women.' The *Tarin Opinione* makes mention of a
woman who was taken and killed while pouring
burning coals on the head of a soldier. It was
also reported that three or four 'Professors' from
Pavia, were taken with arms in their hands, but
on this point my informant could not speak posi-
tively."

The reputed proclamation of Kossuth excites
much attention. We have already stated, that
Capt. MAYNE REID, in a communication to one of
the London papers, denied that Kossuth was the
author of the proclamation. Capt. REID, it will
be remembered, derives his title from the Ameri-
can army, having served in the Mexican war. Af-
ter the publication of the denial by Capt. REID, M.
Kossuth addressed him a letter of thanks, in which
he especially acknowledges the readiness with which
Capt. REID extended to him (Kossuth) a helping
hand, to enable him to reach the field of action.
Kossuth encloses to Capt. REID, with the liberty
to make it public, a proclamation to the Hungarian
soldiers in Italy, which he says is the only procla-
mation he has issued to those soldiers since he has
been in England. The following is the proclama-
tion:

"To the Hungarian Soldiers quartered in Italy.

"GALLANT COUNTRYMEN.—It is with indignation
I learn that on the occasion of the troubles of Feb-
ruary 6th, at Milan, an appeal has been circulated
there in my name, calling on you to join in that
abortive movement.

"Soldiers! that document was not genuine. I
have not approved of an insurrection in Italy for
the present moment. I issued no appeal calling
on you to take part in it.

"Once the time will come, (and come it shall.)
Undoubtedly will I, in the name of our country,
desire you, whosoever you may then be, to side
with the people round the banner of liberty. That
is a sacred duty. Our enemy is the same every-
where, and the people's cause is one and the same,
alike as there is but one God! one honor! and one
liberty!

"But this I only shall do at the right time. The
present time was not the right one.

"Of one thing you may rest assured, and that
is, that I shall never play with your blood a wan-
ton play.

"Whosoever I shall say to you, 'Ye braves!
the time is at hand!' I will tell you this neither
from London, nor any distant safe place, but from
head-quarters. In person will I lead you on, and
claim the first share in your glorious dangers.

"Never shall I invite you to risk any danger in
which I myself did not share.

"And as no one can be present in two places at
once, should I for that reason not place myself at
the head of your heroic ranks, because duty will
call on me to do that in our own dear country,
where I shall have to fight for freedom and right
in Hungary, while you will be fighting for it in
Italy, my appeal will reach you by the hand of a
gallant Hungarian commander, whom I will charge
to lead you on to the field of glory, fighting forward
home, to join the banner which I shall hold there.

"Of this you may rest assured. Until then be

prepared, but wait. Don't play your blood wan-
tonly.

"The fatherland, the world is needing it. For
freedom and fatherland. L. KOSSUTH.

"London, Feb. 15th, 1853."

In this proclamation, it will be noticed that
Kossuth gives the crowned heads of Europe a fair
warning of his intentions, and it will be expected
that greater vigilance will be exercised. A wise
and prudent general would hardly have given his
future course so much publicity.

NEW WORKS.

"WHITE SLAVERY in the Barbary States. By Hon. Charles Sum-
ner. Boston: John P. Jewitt & Co. Cleveland, O.: Jewitt, Pro-
ctor & Worthington."

This was a lecture delivered by Mr. SUMNER be-
fore a lyceum. We have perused the copy given
us with much pleasure. It is valuable for histori-
cal reference—giving as it does the history of
slavery from the beginning of the world to the
present time. In narrating the condition of white
slaves in the Barbary States, it is impossible to
forget that a difference of color is all which dis-
tinguished that from slavery in our own country.
And if that should so shock the moral sensibility of
every Christian state, why should slavery in our
own country be looked on with so much compla-
cency! The style and spirit of the work, admir-
ably adapt it to be read with profit—there being
nothing in it to cause one to forget the odiousness
of the system in the greater odiousness with which
it is too often discussed.

"THE SAINTS' INHERITANCE, OR THE WORLD TO COME. By H. F.
HILL. Geneseo, N. Y."

BROTHER H. F. HILL sends us the following no-
tice of his book, copied from the *Northern Chris-
tian Advocate*—the notice being from the pen of a
minister in the Methodist denomination:

"This work evinces a comprehensive knowledge
of the Bible, and a firm belief in its truth. Its
style is attractive and vigorous, and it breathes
throughout a spirit of earnest piety. Its argu-
ments are not of the abstract, metaphysical kind,
but drawn from the great fountain of truth, the
oracles of God.

"The doctrine for which the author contends,
that the earth will not be annihilated by the gen-
eral conflagration, but purified and restored to its
pristine beauty and glory, and become the ever-
lasting abode of the saints, cannot fail to intensely
interest every reflecting mind. There is inspira-
tion in the thought that the ultimate and eternal
abode of the saints will not be a land of 'dimness
and mystery beyond all comprehension,' but 'that
there will be beauty to delight the eye, and music
to regale the ear, and the comfort that springs
from all the charities of intercourse between man
and man, holding converse as they do now on earth,
and gladdening each other with the benignant
smiles that play on the human countenance, or
the accents of kindness that fall in soft and sooth-
ing melody from the human voice,'—that the earth
instead of being annihilated by the conflagration
which awaits it, will be by Him who called it into
being 'in the beginning.'

"renewed, improved,
With fertile vale, and wood of fertile bough;
And streams of milk and honey, flowing song;
And mountains clothed with perpetual green;
In climate and season fruitful as at first:
When Adam woke, unfallen in Paradise,
And God shall from the fount of native light,
A handful take of beams, and clothe the sun
Again in glory; and send forth the moon
To borrow thence her wondrous rays, and lead
Her stars, the virgin daughters of the sky."

"The book deserves and we hope will receive a
large circulation. It is neatly printed, on good
paper, and well bound; price one dollar."

A HIT.—One JOB SASS, gives a kard in the *Bos-
ton Herald* for civilities received during a late visit
from Walpole to Boston, in which he returns
thanks "to the Parson & proprietors of the Stone
church in summer street—for a Chance to prome-
nard Up & Down the board Ile of the same, on Sun-
day last—in sarch Of a Seat—without bein molest-
ed. & tu The saxon Of the same for an offer of a
Free seat in the garret."

GENERAL CONFERENCES.—I shall be happy to meet
the brethren in Pennsylvania, as requested, this
summer. Also in Vermont, and elsewhere. I shall
be glad to hear from those interested, as to time
and place. J. V. HIMES.

WAR STEAMERS FOR FRANCE.—The *New York Mir-
ror* states that instructions have been received there
from LOUIS NAPOLEON to contract for the immediate
construction, in New York, of a fleet of war steam-
ers. It will be remembered that a similar order
was sent a few weeks ago to Scotland, which was
thwarted by the British Government.

SUMMARY.

At the last Mormon Conference, at Salt
Lake, a large number of elders were appointed to
missions in various parts of the globe. They have
missionary establishments in Europe, parts of Asia
and Africa, and the islands of the sea.

A SERIOUS accident occurred at a town
meeting in Byron, Tennessee county, N. Y., on
the 2d inst. The floor of a chamber gave way, and
some sixty to seventy men were precipitated into a
bar room beneath, severely injuring some twenty
persons.

DURING the great earthquake in the island
of Luzon, (Manilla) of which we gave an account
some weeks since, it is stated that the large moun-
tain of Ubauba, situated on the plain of Subic, was
sunk entirely to a level with the surrounding plain.

THE *Chicago Tribune* states that efforts are
being made by influential Catholics in that city to
effect the removal of Mr. Cass, our Minister at
Rome, and have appointed in his place a person
more acceptable to the Catholic priesthood.

THE dirtiest piece of legislation effected
this year in any quarter, has just been achieved by
the Illinois Legislature. Free negroes are prohib-
ited from coming into the State under penalty of
being sold into slavery, and slaves may be brought
into the State without affecting their slavery!

ACCORDING to Mr. Debow, the revenue of
Japan amounts to \$100,000,000 annually. The
standing army of the empire, in time of peace, is
120,000 men. The population is about 50,000,000.
It is estimated that the trade of Japan with this
country, if she opens her ports, will be worth more
than \$200,000,000 annually to us.

Appointments, &c.

N. BILLINGS will preach at West Randolph Tuesday evening, March
22d—will some brother call for me at the depot on the arrival of
the early train from the North? South Royaltown, 23d—will be at
the depot as above—will friends arrange for meetings in both
places? Woodstock, 24th and 25th, and Sabbath, as bro. Brown
and the friends from Densmore Hill shall arrange—the commu-
nication service will be attended to at the close of the afternoon meeting
—will the friends come in from abroad? Claremont, N. H., 29th.

P. HAWKES will preach in Templeton, Mass., Sunday, March 20th;
Athol, 21st, evening—brother Sawtell will please meet him at the
depot, first up train; Northfield Mountain, 23d, evening—brother
Wright will please meet him at the Erving depot, first up train.

J. V. HIMES will preach in West Martinsburgh March 21st, and
evenings of April 1st, 2d, 3d, as brother Leonard shall appoint.

J. M. ORROCK will preach in Waterloo, C. E., March 24th, and re-
main over the Sabbath.

D. W. SONENBERGER will be at Melbourne March 24th, and remain
over the Sabbath.

BUSINESS NOTES.

A. Chase, Jr.—Those numbers were sent; but we again send them.
M. Fall, \$5—Sent the books, paid postage, and credited on Herald
to 772.

Received from some one, by mail, Bickersteth's Promised Glory, and
Bickersteth on Prophecy.

J. M. ORROCK—Sent tracts the 10th inst.

O. Rockwell—Sent books by Cheney & Co. the 10th.

H. H. Gross—Sent books by Thompson & Co. the 10th.

Mrs. J. Damm—You will see by the receipts that you have paid
to No. 671—the 1st of April, 1853.

O. Oimstead—Your paper is paid to Jan. 1st, 1853.

M. P. Wallace—Sent books the 14th.

Daniel Hicks—Have credited you \$1 paid to Mr. Himes to 632. It
had not been stopped, and was paid to No. 606. Your Postmas-
ter stopped the paper sent to E. W. Hicks, which was paid to No.
638. We have resumed it and sent back numbers. Is that all
correct?

I. Trowell, \$3—Sent books, postage paid.

H. L. Smith—Sent books the 15th.

We received, a few weeks since, a list of appointments, dated Swan-
ton, Vt., Feb. 24th, without signature. The want of that will ex-
plain their non-appearance—not knowing who they are from.

The Postmaster of Richmond, Me., writes that Mrs. Jane Spear has
never called for her paper, and he knows no such person. It has
been stopped once before in the same manner, and re-ordered
again. There must be some mistake in the address. Who can
rectify it?

DELINQUENTS.

L. MATTESON, of Providence, R. I., the Postmaster
writes, does not take his paper from the office—owing.. 4 00

Amount of delinquencies since Jan. 1st, 1853..... 42 44

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and
\$10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers,
26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-
three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy,
or \$1.04 in addition to the \$2 per year. 6s. sterling for six months,
and 12s. a year, pays for the Herald and the American postage, which
our English subscribers will pay to our agent, Richard Robertson,
Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or
yearly, at the office where it is received, will be 13 cents a year to
any part of Massachusetts, and 26 cents to any other part of the
United States. If not pre-paid, it will be half a cent a number in
the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the HERALD to which
the money credited pays. No. 606 was the closing number of
1852; No. 632 is to the end of the volume in June, 1853; and
No. 658 is to the close of 1853.

L. Josselyn, 668; D. Green, 632; I. I. Tuttle, 621; E. Atwater,
638; S. S. Williams, 642; G. Russell, 638; Z. Russell, 632; J. H.
Edmonds, 632; S. V. Geve, 632; F. H. Daggett, for Y. G.; Mrs.
Woodcock, 642; E. Coriker, 642; J. Howe, 664; L. Hackett, 643;
W. Weeks, 612; F. Fowler, 638; G. Gay, 625; E. Parker, 638; A.
Scruggins, 622; L. McCusie, 638—each \$1.

D. Smith, 612; M. P. (or T. ?) Davis, 684; A. Eastman, 658, and
Y. G.; E. A. Town, 658; E. Wallace, 664; F. Davis, 648, after cr.
\$1.40 to L. D.; D. Griswold, 651; A. Brown, 660; D. Carver, 664;
R. C. Stillman, 664; E. Lloyd, 664; A. S. Gullett, 658; C. Stowe,
638 and book; Mrs. A. Rockwell, 586—77 cts. due Jan. 1st, 1853;
W. Attenburg, 742; P. Hardy, 664; W. Holman, 664; H. L. Smith,
on acct.; J. Mix, 608—\$1.77 due Jan. 1st, '53—each \$2.

S. Brown, 658 and Y. G.; R. Baker, 560—\$1.77 due Jan. 1st, '53
—each \$3. H. Packer, 612; C. R. Wood, 612—each \$4. W. O.
Merriam, 632—\$2.77. H. H. Gross, on new account—\$10. J. L.
Clapp, on acct.—\$10.80. J. Damon, 671—\$2.24. J. F. Alden, 632
and tracts—\$1.25. P. A. Bliss, 658, book, and Y. G.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street.

WHOLE NO. 619.

BOSTON, SATURDAY, MARCH 26, 1853.

VOLUME XI. NO. 13.



LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beautiful land.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in heathen lands.

The Bride.

BY REV. J. CUMMINGS, D. D. LONDON, ENGLAND.

(Concluded.)

THE marriage-supper is the arrival of that epoch which the redeemed of every age have anticipated. It has been the longed-for day of patriarchs, the glowing prediction of prophets, the burden of songs, the hope of the Church, the era for which creation groans and the sons of God pray. The wife does not more desire her husband, nor the bride her bridegroom, than the people of God desire this day.

When this era arrives, there will be greater scope for the love of the people of God toward their Saviour. They can say now, "Whom having not seen we love;" but when the object of faith shall become the object of sight, and when they shall see him as he is, they will love him as they ought. Their enlarged capacities and purer nature will be capable of feeling and expressing an intenser love; and those feelings of gratitude which we have long felt too big for utterance, will then find a channel for their egress adequate to their ardor and magnitude. We shall see the King in his beauty; we shall feel how little we have loved and served him, how few our sacrifices have been, how feeble our deepest gratitude, how faltering our holiest walk, how poor our richest offering. This supper will be the scene of great and unspeakable joy—joy unutterable and full of glory: at God's right hand is fulness of joy—it is no wonder that it will be so. It is creation's deliverance—the festival of Christianity—the coronal, and close, and victory of the redeemed, after ceaseless struggles. Here joy enter into us,—there we shall enter into joy; "as a bridegroom rejoiceth over the bride, so will thy God rejoice over thee." "He will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing;" and angels, witnessing the grand festival, and catching by reflection some rays of its joy, and hearing its sublime song, will also sing, "Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

The transition from this scene of conflict, and trial, and faintness of heart, and feebleness of service, to this royal festival—this day of recovery of all we lost in Adam—this concentration of all joy—this commencement of unending and growing bliss, will awaken within us emotions of ecstasy such as our faint hearts and narrow spirits are now of necessity strangers to. Enlarged as our capacities will be, we "shall be satisfied." We shall reap nothing but bliss, know nothing but truth, feel nothing but love, and do nothing but righteousness. But here, as in all the privileges proclaimed in this book, there is implied the necessity of present character to fit us for this future felicity. "Blessed are they, also, which are called to the marriage-supper of the Lamb." They are those of every kindred, and nation, and people, and tongue,

who have accepted the promises and offers of the everlasting Gospel, and who have believed God's testimony concerning his Son—"who have washed their robes, and made them white in the blood of the Lamb"—who are "chosen in Christ before the foundation of the world, unto salvation, through sanctification of the Spirit and belief of the truth"—who are, in short, the bride, the Lamb's wife. I believe that the redeemed company who gather together to celebrate this high festival will be a great majority of every generation of the human family. It is true that, in every age, there are more that despise or neglect the Gospel than there are that accept it. But it is a fact all admit, that half the human race, and, of course, of each generation, dies in infancy; and if all infants dying in infancy are saved, altogether irrespective of the will of the parents or the rites of the Church, as I believe them to be, then there will be a majority of mankind saved. This majority will constitute that "great multitude which no man can number," who sit down with Abraham, and Isaac, and Jacob, in the kingdom of God; who join in the marriage-supper of the Lamb.

There will gather around that august and glorious festival persons of every age. The antediluvian, who saw the Saviour through the vista of four thousand years, the Patriarch of Ur of the Chaldees, and the patient sufferer of the land of Uz. The Prophet will find there his most glowing predictions all realized, and the evangelist will see the sufferer his pen delineated now seated as the king and conqueror whom his hopes expected. The martyrs that cried, "Lord, how long!" and entered his presence through the fires of martyrdom—the witnesses who remained faithful amid all but universal apostasy—the intrepid reformer—the babe of yesterday and the man of to-day, all will take their places at the marriage-supper of the Lamb. Individuals, too, of every climate will be there; each zone of the earth shall render up its tribute, every latitude its treasures. The African from his burning sands, and the Laplander from his perpetual snows; the Arab from his tents, and the Druse from his mountains; all the descendants of Shem, Ham, and Japhet, bound together by the mysterious links of love, and forming one great and true brotherhood, shall meet together at this feast, and see each in each a brother, and all in Christ the Bridegroom; and in these he has gathered and presented to himself, the bride—the Lamb's wife. Persons from every civil and ecclesiastical economy will swell the ranks of these happy ones. The stern republican, and the accomplished royalist; the subjects of civilized governments, and the victims of barbarous and cruel ones; the conquerors of the world, and those they enslaved; all whom a divine ray reached and raised from darkness to light, shall sit down with Abraham and Isaac and Jacob, and prove that no external circumstances can intercept the entrance of the glorious Gospel, or form an impassable wall between the Saviour and the sinner.

Men, too, of every rank and class of society—those at the apex, and those at the very basis of the social pyramid—the monarch who reigns over many millions, and the mechanic who knows but two things—his business and his Bible; the noble who looks back upon a lineage stretching into ancient times, and the peasant whose home is the circumference of his family, and whose lineage is soon read on the fly-leaf of its only heirloom and crest and ornament—the word of God; the sufferer from his bed of sickness; the martyr from his flame-shroud; the missionary from his lonely grave; the soldier from his gory bed; and the sailor from his sea-tomb, shall come together, having nothing in common but love and likeness to Christ, and share in the sacred festivities of the marriage supper of the Lamb. Castle and camp, and royal palace and noble hall, shall each furnish guests; each rank and degree of life shall have its representatives before the throne. However these may have differed in gifts, in privileges, in circumstances, on earth, they have all one great family likeness; and so it will be seen, when the masks of earth

have all dropped off, and the divine features of a regenerated nature shine forth in infinite variety, but with imperishable lustre.

At this marriage feast there will be enjoyed perfect rest. The laborer rests at eventide, the warrior rests after the battle, and the Christian at the close of his pilgrimage. Each faculty and affection will enjoy its peculiar sabbath, and every capacity will receive its suitable nutriment, and every feeling its divine and elevating ecstasy; and the whole man will enjoy a festival which the most expressive symbols only enable us to see through a glass darkly. Those perplexities which baffled our researches upon earth will all be unravelled, those difficulties which we could not master here will be dissolved in that pure sunshine; and mysteries seen to be so now will cease to be so there, and providences as inscrutable as they are painful in this dispensation will then find their solution in a flood of glory; and the sacred page on which we have found clouds and darkness will be seen clear and beautiful in that holy light. Then will be creation's jubilee—the Church's triumph—the Redeemer's glory. * * * * *

Many are now the sons of God, walking worthy of their high calling. Those within the veil and those without, the in-door and out-door servants, are alike constituents of the Church of the redeemed; and, in due time, the whole family in heaven and earth shall sit down with Abraham, Isaac, and Jacob, at the marriage-supper of the Lamb.

My dear brethren, we are all now on trial for this sublime and glorious destiny. Each year, as it rolls away, is so precious, because it carries us either to this great gathering or away from it. Each minute is replete with infinite value, for it contributes to the formation of a character which shall outlast the dissolution of all things, and be darkened with an everlasting eclipse, or be resplendent with the rays of glory. Everything we now do or say stretches into this solemn future. Every word and act has its echo hereafter. What we now sow we shall hereafter reap, in gladness or sorrow, in joy or tears. The queen upon her throne, the prime minister before her, the peer, the clergyman, the physician, the merchant, the tradesman, the Protestant, the Roman Catholic, the Infidel, the Atheist, are all rushing, with speed that can neither be retarded nor arrested, into that awful future which divides them into two great classes—one for the festival of the Lamb, the other for the wrath of the Lamb. Extinction is impossible. The soul is a word that cannot be unspoken—a leaf that cannot be annihilated.

Whether we smile or weep,
Time wings his flight;
Days, hours, they never creep;
Life speeds like light.

Whether we laugh or groan,
Seasons change fast;
Nothing hath ever flown
Swift as the past.

Whether we chafe or chide,
On is Time's pace;
Never his noiseless step
Doth he retrace.

Speeding, still speeding on,
How, none can tell;
Soon will he bear us
To heaven or hell.

Dare not, then, waste thy days—
Reckless and proud;
Lest, while ye dream not,
Time spread thy shroud.

It is the desire of God, that all whom I now address should rise and share in the hallowed hospitalities of the Lamb. He has spread before every eye the sacred page from which remonstrant flashes, like the flame-sword of the cherubim, warn us from the paths of ruin. Every week he sends us the Sabbath, like a messenger from the skies, to reveal afresh the sanctuary, the ordinances of the gospel, the message of love, the means of grace, the hopes of glory; there is no speech where its voice is not heard; its line has gone out through all the world; it bids you prepare for the marriage-supper of the Lamb.

God's providential dealings incessantly impress the same truth. He awakens the sleeping judgments which he has in store, and charges them to strike that they may stir us up to reflection and forethought. Sickness and bereavement, the shrouds of our babes and the graves of our fathers, the arrow by day and the pestilence by night, the surges of a nation's wrath and the ripples of an individual's sorrow, are the trumpets of God sounding in our ears our growing responsibilities, and urging on us piercing motives to arise and make ready, for "Behold, the Bridegroom cometh."

FATAL EFFECTS OF THE SPIRIT MEDIUMS.

WE are credibly informed that Mrs. Rich, of Kirtland, was taken suddenly in what appeared to be a fit, about four o'clock on Monday morning, Feb. 18th. Her family supposed her to be in a mesmeric trance, and consulted a couple of the spirit mediums to ascertain what was the matter. The mediums wrote that she was in a mesmeric state, and would not come out until two weeks from that day. Her friends refused to administer any medicine, or allow any others to do so, supposing, as they did, that she was in a trance. At one time she recovered enough to tell her attendants if she did not have some medicine that she should die, and then became unconscious. She lived along in this manner until Saturday morning, when she died. She lived nearly a week in an unconscious state, but most of the time they could see that she breathed; and probably if her friends had not been misled by the spirit mediums, and had administered medicine to her, she now would have been entirely recovered. It appears to us that any reasonable person would now be satisfied that the communications through the mediums, in this instance at least, was false; but we are informed that her friends are now endeavoring to keep the corpse until the expiration of the two weeks, supposing that her spirit has left her body, which will return at the appointed time. Such instances of ignorant superstition as the above, in the nineteenth century, are a disgrace and a reproach upon the community.

RULES OF CONDUCT.

1. NEVER lose any time. I do not think that lost which is spent in amusement or recreation some time every day; but always be in the habit of being employed.
2. Never err the least in truth.
3. Never say an ill thing of a person when thou canst say a good thing of him; not only speak charitably but feel so.
4. Never be irritable or unkind to anybody.
5. Never indulge in any luxuries that are not necessary.

6. Do all things with consideration, and when thy path to act right is most difficult, feel confidence in that power alone which is able to assist thee, and exert thine own powers as far as they go.

Elizabeth Fry.

BRAIN LABOR.

To many persons it seems a small thing to sit down and prepare matter for the periodical press; but let those unexperienced with the pen, and whose brains have never been trained to systematic labor, attempt to furnish intellectual food and recreation to their fellows, and they will soon realize that mental labor is the most destructive to the health of all other toil. Were one to grub the stumps out of the earth; or to sling the sledge hammer twelve hours a day, he would be able to stand the drudgery with less injury to the body and soul than half the number of hours devoted to mental employment, in the way of book, or newspaper press. These pithy articles, which constantly appear in the periodicals of the day, contain the very essence of mind or thought, and such literary gentlemen as are best in itemizing, are the first whose constitutions are broken down.

New York Sun.

God in History.

(Continued from our last.)

THE BATTLE OF PULTOWA, A. D. 1709.

"Dread Pultowa's day,
When fortune left the royal Swede,
Around a slaughtered army lay,
No more to combat and to bleed.
The power and fortune of the war
Had passed to the triumphant Czar."

Byron.

NAPOLEON prophesied, at St. Helena, that all Europe would soon be either Cossack or Republican. Three years ago, the fulfilment of the last of these alternatives appeared most probable. But the democratic movements of 1848 were sternly repressed in 1849. The absolute authority of a single ruler, and the austere stillness of martial law, are now paramount in the capitals of the Continent, which lately owned no sovereignty save the will of the multitude, and where that which the Democrat calls his sacred right of insurrection was so loudly asserted and so often fiercely enforced. Many causes have contributed to bring about this reaction, but the most effective and the most permanent have been Russian influence and Russian arms. Russia is now the avowed and acknowledged champion of monarchy against democracy; of constituted authority, however acquired, against revolution and change, for whatever purpose desired; of the imperial supremacy of strong states over their weaker neighbors against all claims for political independence and all strivings for separate nationality. She had crushed the heroic Hungarians; and Austria, for whom nominally she crushed them, is now one of her dependents. Whether the rumors of her being about to engage in fresh enterprises be well or ill founded, it is certain that recent events must have fearfully augmented the power of the Muscovite empire, which, even previously, had been the object of well-founded anxiety to all Western Europe.

Though Russia remained thus long unheeded among her snows, there was a Northern power, the influence of which was acknowledged in the principal European quarrels, and whose good will was sedulously courted by many of the boldest chiefs and ablest counsellors of the leading states. This was Sweden; Sweden, on whose ruins Russia has risen, but whose ascendancy over her semi-barbarous neighbor was complete, until the fatal battle that now forms our subject.

As early as 1542 France had sought the alliance of Sweden to aid her in her struggle against Charles V. And the name of Gustavus Adolphus is of itself sufficient to remind us that in the great contest for religious liberty, of which Germany was for thirty years the arena, it was Sweden that rescued the falling cause of Protestantism, and it was Sweden that principally dictated the remodeling of the European state-system at the peace of Westphalia.

From the proud pre-eminence in which the valor of the "Lion of the North," and of Torstenstön, Banner, Wrangel, and the other generals of Gustavus, guided by the wisdom of Oxenstiern, had placed Sweden, the defeat of Charles XII. at Pultowa hurled her down at once and forever. Her efforts during the wars of the French Revolution to assume a leading part in European politics met with instant discomfiture, and almost provoked derision. But the Sweden whose sceptre was bequeathed to Christina, and whose alliance Cromwell valued so highly, was a different power to the Sweden of the present day. Finland, Ingria, Livonia, Esthonia, Carelia, and other districts east of the Baltic, then were Swedish provinces; and the possession of Pomerania, Rugen, and Bremen made her an important member of the Germanic empire. These territories are now all reft from her, and the most valuable of them form the staple of her victorious rival's strength. Could she resume them—could the Sweden of 1648 be reconstructed, we should have a first-class Scandinavian state in the North, well qualified to maintain the balance of power, and check the progress of Russia; whose power, indeed, never could have become formidable to Europe save by Sweden becoming weak.

The decisive triumph of Russia over Sweden at Pultowa was therefore all-important to the world, on account of what it overthrew as well as for what it established; and it is the more deeply interesting, because it was not merely the crisis of a struggle between two states, but it was a trial of strength between two great races of mankind. We must bear in mind, that while the Swedes, like the English, the Dutch, and others, belong to the Germanic race, the Russians are a Slavonic people. Nations of Slavonic origin have long occupied the greater part of Europe eastward of the Vistula, and the populations also of Bohemia, Croatia, Servia, Dalmatia, and other important regions westward of that river are Slavonic. In the long and varied conflicts between them and the Germanic nations that adjoin them, the Germanic race had, before Pultowa, almost always maintained a superiority. With the single but important exception of Poland, no Slavonic state had

made any considerable figure in history before the time when Peter the Great won his great victory over the Swedish king. What Russia has done since that time we know and we feel.

In considering the effects of the overthrow which the Swedish arms sustained at Pultowa, and on speculating on the probable consequences that would have followed if the invaders had been successful, we must not only bear in mind the wretched state in which Peter found Russia at his accession, compared with her present grandeur, but we must also keep in view the fact that, at the time when Pultowa was fought, his reforms were yet incomplete, and his new institutions immature. He had broken up the Old Russia; and the New Russia, which he ultimately created, was still in embryo. Had he been crushed at Pultowa, his immense labors would have been buried with him; and (to use the words of Voltaire) "the most extensive empire in the world would have relapsed into the chaos from which it had been so lately taken." It is this fact that makes the repulse of Charles XII. the critical point in the fortunes of Russia. The danger which she incurred a century afterward from her invasion by Napoleon was in reality far less than her peril when Charles attacked her, though the French emperor, as a military genius, was infinitely superior to the Swedish king, and led a host against her, compared with which the armies of Charles seem almost insignificant.

VICTORY OF THE AMERICANS OVER BURGOYNE AT SARATOGA, A. D. 1777.

Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day,
Time's noblest offspring in its last.

WHEN the news arrived at Paris of the capture of Ticonderoga, and of the victorious march of Burgoyne toward Albany, events which seemed decisive in favor of the English, instructions had been immediately despatched to Nantz, and the other ports of the kingdom, that no American privateers should be suffered to enter them, except from indispensable necessity, as to repair their vessels, to obtain provisions, or to escape the perils of the sea. The American commissioners at Paris, in their disgust and despair, had almost broken off all negotiations with the French government; and they even endeavored to open communications with the British ministry. But the British government, elated with the first successes of Burgoyne, refused to listen to any overtures of accommodation. But when the news of Saratoga reached Paris, the whole scene was changed. Franklin and his brother commissioners found all their difficulties with the French government vanish. The time seemed to have arrived for the house of Bourbon to take a full revenge for all its humiliations and losses in previous wars. In December a treaty was arranged, and formally signed in the February following, by which France acknowledged the *Independent United States of America*. This was, of course, tantamount to a declaration of war with England. Spain soon followed France; and, before long, Holland took the same course. Largely aided by French fleets and troops, the Americans vigorously maintained the war against the armies which England, in spite of her European foes, continued to send across the Atlantic. But the struggle was too unequal to be maintained by this country for many years; and when the treaties of 1783 restored peace to the world, the independence of the United States was reluctantly recognized by their ancient parent and recent enemy, England.

(To be continued.)

Criticism on 2d Thess. 2:2.

We find in the *London Investigator and Expositor of Prophecy* for 1836, the following criticism on this text, from a correspondent of that periodical, which we give with the remarks of the editor on it. It affords a thought which is worthy of consideration.

The common account of the object of the 2d epistle to the Thessalonians is, that the believers at that place, in consequence of the language used by St. Paul in his first epistle to them, had been led to regard the time of the Lord's second advent as close at hand, and that the apostle wrote the 2d epistle to caution them against such a belief as *erroneous and dangerous*. Such a supposition is exceedingly strange; since it would cast upon an inspired apostle the charge of writing unguardedly: for an attentive and devout reader of the first epistle could certainly draw no other conclusion from it, than that which the disciples at Thessalonica evidently did; viz. that they were to live in the expectation that the Lord's second advent would take place suddenly and might take place at any time: a belief which not only the apostles but our Lord himself constantly enjoined on the Church, as being the state of mind which she ever ought to have maintained towards her absent Bridegroom.

An examination of the epistle in the Greek has convinced me that the object of it was directly the contrary to the one commonly supposed. Heretics of a similar class with Hymeneus and Philetus had by various means (chap. 2:2) sought to lead the disciples away from the speedy expectation of the Lord's coming to which the apostle exhorted them; endeavoring to make them think that he had deceived them, because the Lord did not return *instantly*. The apostle accordingly writes to guard them against being led away by these seducers, and to exhort them still to persevere in looking and waiting for their Lord from heaven.

Further, the expression "shaken in mind or troubled," as it stands in our version, is adapted to convey the idea that the anticipation of the Lord's advent created feelings of alarm in the minds of the Thessalonian Christians; whereas we know that the spirit with which the early church contemplated that event was one of eager and joyful expectation.—See 1 Cor. 1:7; Phil. 3:20; 2 Tim. 4:8; 2 Pet. 3:12.

It is the wrong translation of this 2d verse which has given rise to the erroneous opinion respecting the object of the epistle itself. Ought not "eis to mee tacheos saleutheenai haimas apo tou noos—hoos hoti enesteeken he heemera tou kuriou,"—evidently to have been rendered "that ye be not soon shaken from the opinion—that the day of the Lord is near at hand?" On referring to Schleusner (*voc. voc.*) I find he renders the passage, in conformity with the translation above given, "ne vos celeriter cognitione vestra deturbari patiamini."

Thus the whole is rendered harmonious and consistent. St. Paul had sought to console them in his 1st epistle, under the bereavements they had experienced, by the prospect of the Saviour's speedy return and the saints' resurrection at that time; a topic which he dwells on with a remarkable frequency in that epistle, there not being a single chapter of it in which the Saviour's second advent is not at least once mentioned. Suppose that in the interval which had elapsed before the 2d epistle was written, some false teachers had sought to unsettle their faith in this important truth by telling them, either that they had misunderstood the apostle's words, or that he had misled them, since notwithstanding his telling them to live in the constant and speedy expectation of the Lord's appearing, the event had not yet taken place. St. Paul, hearing of this, writes his 2d epistle to strengthen and confirm their faith on this point; and accordingly, the advent of Christ is brought forward again at the commencement of this epistle, as a subject of hope and consolation to God's persecuted saints. (See chap. 1, vs. 7, 10.) He proceeds: "Now concerning (vnp) the coming of our Lord Jesus Christ and our gathering together unto him, we beseech you, brethren, that ye be not soon shaken from the opinion &c. that the day of Christ is at hand."—Let not the delay that occurs seem great, or cause you to waver or grow cold in your expectation of the great event. He then reveals to them further, that there was an event to take place previous to and on the eve of the Lord's appearing, viz. the revelation of the man of sin; but what was to be the duration of the event predicted is not there stated, and therefore they could not tell whether it might not be something which would be transacted in their own days. The reason of the mention of this circumstance in this place appears to be, to warn the church of the fearful trial which awaited it, and to guard them against becoming negligent or doubtful in their expectation of the Lord's return, on account of the apparent delay of it.

With this view the prayer of the apostle in chap. 3:5, precisely harmonizes:—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Instead of being alarmed at the thoughts of his return (as the common translation of chap. 2:2 seems to indicate) they were rather unduly anxious for the instant approach of that day; and the apostle accordingly prays, that they may have grace to wait for it and endure their trials with patience in the mean while. We find a similar exhortation in James 5:7, 8.

Believing as I do from the plain evidence of Scripture, that this earth, redeemed from the curse, is to be the future residence of the Lord and his ransomed church, I should be glad to hear what explanation you or any of your correspondents give to the following texts: 2 Cor. 5:1; Heb. 10:34 and 1 Pet. 1:4; also John 14:2, 3. Have they a reference to the city which God has prepared for his saints, (Heb. 11:16,) the new Jerusalem which is to come down from God out of heaven? Rev. 21:2-10.

CLERICUS.

The subject which our respected correspondent notices is one of considerable interest, and persuaded we are, from the whole tenor of the two Epistles to the Thessalonians, that the apostle nowhere intends to divert them from looking out for the second advent of Jesus, seeing that he directs their attention to it again most decidedly in this second epistle. We doubt however the solution of the difficulty given by CLERICUS. Not that the Greek of verse second will

not bear the interpretation he puts upon it; (for it is the translation of the Vulgate;) but because it does appear to us not so well to agree with the context as if the emphasis were laid on the word *εσθλας*, which rather affords the solution to it. For does not the error of the Thessalonians seem to have been, after all, the overlooking the previous apostasy and revelation of the man of sin, and supposing that the advent of Christ, instead of being nigh, and only "withheld" by the necessity of the previous revelation of the man of sin, had arrived, or at least was actually impending—*enesteeken*? Moreover verse 5th of chap. 3d will hardly bear the interpretation given to it by our translators—*eis teen hupomoneen tou Christou*, is rather—"into the patience of Christ," than "into the patient waiting for Christ." It evinces however that our translators thought with "Clericus" that the Thessalonians were certainly not alarmed at the thought of the advent; but needed to be exhorted "that it is good for a man both to hope and quietly wait the salvation of the Lord."

The World's Regeneration.

NO. VII.

It is sometimes asked, supposing the views of those who believe in a pre-millennial advent to be true, of what practical importance are they? and it is also objected, that these views are hostile to the cause of missions. With a few suggestions in answer to the inquiry, and the objection, I purpose to close this series of articles.

1. And first in answer to the inquiry. If the doctrine of Christ's personal coming and reign before the millennium is true, it is of the deepest importance and must necessarily exert a practical influence on those who receive it. Duties are founded on doctrines. Our Lord and Master in entering upon his public ministry, "began to preach, and to say, Repent, for the kingdom of heaven is at hand." He went about all Galilee, preaching the gospel of the kingdom, (Matt. 4th); and having thus proclaimed the doctrines of the gospel, he set before his hearers that most practical part of his religion, in his sermon on the mount. (Matt. 5th.) The apostles moreover in fulfilling their mission, declared first of all the doctrine of the kingdom;—*Jesus and the resurrection*; and upon the doctrine based their arguments for repentance, and for holiness of life.

It is because we believe this doctrine to be pre-eminently practical in its tendency that we desire its investigation. If we regarded it as a speculation, or a dogma, not calculated to exert a holy influence on its recipient, we would be among the last to advocate it. But we find that it is presented to us in the Scriptures as the point of interest around which other doctrines cluster, and as the point of influence from which motives are gathered for the active duties of Christianity. The doctrine may be abused, but if so, this is no valid argument against it. For what doctrine of the gospel is there, that has not been perverted by the intemperate zeal, the misapprehension, or the folly of its advocates, or the wickedness of men. No! we should endeavor to learn from the Scriptures what the doctrine is; our inquiry should be, "Is it revealed in the word of God?" and if so, in a spirit of meekness, of love, and of earnest supplication that we may know the truth, we should not hesitate to examine its bearings, and its influences.

That the doctrine is of great practical importance may be gathered from the frequent references to it by our Saviour and his apostles in the enforcement of duties. They seldom present as a motive to repentance, and watchfulness, and the train of Christian graces, the day of our death; but almost always, the coming of the Son of man. It occupies a much larger space in their teachings, as we apprehend, than in the instructions of Christian ministers, or the thoughts of Christian people in our own day. Read, for example, the 24th and 25th chapters of St. Matthew, and observe the importance which our Saviour attaches to it. How earnest his exhortations to watchfulness, lest the day should overtake us as a thief, and to faithfulness, that we may be accounted blessed at his coming. A careful examination of the teachings of the apostles will also show how often they presented the coming of their Lord, as the motive to every good work, that so by diligence in duty their hearts might be found of him in peace, without spot and blameless. (2 Pet. 3:14.) In his first epistle to the Thessalonians, St. Paul in every chapter, for the purpose of exhortation or of encouragement, directs our thoughts to the second coming of Christ, with his saints, as the great motive to holiness. (See chap. 1:10; 2:19, 20; 4:13-18; 5:23.) He warns the careless and impenitent of their danger by the vengeance to be poured out upon the ungodly at the revelation of Jesus Christ. (2 Thess. 1:7-10.) St. Peter and St. John also look forward to this blessed hope of the coming of their Lord as the powerful, the constraining motive to holiness, to fortitude, and to patience in the Christian race. If they exhort us to abide in Christ, it is that

we may not be ashamed before him at his coming. (John 2:28.) If they speak of the Christian hope, it is a hope that *when Christ shall appear*, we shall be like him—and every man that hath this hope in him *purifieth himself even as he is pure*. (John 3:1-3. See also 1 Pet. 1:7-13; 2 Pet. 3:9-16.)

These few references may serve as specimens of the practical use which was made of the doctrine by our Saviour, and the apostles. It was not with them a mere speculation. They believed and therefore spake. The apostles looked for the coming of their ascended Saviour as the period of their redemption from the power of the grave, and they were persuaded that for the Church there could be no rest until he should come. And were not the apostles and the early converts *practical* Christians? Are they who now believe the doctrine, more worldly minded and lukewarm in religion than others? We think not. So far as their testimony, from their own experience is valuable, it is, that the belief of the doctrine has a quickening and sanctifying influence; that in the interpretation of prophecy, and in looking at the aspect of the world, in its *political*, its *moral*, and *religious* phases, they are greatly aided and comforted by the views which they have adopted.

I only add, that they who after careful and prayerful examination have been led to give up the theory of a spiritual millennium before Christ's return, and to embrace the doctrine of a personal and pre-millennial reign, can better judge as to the practical influence of these two theories on their own hearts and lives, than can the opposer of Millennial views, however learned or honest he may be.

2. But it is objected that the doctrine of our Lord's return before the world is converted to God, hinders, or has a tendency to hinder missionary effort. Now, so far from acknowledging this objection to be valid, we are prepared to affirm that it presents to us one of the *strongest motives* to zeal and diligence in sending the living preacher and the Bible to the nations who are in darkness. For, if, as we have shown in a former communication, it is the purpose of God "to take out of the world a people for his name;"—if he has commanded us to "preach the gospel to the nations as a witness," before the end shall come;—and if "the time is short," in which the work is to be accomplished, then love, and duty, and the desire to be occupied in our Master's work until he come, will make us more and more interested in the cause of missions.

Believing, moreover, that the wicked are to be destroyed at his coming, if we are indeed his disciples, shall we not pray, and labor, and contribute, if, through our instrumentality they may be snatched as brands from the burning?

No! the tendency of the doctrine of the Redeemer's speedy return to reward his saints, and to punish his enemies, instead of making us lukewarm in his cause, will make us more devoted to his service. In seasons of trial and of discouragement, it is this hope which quickens and comforts its possessor. It is this which sustains him amid the schisms and heresies which divide and distract the disciples of the Lord. He perceives that even so it must be until the Saviour shall return to gather into one his "Ecclesia," his Church, when his prayer shall be answered, that they all may be one.

We believe that the more fully this doctrine is embraced by ministers and people, and the more faithfully it is preached, the more will the fruits of righteousness abound. Says Bishop Henshaw (Lec. 8th, p. 223.) "Would we have a revival of primitive piety and zeal? Would we behold the word of the Lord glorified in our day, as it was in the days of the apostles, by the conversion of sinners, and the holy, benevolent lives of believers? There must be a revival in this respect, as in others, of apostolic doctrine and usage. The doctrine of our Lord's second coming must occupy more attention in the preaching of his ministers; it must take a stronger hold upon the understanding and the hearts of his people. This doctrine must be held up to view, boldly and prominently, as it was in the preachings and writings of the apostles;—and when duly believed, it would produce the same effect now, that it did in their day. It is by faith in the doctrine of Christ's atonement that we obtain peace and pardon; it is by faith in the doctrine of the indwelling of the Holy Ghost that we enjoy that unspeakable blessing; even so by faith in the doctrine of Christ's second advent, we become prepared for his coming."

And this is, or ought to be, the great object of our hope. It is that sinners may be converted and sanctified, and prepared for the coming of their Lord, that the gospel is made known to us. And it seems to the writer that they come short in making known "all the counsel of God," who preach not the coming and the power of our Lord Jesus Christ, as a scriptural motive to repentance, and faith, and holiness. He desires that the arguments in favor of Christ's personal coming and reign with the saints, and the destruction of the wicked, before the millennium,

may be examined, because he is persuaded that they are spiritual and practical. Educated with different views, he was gradually led to overcome his prejudices against the doctrine which has been advocated in these articles, and he would that his brethren, yea, that all, might embrace and ever hold fast that blessed hope of everlasting life with Christ, at his coming, and in his kingdom. He would that this doctrine, which seems adapted to the wants of the age, might find able advocates, who, without restraining the truth, or exaggerating it, would in simplicity and earnestness, and scriptural fidelity, iterate and re-iterate the Saviour's warnings, "Behold the bridegroom cometh!" "Let your loins be girded, and your lamps trimmed and burning, and ye yourselves like unto men who wait for their lord." "Be ye also ready, for in such an hour as ye think not the Son of man cometh." "Blessed are those servants whom the Lord when he cometh shall find watching."

(For the Herald.)
Sketches of Travel.

No. XXX.
BOLOGNA, FERRARA, AND PADUA, TO VENICE.

We hired a *vetturino*, (i. e., hack-driver,) to take us to Padua, about seventy-five miles, for a Napoleon (about four dollars) apiece. In accordance with the suggestion of an old traveller, the contract was drawn up in writing, signed by the respective parties, and attested by witnesses; and it was expressly stipulated that no other person beside our party numbering six, should be taken into the carriage. We soon found the wisdom of this precaution; for, as we were on the point of starting, the driver attempted to smuggle another individual into the carriage already overlaid, to judge from the miserable appearance of the three poor beasts attached to it. It was really amusing to hear the *vetturino* expatiate upon the peculiar qualifications of those animals for the duties assigned to them; such horses were not often to be obtained; all bone and muscle; no waste flesh—in prime condition for travelling. But it was "no go." We were not to be "done." The intruder was obliged to descend, the driver mounted his box and announced our departure by a succession of cracks with the whip lash, which rang through the court-yard like a volley of pistol shots.

We went through the customary pass-port examinations at the gate, and had but just fairly entered upon the high road, when the leader of our team suddenly shied from some imaginary cause, and brought up against the side of the carriage in reverse order. By dint of waiting and coaxing we finally succeeded in righting him, and inducing him to proceed. All this was very provoking, as we had thirty miles to go that afternoon to reach Ferrara, and there was every prospect of an approaching thunder-storm. We had hardly reached the inn *Il Tedo*, when the storm burst upon us with great fury—thunder and lightning, and sheets of rain with immense hail-stones. While waiting for dinner in the spacious hall, we amused ourselves with attempting to decipher the inscriptions of travellers upon the walls in various languages, and still more various moods.

At six p. m. we started again, passed through *Malalbergo*, crossed the Reno in a ferry-boat, at *Gallo* crossed the boundary between the two Legations, and arrived at Ferrara about ten o'clock in the evening, where we found excellent accommodations at the *Hotel de l'Europe*. It was formerly a palace, and the walls of the dining saloon are covered with landscape-painting in fresco.

FERRARA is the capital of the Legation of Ferrara, the most northern province of the Papal States. During the sixteenth century under the princely house of D'Este, the Court of Ferrara was distinguished throughout Europe for its refinement and intelligence; its University was a favorite resort of students from all Christendom, and its walls, seven miles in circuit, enclosed nearly 100,000 souls. But its glory has departed; its broad streets are deserted; its magnificent palaces are untenanted and falling into decay. Its population is now about 31,000.

Early the next morning we visited the *Castle*, formerly the Ducal Palace, now the residence of the Cardinal Legate. It is a large square building, with four large towers at the angles, surrounded by a very wide moat, crossed by draw-bridges. Here is laid the scene of Byron's poem "*Parisina*." In the dungeons of this castle, *Parisina* and her guilty lover suffered execution. Dr. Frizzi, in his "History of Ferrara," thus describes the closing catastrophe. "It was then in the prisons of the castle, and exactly in those frightful dungeons which are seen at this day beneath the chamber called the *Aurora*, at the foot of the Lion's tower, at the top of the street *Giovecca*, that on the night of the 21st of May, were beheaded, first Ugo, and afterwards *Parisina*."

We saw also the *prison of Tasso*, a cell in the hospital of St. Anna, where the poet was confined by order of the Duke Alfonso, his capricious and tyrannical sovereign.

"Ferrara! in thy wide and grass-grown streets,
Whose symmetry was not for solitude,
There seems as 'twere a curse upon the seats
Of former sovereigns, and the antique brood
Of Este, which for many an age made good
Its strength within thy walls, and was of yore
Patron or tyrant,—as the changing mood
Of pretty power impell'd,—of those who wore
The wreath which Dante's brow had worn before.

And Tasso in their glory and their shame:
Hark to his strain! and then, survey his cell!
And see how dearly earn'd Torquato's fame,
And where Alfonso bade his poet dwell;
The miserable despot could not quell
The insulted mind he sought to quench and blend
With the surrounding maniacs, in the hell
Where he had plunged it. Glory without end
Scatter'd the clouds away—and on that name
attend

The tears and praises of all time; while thine
Would rot in its oblivion—in the sink
Of worthless dust, which from thy boasted line
Is shaken into nothing: but the link
Thou formest in his fortunes, bids us think
Of thy poor malice, naming thee with scorn;
Alfonso! how thy ducal pageants shrink
From thee! if in another station born,
Scarce fit to be the slave of him thou mad'st to
mourn."

A statue of *Ariosto*, the "Italian Homer," who made Ferrara his principal residence, adorns one of the public squares called the *Piazzola d'Ariosto*. The house he lived in is also shown, and the Public Library contains his tomb, transferred from the church of San Be' letto by the French in 1801. About the middle of the last century the bust which surmounted it, was struck by lightning and the crown of iron laurels melted away. Lord Byron has happily improved this incident in one of his stanzas:

"The lightning rent from Ariosto's bust
The iron crown of laurel's mimic'd leaves:
Nor was the ominous element unjust;
For the true laurel wreath which Glory weaves
Is of the tree no bolt of thunder cleaves,
And the false resemblance but disgrac'd his
brow.
Yet still, if fondly Superstition grieves,
Know, that the lightning sanctifies below
Whate'er it strikes;—yon head is doubly sacred
now."

We left Ferrara at half past six in the morning, near the gates met a company of Austrian recruits from the Tyrol, and after a few miles through a flat uninteresting country, arrived at the banks of the Po, which is here about half a mile wide, and flows with a majestic yet rapid course. We crossed in a ferry-boat attached to a wire extended across the river, so arranged that the boat is carried over by the force of the current. Moored in the stream were several floating grist-mills, which are worked by the same power. We entered the Austrian province of Lombardy on the opposite side, and were obliged to undergo a long and minute examination at the *Dogana*, or custom-house. Even the private papers in our portfolios were scrutinized, and a small sealed package in possession of one of our party, which had been entrusted to his care by a lady in Naples to be forwarded to her friend in England, having been opened and found to contain prohibited articles, (jewelry,) the bearer was fined 100 francs, and we were all regarded with more or less suspicion.

After a delay of nearly two hours, we were permitted to continue our journey. The road for some distance runs along the top of a high embankment, which has been raised to guard against the inundations of the Po, which is higher than the surrounding country. Here our leader again manifested his shying propensity, and several times put us in imminent jeopardy of a somersault into the river.

We dined at *Rovigo*, a town of about 7000 inhabitants, with a canal running through it, two leaning towers, and a curious old altar. At 3 p. m. we resumed our journey, and had a delightful ride along a level road, perfectly straight for six or eight miles, shaded by fine poplars, through a region of exuberant fertility. Some of the peasant boys and girls ran after our carriage a long way, attracted by the promise of a few coppers; one bright looking girl followed us two miles to obtain a few cigars which were occasionally thrown out to her. As we approached *Montselice*, we had a fine view of the castle which stands upon a lofty rock above the town. Here we found some fine fruit, plums and pears, and excellent ices. We entered the gates of Padua about eight o'clock in the evening, and put up at the *Hotel Croce d'Oro*, i. e., "Cross of Gold."

PADUA, the ancient *Pataurium*, is the oldest city of northern Italy. The Romans attributed its foundation to the Trajan Prince Antenor, soon after the ruin of Troy. It was the birth-place of the historian Livy. The University of Padua founded by the Emperor Frederick II., in the first part of the thirteenth century, had at one time 6000 students, and still retains some reputation, especially in medicine. It now has

about 1500 students. Here *Forcellini* compiled and published his great Latin Lexicon, upon which he spent forty years of his life. Padua is fortified with walls, ditches, and bastions, and is more than six miles in circumference, but the present number of inhabitants does not exceed 47,000. Most of the streets are narrow and lined with arcades for side-walks.

The next morning we breakfasted at the famous *Cafe Pedrocchi*, a fine building, cased with marble outside and in. One of the maps painted on the walls of the eating saloon, was in what we should call inverted order; i. e., the top of the map was south, and the bottom north.

Our first visit was to the *Palazzo della Ragione*, (i. e., Palace of Reason,) or Town-hall, a large building, extending along the market place, and resting entirely on open arches. A vast roof towers above the walls, which is said to be the largest unsupported by pillars in the world. It was modelled after the roof of a great palace in India, which the architect had seen (in 1306.) The hall is about two hundred and forty feet long, and eighty wide, and the whole interior wall is covered with mystical paintings, designed by *Giotto*, after the instructions of the great astrologer, alchemist and magician, *Pietro d'Abano*. At the top of the hall is the monument of *Livy*. In front of it is an enormous wooden model of a horse, made by *Donatello*, which reminds one of Virgil's description of the Trojan horse. Here is also a bust of the celebrated traveller *Belzoni*, with two Egyptian statues which he presented to his native city. At the other end is the "*lapis vituperarii*," mentioned by Addison,—a seat of black granite, upon which insolvent debtors were obliged to sit bare, as in other towns of Italy in the middle ages. A meridian line crosses the hall; the ray of the sun passes through a hole in the roof, decorated with a golden face.

We next visited the church of *San Antonio*, the patron saint of Padua. It was built by Nicholas of Pisa, in the thirteenth century, and is in the shape of a cross, two hundred and eighty feet in length, one hundred and thirty-eight in breadth, crowned with no less than eight cupolas, which give it an oriental aspect. It is remarkable for the splendor and beauty of its internal decorations. In the north transept is the chapel of the saint, which is illuminated day and night by the golden lamps and silver candlesticks and candelabra borne by angels, which burn before the shrine. The walls are covered with sculptures, and in the centre is the shrine, as splendid as gold and marble can make it. The presbytery and choir are separated from the rest of the church by elaborately wrought marble screens and balustrades. The high altar is decorated with bronzes by *Donatello*, and near it is an immense candelabrum of bronze executed by *Andrea Riccio*, the result of ten years labor, and considered the finest work of art in the church.

I have never been in a church which exhibited such a multitude and variety of *votive offerings*, from individuals who professed to have experienced the miraculous interposition of the saint in times of peril. These offerings consisted sometimes of gold and silver ornaments, hearts, crucifixes, candlesticks, &c., and sometimes models in wood or wax of diseased parts of the body which had been cured, and at other times of pictorial representations of the events commemorated, framed and suspended on the wall. One picture represented a carriage on the verge of upsetting, but prevented just in time by St. Anthony, who has let down a rope from heaven and grappled the vehicle. Another represents the saint pulling out of the water a man who has fallen from a bridge. Other instances of assistance extended to females at the most critical seasons, are depicted with great fidelity.

In the square before the church is a fine bronze statue of "*Gutta Serena*," (Erasmus di Narni,) the Venetian General, one of *Donatello's* finest works.

Another most interesting object is *Giotto's chapel*, a small building, which stands at the end of a green court-yard, all by itself, the monastic buildings formerly attached to it, having been entirely destroyed. The walls of the interior are covered with frescoes by that great master. Over the entrance is the *Last Judgment*—Christ on his throne in the centre at the top, and groups of "the blessed" on the right, and "the cursed" on the left. It is surprising to see the prominence he has given to the vices of the Romish clergy. Many a priest and bishop is seen in the hands of the devils, dragged down to hell together with the partner of his guilty pleasures.

On the side walls, in the lowest range of paintings, is a series of allegorical figures. Opposite to each Virtue is the antagonist Vice. Thus on one side, *Hope*, winged, scarcely touching the earth, and eagerly stretching after the celestial crown. Opposite is *Despair*, portrayed as a female, who, at the instigation of the Fiend, is in the act of hanging herself. *Charity*, her countenance beaming with joy, holding up her right hand to receive gifts from heaven, and in her left, the vase from which she dispenses them.—*Envy*, standing in flames; a serpent issues from

her mouth and recoils upon herself; she has the ears and claws of a wolf. Faith, holding the creed, and trampling on an horoscope; in the other hand she grasps the cross. Unbelief; a Roman helmet on her head; in her hand an ancient heathen idol, to which she is noosed, and by which she is dragged to the pit. Temperance; a female figure, fully draped, holding a sword bound in the scabbard, and a bit is placed in her mouth, emblem of restraint. Anger; a hideous crone tearing her own bosom, and many others in similar style.

Our last visit was to the *Palazzo Pappafava*, in part to see the paintings, but mainly to see a strange group in sculpture of Lucifer and his companions cast down from heaven, by *Agostino Fasolati*. It contains sixty figures carved out of one solid block of marble. The figures are so twisted together, it is difficult to understand how the artist could have managed his tools. The group is five feet high, and employed the artist twelve years!

We took a farewell ice at *Pedrocchi's*, got into an omnibus, and was conveyed to the railway station, to take the train for Venice, twenty-two miles distant. It was delightful to come in sight of a railway again. The carriages too were not like the English and French, divided into separate apartments, but like our American "cars," one long, open room each. The name of the locomotive was "*Il Virgilio*."

We left Padua at 1 30 P. M., had a running view of the Tyrolean Alps in the distance on our left, crossed the great stone bridge over the Lagoon, two and a half miles long, with the domes and towers of Venice floating on the water before us, entered the railway terminus, and were soon in a gondola in the Grand Canal, (the "Broadway" of Venice,) on our way to the Hotel Royal Danielis.

S. J. M. M.



The Advent Herald.

BOSTON, MARCH 26, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER V.

Woe unto them that rise up early in the morning, that they may follow strong drink;
That continue until night, till wine inflame them!
And the harp, and the viol, the tabret,
And pipe, and wine, are in their feasts:
But they regard not the work of the Lord,
Neither consider the operation of his hands.—vs. 11, 12.

These are sensual and thoughtless. Seeking entirely their own pleasures, they forget God, and the obligations they are under to him. Amos, who wrote before ISAIAH, in a like manner addressed those "that are at ease in Zion." Am. 6:3-7—"Ye that put away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore, now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

They follow strong drink, metaphorically, in the sense that they seek for it, and are controlled by their desires for it, till they become flushed or intoxicated with it.

Not to consider the works of God's hands is not to consider his providences—the figure being the hypocatasis.

Therefore they have no knowledge;
Because they have no knowledge;
And their honorable men are famished,
And their multitude dried up with thirst.—v. 13.

The captivity referred to, is doubtless that of Babylon—the present tense being used for the future. The prophet describes events which are communicated to him, as if they were then transpiring.

Not considering the works of God, and thus having no knowledge of his requirements, is the reason of their bondage. They had given themselves to feasting and revelry; and for a punishment they are to suffer hunger and thirst.

Therefore hell hath enlarged herself,
And opened her mouth without measure;
And her glory, and their multitude,
In pomp, and he that rejoiceth, shall descend into it.—v. 14.
word rendered "hell," is *sheol*, correspond-

ing to the Greek *hades*, and was used by the Hebrews to denote the *regions of the dead*,—independent of punishment. The same word occurs in Prov. 9:18—"He knoweth not that the dead are there; and that her guests are in the depths of hell." It is the same in Isa. 14:9, 10—"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?"

This region of the dead, by a metaphor, is said to enlarge itself—conveying the idea that this would be necessary, to accommodate the multitudes that should be cast in there, on the infliction of these judgments. And by a use of the same figure, it opens its mouth, unlimitedly, to receive them. So is the proud, (Hab. 2:5,) "who enlargeth his desire as hell, and is as death, and cannot be satisfied." And thus are swallowed up the multitude of evil doers, with all their splendor and luxury.

And the mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled.—v. 15.

By the hypocatasis, thrice repeated, their entire humiliation is illustrated.—See note on Isa. 2:17.

But the Lord of hosts shall be exalted in judgment,
And God that is holy shall be sanctified in righteousness.—v. 16.

By the same figure, is illustrated God's righteousness and holiness. It will be apparent that his dealings with them have all been just and proper.

Then shall the lambs feed after their manner,
And the waste places of the fat ones shall strangers eat.—v. 17.

So entirely destroyed will be their enclosures, that flocks will roam over the country unrestrained, feeding according to their pleasure; and strangers would come in and appropriate to themselves the wastes that had been occupied and abandoned by these sensual seekers of pleasure.

Woe unto them that draw iniquity with cords of vanity,
And sin as it were with a cart-ropes.—v. 18.

"To draw iniquity" in this manner is a metaphor taken from the labor of cattle, which drew carts, or burdens, by ropes or traces. Mr. BARNES makes the "ropes of vanity," small slender strings; and gives the Chaldee rendering of it thus: "Woe to those who begin to sin little by little—drawing sin by cords of vanity: these sins grow and increase until they are strong, and are like a cart-ropes." The sins however, do not become like cart-ropes; but they so increase and accumulate, that like what at first might be moved by a slender thread, they become huge, like that which can only be moved by a strong cable,—the simile being used to express the latter idea.

DAVID KIMCHI, from the Rabbins, says: "An evil inclination is as the beginning of a fine hair string; but at the finishing, is like a thick cart-ropes." The denunciation seems to be against those who make an effort to commit flagrant acts against the government of JEHOVAH.

That say, Let him make speed, and hasten his work, that we may see it;
And let the counsel of the Holy One of Israel draw nigh and come, that we may know it.—v. 19.

Here is an expression of defiance against God—the words make speed, hasten, draw nigh, and come, being metaphors expressive of the manifestation of judgment. They are infidels, who thus mock God; they disbelieve his threatenings, and defy him to do his utmost.

Woe unto them that call evil good, and good evil;
That put darkness for light, and light for darkness;
That put bitter for sweet, and sweet for bitter!—v. 20.

These reverse the distinctions which God has made between sin and righteousness. They disparage what He approves; and eulogize what He condemns. Thus do all who teach false doctrines of any kind, who defend wrong doing and oppose the right, who defame goodness, and set up their own judgment as a standard of right, contrary to God's declarations. At the present day, such are greatly multiplied.

Woe unto them that are wise in their own eyes,
And prudent in their own sight!—v. 21.

The wise man said (Prov. 3:7) "Be not wise in thine own eyes;" and again, (ib. 6:12,) "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Such are past receiving instruction, and are wiser in their own estimation "than seven men that can render a reason." The self-confident will despise God's admonitions. As such cannot be benefitted, we should ever study to be of an humble and teachable disposition, that we may come to a knowledge of the truth. Those, in the preceding verse, who reverse the law of God, do so because of their superior regard for their own wisdom.

Woe unto them that are mighty to drink wine,
And men of strength to mingle strong drink!—v. 22.

Being mighty to drink wine, is having ability to

drink it to excess, without becoming inebriated. To make it more intoxicating, they mingled with it spices and drugs. The result of such indulgence, so blunts the moral sensibilities, that the claims of justice are disregarded. Therefore the prophet adds:

Which justify the wicked for reward,
And take away the righteousness of the righteous from him!—v. 23.

To take away righteousness, is a metaphor for withholding from the righteous that which justly belongs to him—the act being prompted by a bribe to give unjustly the award to those who have no claim to it. All this, is in disregard of the requirements of JEHOVAH.

Therefore as the fire devoureth the stubble,
And the flame consumeth the chaff,
So their root shall be as rottenness,
And their blossom shall go up as dust:
Because they have cast away the law of the Lord of hosts,
And despised the word of the Holy One of Israel.—v. 24.

Because of the sins before mentioned, the judgments that will be inflicted are now specified and occupy the remainder of the chapter.

By an elliptical metaphor the people are represented as a vegetable, growing from a root and blossoming. And by similes, their destruction is likened to the action of fire and flame on stubble and chaff. And God thus deals with them because, using a metaphor, they have cast away, or set at naught, his threatenings.

Therefore is the anger of the Lord kindled against his people,
And he hath stretched forth his hand against them, and hath smitten them:
And the hills did tremble, and their carcasses were torn in the midst of the street.
For all this his anger is not turned away,
But his hand is stretched out still.—v. 25.

Here is an intimation that judgments had already been inflicted on the Jews for their sins, and an announcement that others were to follow.

There are metaphors in the expressions that the anger of God was "kindled," and "is not turned away" from still burning against them; and hypocatasis, in the idea of his stretching out his hand and smiting them, and in keeping it still stretched out for farther chastisement.

The trembling of the hills is not metaphorical; because that phenomenon is compatible with their nature. In another place, in enumerating the judgments which should fall on Jerusalem, the prophet said (Isa. 29:6), "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." JOSEPHUS mentions an earthquake in the days of king UZZIAH, sufficiently violent to divide in halves a mountain, which lay to the west of Jerusalem. The prophecy of Amos (1:1) was uttered "in the days of UZZIAH king of Judah, and in the days of JEROBOAM, the son of JOASH king of Israel, two years before the earthquake;" which was thus predicted (Amos 8:8, 9)—"Shall not the land tremble for this, and every one mourn that dwelleth therein. . . . And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." The date of the earthquake is found by calculating this predicted eclipse, which is found, according to USHER, to have been B. C. 791, in the 17th year of UZZIAH, two years after the death of JEROBOAM; so that its prediction was uttered in the last year of the reign of that king, of whom Amos said (7:11), "JEROBOAM shall die by the sword." That earthquake, probably produced the trembling of the mountains, to which reference is made.

The "torn carcasses," as will be seen by the marginal reading, which Mr. BARNES, Dr. LOWTH, and others, admit is the better rendering in this case, were strewn as filth in the streets—such numbers of them had perished when the LORD caused the hills to tremble. Yet notwithstanding the severity of past judgments, they had continued in sin, so that the anger of the LORD was not appeased, and his head was still stretched forth for the infliction of heavier judgments.

And he will lift up an ensign to the nations from far,
And will hiss unto them from the end of the earth:
And, behold, they shall come with speed swiftly.—v. 26.

"An ensign" is the standard under which an army rallies. To "hiss" to the nations, is an allusion to the ancient practice of calling bees, when they had left their hives. Thus we read (Isa. 7:18): "The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." The whole expression of lifting up an ensign, and calling the nations, is an hypocatasis, for the acts of God's providence which should assemble the armies for the invasion of Judea. God knew how to summon them, and they would not fail to respond to his call. However great might be the distance, they would at once obey the summons, approaching with the least possible delay.

None shall be weary nor stumble among them;
None shall slumber nor sleep;
Neither shall the girdle of their loins be loosed,
Nor the latchet of their shoes be broken.—v. 27.

This may border a little on the hyperbole—the

exact meaning designed to be conveyed, doubtless being that there should be none of those hindrances to delay their speedy coming, when God should give the signal for their assembling.

The nations which were to come, were those under the dominion of Babylon, which extended (Dan. 2:38) to all places "whosoever the children of men dwell."

When they should come against Jerusalem, the terrible of their onset is graphically depicted in the following similes:

Whose arrows are sharp, and all their bows bent,
Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:
Their roarings shall be like a lion, they shall roar like young lions:
Yea, they shall roar, and lay hold of the prey,
And shall carry it away safe, and none shall deliver it.
And in that day they shall roar against them like the roaring of the sea,
And if one look unto the land, behold darkness and sorrow,
And the light is darkened in the heavens thereof.—vs. 28-30.

The feet of horses were not shod in those days, so that the hardness of the hoof was an important consideration.

When this prediction was fulfilled, and NABUCHADNEZZAR came against Jerusalem, its inhabitants fell a prey into his hands. They found no deliverance; the heavens and the earth alike afforded no protection, and they were carried captive to Babylon.

To Correspondents.

MR. EDITOR:—I have been looking considerable at the two verses, viz., 17th and 18th of the 19th chap. of Rev., and wondering how they would be fulfilled. John said he saw an angel standing in the sun. Does he mean the literal sun? I can't think it means that. What sun does he mean? What fowls are those he calls to, to come? He says they fly in the midst of heaven. Who are they, or where are they, and where is the heaven spoken of? and when will it take place. B. BURRIER.
Philadelphia, March 15th, 1853.

The contest being between the LORD and his armies on the one part, and the wicked nations on the other, the angel seen standing in the sun and performing an important act in connection with the LORD's army, must represent one of his attending angels; for the acts to be performed are to be by their instrumentality: "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire."—Matt. 13:40-42.

His crying to the fowls of heaven to come and sup on the bodies of the slain, is indicative of the certainty of victory and of the entire overthrow of those who war against the Lamb. As birds gather on fields of slaughter to feast on the slain, so a cry to "all the fowls of heaven" is expressive of the extent and thoroughness of the destruction to be inflicted. It is the same cry which is made in Ezekiel, 39:17, when the armies of Gog are slain on the mountains of Israel.

D. L. ROBINSON—Will you send on your criticisms on the "*Commentary on the Apocalypse*." I want the benefit of them in preparing a new edition.—B.

WE believe it [the black color of the African] to be a punishment for the disobedience of their progenitor, Ham, in his improper conduct toward his father, Noah, this misconduct brought down the curse of a Noah, as a prophet, on the posterity of Ham, "Cursed be Canaan; a servant of servants shall he be unto his brethren."—Gen. 9:25. Let this be the true cause or not, it is a remarkable fact that the black portion of Africa's population are the descendants of Ham. Due West Telescope.

How could the curse on CANAAN one of the sons of HAM, affect the color of the descendants of HAM's other children? It was not HAM but CANAAN on whom the curse fell! The Africans are not supposed to be descended from CANAAN, but from CUSH, and MIZRAIM, and PHUT. "CANAAN begat SIDON his first-born, and SETH. And the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha."—Gen. 10:15-19.

The other sons of HAM were CUSH, and MIZRAIM, and PHUT. "And the sons of CUSH; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah; Sheba, and Dedan. And CUSH begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah. And Resen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphto-

rim."—*ib.* vs. 7-14. The Egyptians were descended from Mizraim; and the blacks are supposed to be from Cush. Phut settled in the west of the Barbary States.

NOT LIGHT.

We have received a copy of a tract, called "An Exposition of the Prophetic Periods mentioned in Daniel and Revelations," by MATTHEW L. CLARK, Melbourne, C. E., 1853.

The writer is evidently sincere; but his conclusions are as evidently the result of a want of acquaintance with the elements of Chronology, by which epochs and eras are established. It is no part of our mission to discourage investigations of this kind. On the contrary, we would encourage more extended researches, and a further acquaintance with the facts and principles of the science. We can sympathize with the earnest desires of those who inquire "how long," and would learn the time of their Lord's return; and we would rather attribute their impatience to a love for his appearing than to any unworthy purpose. The SAVIOUR will not be displeased that any inquire and search diligently for the import of the predictions that point to the time of his glorious appearing. Far better is it to be hasty and unwise in conclusions, and premature in anticipations, than to settle down into stoical indifference, or sceptical unbelief.

Before we can decide positively and dogmatically on the chronology of events, or remove from long established epochs the birth of CHRIST, the crucifixion &c., it is necessary to have an acquaintance with chronological data more profound, and in chronological researches to be more proficient than were those masters of the science whose conclusions are dissented from.

It should be remembered that *dates* are not arrived at by Chronologists at hap-hazard. They are the result of no guess work. Nor are events assigned to given epochs on slight grounds. Those who have investigated this department of science were men of profound intellect. They have been mathematicians and astronomers. To arrive at their conclusions they have weighed a vast amount of testimony. And they have left on record the facts and considerations which influenced them in their decisions. Before we may dissent from them, we must re-analyze the facts which they analyzed—must re-weigh the considerations which they weighed, and must be able to point out, from the errors of their reasoning, the irrelevancy of their conclusions.

As no man is infallible, this may and should be done. The reasoning and conclusions of all should be closely scanned, and when a flaw can be detected it should be promptly pointed out. This however cannot be done by any *partial* investigation—by the consideration merely of a *part* of the elements which entered into the original investigations. To overlook a single fact and reason on which the original conclusion was based, will invalidate any opposite conclusion. A "little learning" in chronology is no less "dangerous," and is no less liable to "intoxicate the brain,"—if the learner supposes he knows *all* there is to be known on the subject, than it is in any department of science. Those "larger draughts" which "sober us again," should be sought for and quaffed, that we may have a due appreciation of the relations of things, before we decide that those have erred in chronology, whose supposed errors are solely attributable to a want of acquaintance with the great principles which fix immovably the conclusions at which they have arrived.

The first error of our brother is a mistake of one year in the era of ARTAXERXES, whose seventh year he commences in B. C. 459. As his first year is placed by *certain* chronological and astronomical evidences in B. C. 464, his seventh year must be in 458. That would be the commencement of the seventh current, which would terminate—making seven full years of his reign—in B. C. 457. By the same unerring astronomical and chronological evidences, his twentieth year begins in B. C. 455. Our brother reasons in this way: "Now if 457 be after seven full years, and 458 in the seventh current year, and as we shall prove the decree did go forth on the first day of the first month of the Jewish year, in the seventh year of the reign of ARTAXERXES, must it not fall in B. C. 459?" He will see that if seven full years end in B. C. 457, it must begin in B. C. 458; and therefore cannot begin in a previous year!

Commencing the seventh of ARTAXERXES in B. C. 459, that error causes him to begin his twentieth in B. C. 446. An error so manifest, vitiates the conclusion, and the twentieth of ARTAXERXES should be placed in B. C. 445 where the Canon of PTOLEMY and the era of NABONASSAR indisputably place it.

2. Beginning B. C. 446, where he by the above error supposes the twentieth of ARTAXERXES to begin, he extends the seventy weeks to A. D. 45. To

harmonize this with the era of CHRIST, he supposes that the SAVIOUR was born at the *vulgar era*, that he began his ministry when about thirty years old in A. D. 31, that his ministry continued seven years, that he was crucified at the beginning of the last week of the seventy, or at the end of sixty-nine weeks, in A. D. 38.

If the seventy weeks did begin in B. C. 446, they would end in our A. D. 45. But as he has made an error of one year in the twentieth of ARTAXERXES, to be consistent, in rectifying that, he must extend them to A. D. 46, place the crucifixion in 39, and make the SAVIOUR about thirty in A. D. 32, when if born at the *vulgar era*, he would be in his thirty-second year, but when in reality he must have been in his thirty-sixth year!

No man, familiar with the evidences which fix the era of CHRIST and the epoch of the crucifixion, will reject them; and guessing is all that opposite chronological computation can be claimed to be. This is not said in any unkind spirit, but with all due regard for our brother, and with a sincere desire to show him all tenderness of feeling, but in all frankness and kindness to correct his errors.

The birth of CHRIST is one of those chronological problems that has long been definitely settled. To unsettle it, will require some *new* discovery in the science. Our brother does not pretend to any. He has found no new manuscripts—has exhumed no previously unknown hieroglyphics,—has discovered no long buried canon, or calendar to throw new light on the darkness of past ages—has reproduced no lost history of those times—has dug up no Parian Chronicle, no Arundel marbles, no Rosetta stone—has not shown, by the re-calculation of astronomical problems, errors in previous computations—has not gone into an analysis of the elements by which that era and epoch have been settled, and has not been divinely illuminated so as to come forth and point out defects in those conclusions. Therefore his dissent from old dates comes with no authority to command our assent.

It is certain that CHRIST was born before the death of HEROD, whose death is indisputably fixed by a lunar eclipse in A. U. C. 750, i. e., in the year 4710 of the Julian Period, March 13th, at three hours past midnight during HEROD's illness. Our brother says, "I think this eclipse misapplied when applied to the death of HEROD." How misapplied! He shows no error in its time, place, duration, or quantity. In what particular has it been confounded with any other eclipse? He says: "The lunar eclipses following A. D. are favorable for its being a true one." How favorable? where in? what eclipses? What are their elements? Is "I think," sufficient to unsettle long settled points? or to re-settle long exploded ones? He should show us *wherein* astronomers have erred in their computations, and should name the eclipses which ought to take precedence of that—giving us their *elements*, and the *process* by which he demonstrates their greater applicability to that which occurred during HEROD's last illness, than are possessed by that of A. J. P. 4710.

When the *vulgar era* was first reckoned from the end of A. J. P. 4713, more than five hundred years had elapsed from the birth of CHRIST. DIONYSIUS who established the era, doubtless used the best helps he could find to ascertain the era of our Lord; but later researches have shown wherein he misdated it. The cause of his error has also been seen—viz., his reckoning the fifteenth of TIBERIUS when JOHN was baptized, from the death of AUGUSTUS, which cannot be reconciled with the other chronological elements. Reckoning from the decree of the Roman Senate, which recognized his joint authority in the government with his father, all is harmonious.

Our brother says: "I expect that DIONYSIUS established the nativity by the decree of AUGUSTUS that Judah should be taxed." He does not *know*, but *expects*. He has no evidence of the fact, but guesses that it was so. He thinks that "he had access to the records of Rome," but has no evidence whatever of it. Rome had before then been conquered by the barbarians, and no one knows whether DIONYSIUS had or had not, access to the records of the empire. If he did have he would have less excuse for the error that he made; for the taxing referred to by LUKE—the *apographe* or registering of the people of his whole empire, was ordered by "AUGUSTUS in the thirty-ninth year and tenth month of his reign." So says MALALA, the historian of Antioch; and his thirty-ninth year, reckoning from his first consulship, began in B. C. 5; or, reckoning from the death of JULIUS CÆSAR, it began in March B. C. 6, when the ninth month would be the close of that year. The taxing was also in the thirty-third year of HEROD, who commenced his reign on taking Jerusalem by siege B. C. 37, so that his thirty-second year would be B. C. 5. HEROD was appointed king of Judea by the Roman Senate in A. U. C. 714, but did not begin his

reign till the conquest spoken of. JOSEPHUS (*Ant.* 17. 8. 1.) states that HEROD reigned thirty-seven years from that appointment, and thirty-four from the death of ANTIGONUS. He must therefore have died as early as B. C. 4—soon after the eclipse, which was in his thirty-seventh *current* year. On the birth of CHRIST he caused the death of all the children which were under two years old—from the time when the *star* first appeared as he was informed by the wise men, of whom he had diligently inquired. By astronomical calculation, a wonderful conjunction of Mars, Jupiter, and Saturn, is found to have occurred B. C. 7—appearing as one star of a wonderful brilliancy—two years before the slaughter of the children. HEROD began to rebuild the temple B. C. 17. When that had been forty-six years in building, which was A. D. 28, our SAVIOUR attended the first baptism after the commencement of his ministry. (John 2:18-21.) In the previous year, in A. D. 27, would end 483 years from the seventh of ARTAXERXES. That was the year of his baptism when it was announced from heaven that the time was fulfilled—the time to Messiah the prince.

All dispute that exists respecting the date of the crucifixion, is limited to the years A. D. 28, 29, 30, 31, 32, and 33. Yet in defiance of all elements of chronology,—in disregard of all the light eliminated respecting this point, our brother sets aside all testimony, all facts, all authorities,—ignores all astronomical, historical, and chronological teachings, and yet "expects" that his opinions will be received. We wish we could receive them. We dislike to reject the views of any. It is no pleasure to point out fallacies. But duty, *stern duty*, compels us to scan, scrutinize, and when necessary, to reject. Earnestly inquiring after truth, we cannot receive that as such which contradicts all the well established facts in the science. It is still a debatable question whether in A. D. 29, 31, or 33 the crucifixion occurred. Our own opinion is settled respecting it. But as chronologists are not yet unanimous respecting the year, the point is debatable. It is not however debatable whether it may not have occurred subsequent to A. D. 33; nor is the epoch of the SAVIOUR's birth now a debatable point—however doubtful it may have been in past ages.

The pamphlet of our brother treats also of the commencement and termination of the 1260, 1290, and 1335 days, but as they are the same as those which are being replied to by brother ROBINSON, we shall not dwell on them, but will confine our remarks to his reasons for commencing the seventy weeks in the twentieth year of ARTAXERXES.

Our brother thinks the decree predicted in Daniel 9th cannot be that given to EZRA in the 7th of ARTAXERXES, because the wall of the city was not built till NEHEMIAH completed it. It is true that the wall was not completed till B. C. 445, but they had been previously commenced; for the Jews' enemies wrote to the Magian: "Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundation. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the king."—Ezra 4:12, 13. And the king commanded "to cause these men to cease, and that this city be not builded, until another commandment shall be given from me."—*ib.* v. 21. Then "they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of DARIUS of Persia."—*ib.* vs. 23, 24. From this it would seem that under the decree of CYRUS, (Ezra 1:3,) for the building of the temple, they had also begun to build the city.

In the second year of DARIUS, HAGGAI complained of the Jews in Jerusalem that they lived in *ceiled houses*, while the house of the Lord lay waste (Hag. 1:4,) which houses must have been built by the returned Jews. On application to DARIUS, he decreed the completion of the house, which was finished B. C. 516.

The foregoing however could not have been the rebuilding which was to be decreed of the city; for there appears to have been no regular government there till the time of EZRA fifty-eight years later. By a decree of the king, EZRA was empowered to do "whatsoever should seem good" to him; and to the treasurers of the king beyond the river, the king decreed "that whatsoever EZRA the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily."—Ezra 7:18-21. Thus was EZRA made *governor* of the city; and by the decree under which he acted, was the city restored by being again a body politic. Thus he says: "For we were bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house

of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."—Ezra 9:9. Says Dr. PRIDEAUX:

"He reformed the whole state of the Jewish church according to the law of Moses, in which he was excellently learned, and settled it upon that bottom upon which it afterward stood to the time of our Saviour. The two chief things which he had to do, were to restore the observance of the Jewish law, according to the ancient approved usages which had been in practice before the captivity, under the directions of the prophets, and to collect together and set forth a correct edition of the holy scriptures; in the performance of both which, the Jews tell us, he had the assistance of what they call the great synagogue, which, they tell us, was a convention consisting of one hundred and twenty men, who lived all at the same time under the presidency of EZRA, and were assisting to him in both these two works. . . . But the whole conduct of the work, and the glory of accomplishing it, is, by the Jews, chiefly attributed to him, under whose presidency (they tell us) it was done. And there they look on him as another Moses; for the law, they say, was given by Moses, but it was revived and restored by EZRA, after it had been in a manner extinguished and lost in the Babylonish captivity; and, therefore, they reckon him as the second founder of it."—*Hist. of the Jews*, vol. 1, p. 265.

EZRA continued in the government of Judea till the close of the nineteenth year of ARTAXERXES B. C. 446, when NEHEMIAH came as his successor, and completed the wall of the city in fifty-two days, in troublous times. This was during the restoration of the city; for commencing with EZRA, it was seven weeks—forty nine years—before the work of restoration was ended.

In our next we shall make some extracts from Dr. PRIDEAUX illustrative of this point.

Making Infidels.

The *Boston Investigator*—the Infidel paper in this city, in commenting on Dr. HITCHCOCK's work, entitled "Religion of Geology," very incontrovertibly remarks as follows:

"He says that there are no traces on earth of Noah's flood, and he offers several reasons to show that it was not an universal flood, or did not cover the whole earth: 1st, He thinks it would require eight times as much water as there is on earth to make an universal deluge which should cover all mountains; and 2dly, The ark was not large enough to contain two of all the different animals which exist on earth. Yet, he says on page 133:

"I am willing to acknowledge that the language of the Bible on this subject seems at first view to teach the universality of the flood unequivocally. The waters, say they, prevailed exceedingly upon the earth, and all the high hills that were under the whole heavens were covered. Again: Behold I do bring a flood of water upon the earth to destroy all flesh wherein is the breath of life from under heaven; and everything that is in the earth shall die."

"If commentators may do away such language as this, it is evident that the Bible is of no use, for every man will give to it just such a meaning as suits his purpose, so that every one will have a Bible of his own, different from all others. Denying what seems to be taught unequivocally in the Bible, is Infidelity; and though done by a priest and by many priests, and to save the Bible from contempt, it is still Infidelity; and all ministers at the present day in this nation are in reality Infidels, for they entirely reject the greatest part of the Bible, and Dr. H. is making Infidels in a still higher degree. I do not mean that ministers generally *know* that they are Infidels; for, believing as others do, in their opinion is the same as believing the Bible, and they never suppose for a moment that their party can be wrong."

The above is worthy of consideration. If a man is an Infidel for rejecting all the Bible, why is he not proportionably one who rejects a part? A Bible Christian is one who receives the whole Bible, interpreting it in accordance with the laws of language. If we may reject the Mosaic account of the cosmogony of the earth, of the fall of man, and of the deluge, why may we not reject any or all portions of the Bible? Or if we may reject the scriptural declarations respecting the coming and kingdom of CHRIST, the regeneration or restitution of the earth, why may we not reject God's sovereignty, atonement &c.? We wish that it might be impressed on the minds of those who have sound views on doctrinal subjects, that the principles of interpretation by which they arrive at these, are the same by which pre-millennialism is taught; and that not the one more than the other can be avoided while they are abided by.

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NEW AGENT AT LOCKPORT.—R. W. BECK, in place of H. ROBBINS, who has removed from the place.

CORRESPONDENCE.



LECTURES ON ROMANS XI.

BY O. R. FASSETT.

LECTURE V.

(Continued from our last.)

"All Israel shall be saved: as it is written."—How is it written? "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. 59:20. This is what is written, and the passage referred to by the apostle. The two passages are at variance; or there is a discrepancy between them; and which is to govern us in our investigation? I answer. The passage in Romans is a wrong version of the one in Isaiah. Prof. Hodge, of Princeton, says of the passage in Romans: "This version of this passage agrees neither with the Hebrew nor the Septuagint. In the latter part of the verse the depravure from the Hebrew is most serious." In reference to the passage in Isaiah, he says again: "We have here a literal translation of the Hebrew." The passage in Romans, therefore, to be a true version according to the Hebrew of Isaiah, should read thus (1st clause): "And the Redeemer shall come to Zion," instead of "out of Zion." (2d clause), "And unto them that turn from transgression in Jacob," rather than, "Shall turn away ungodliness from Jacob." The passage therefore, instead of teaching what has been attempted to prove—that all the Jews are to be saved at the coming of the Redeemer whether they turn from transgression or not—teaches rather, that those who "turn from transgression in Jacob," only, will then be saved: none others! And how consistent is this with the Scriptures, and the character of a wise and impartial God.

We are told in v. 20th that "because of unbelief they were broken off." In v. 11th, that they have "stumbled" and fallen. In v. 15th, that they are "cast away," and in v. 23d, that they only can be restored to the favor of God "if they abide not still in unbelief." Now is God to change his purpose and plan at the end of the present dispensation, and save them on entirely different principles from that proposed by the gospel and granted them under the gospel dispensation? Where is the virtue and justice of such a course? And does God thus change? Never has he saved a single individual under any dispensation of the past, without repentance and faith. He did not in the antediluvian age. They had to offer their sacrifices, as did Abel, in faith. He did not under the Mosaic economy. Through the types, and shadows, and sacrifices, they must see a Christ to come, or the great propitiatory sacrifice, and have faith in the virtue of his atonement rather than that of the blood of the beasts which only typified his, shed for the remission of sin. He has not under the gospel dispensation. All since Christ, have had to believe in the merits of his blood. And he will never save a single soul under any economy, on any other condition; for he is the "same yesterday, to-day, and forever," an unchangeable God. Faith is not sight; we again repeat. When the Deliverer comes, faith is swallowed up in sight. Like Moses, the Jew must see "him who is invisible." Faith if exercised must be before he is revealed to sight—for when seen, what need of faith? It is then knowledge, all men will know and bow to him as the sovereign Lord of all. "Every knee shall bow," "every tongue shall confess that Jesus Christ is Lord."—Phil. 2:10, 11. But that is not in mercy's hour: "These mine enemies, which would not that I should reign over them, bring hither and slay before me."—Luke 19:27.

Another passage quoted in this connection frequently, is found in Joel 2:32—"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

But mark, 1st. The deliverance here referred to, is not conversion, but final salvation; that is to be given at the second coming of our Lord. "And unto them that look for him shall he appear the second time without sin unto salvation." It is a deliverance from the bondage of corruption and from the ills of the present mortal life.

2. The calling upon the name of the Lord, is not to be in that "great and terrible day of the Lord," (v. 31, of context) with the prospect of salvation. For "many" in that day will say "Lord,

Lord, open unto us," but it will be in vain. Many will then seek, but it will not be in mercy's hour! the door is shut! It is in probation and in the gospel day that men are thus to call, that they may be saved when that day shall come. Such is the apostle's application of it. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart—for the Scripture saith, whosoever believeth on him shall not be ashamed: for there is no difference between the Jew and the Greek. For whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:9-13. Who would ever think of applying these verses beyond the gospel day? And yet v. 13th, quoted by the apostle from Joel, when read in that book, is said to prove the continuance of probation still! If it does, then all that then call will be saved. "For," says the apostle, in the connection of the quotation, "there is no difference between the Jew and Greek—for whosoever shall call shall be saved." How absurd! how unscriptural—"for many" shall call and "seek," as the Saviour says, but all in vain.

3. "The remnant" referred to, are them "that turn from transgression in Jacob." The "elect according to the election of grace," those who obtain the blessings, that the nation at large do not obtain because "blinded." (Compare Rom. 9:27, 28, very carefully with Isa. 10:20-23.)

"ALL ISRAEL."

Who are they, in this connection? If reference is had alone to the Jewish race, then it must include:

1. Either the whole race from the days of Abraham to the end of time; and all will be saved in the resurrection which is to take place at the coming of the "Deliverer," or,

2. All those of that nation who are "of the faith of Abraham," who are "Israelites indeed, in whom there is no guile," and who constitute the faithful of that nation and are deserving of that appellation, which signifies "A prince of God."

There can be but little question to which reference is had. If all the pious and faithful descendants of Abraham are saved at the coming of the "Deliverer," then "all" the "Israel" of that nation will be saved. All "his people:" for unbelieving Jews are cast away," (v. 1st), "fallen" and "cut off."

Again, "all Israel" in this connection may refer to those whom the apostle makes to constitute the "good olive-tree," and the "lump," which is "holy." If so, it embraces the righteous and holy of all nations, Jews and Gentiles. For "some of the branches" are "broken off," and cannot be grafted in without faith, and "the branches" of a "wild olive-tree" are grafted in and become partakers of the "root and fatness" of the "good olive-tree," or, "all Israel."

"For this is my covenant unto them."—What is his covenant? Gal. 3:16-18 will answer. This covenant insured the land wherein they were strangers, the land of their pilgrimage, as their inheritance forever—to be given them at the coming of their Redeemer and the resurrection. And included with this, was the promise of a redeemed world. (Rom. 4:13-17.)

"When I shall take away their sins."—Says the apostle to the Jews on the day of Pentecost, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19.

This subject gathers interest from the fact that the Deliverer will soon come to Zion.

The "times of the Gentiles,"—of their domination and rule, is now at an end! The gospel day too is soon to pass away as the dispensation before it; and it is near its close;—its sun is setting on our world,—the last servant of God will soon be sealed in his forehead, and the whole number of the elect made up!

O, sinner, "seek the Lord while he may be found, call ye upon him while he is near."

REVIEW.

BY D. I. ROBINSON.

(Continued from our last.)

THERE are three points in my article, in the *Herald* of Dec. 18th, on which proof has been demanded, and shall be given.

1. That the "war and treaty of Vitalian" with Anastasius took place in 514, instead of 518 to 519, their date. This I understand in conversation brother Berick admits—at least does not contest it. But for the satisfaction of all, I will proceed to give authorities sufficient to make it clear—it would take too much room to give the whole.

2. It is now said the stress of the argument for the time rests not on the date of the war, but on "the result," "the issue" of it, and that it ultimated in the establishment of Justin the Catho-

lic, in 518. This we will examine and show to be inaccurate.

3. The fact that the Pope lost his power as fully in 1798 as in 1809, so that their date for the beginning or ending of the 1290 years is one of a series of dates from which that period has been and may be dated with nearly equal probability. Therefore it is absurd to be positive on one. We are now in that short period for "watching," "not knowing the day or hour."

On the first we shall present several historians, besides Bowers.

1. The Universal History in forty-two volumes, a work of great research and authority, and great particularity in dates, accords with Bowers' in all essential particulars. There were several mobs and revolts in the reign of Anastasius, and both place that of Vitalian in 514. "In 493 there was a tumult in which they pulled down his statues and those of his wife through the city." *

498. "Refusing to set some rioters at liberty, he came near being assassinated by the populace in the circus, who burnt the Hippodrome, the noble square of Constantine, and many other buildings." In 501, "a quarrel ensued between the Green and Blue factions of the city, in which three thousand were killed."—*Universal Hist.*

503. "A tumult arose led on by a monk, crying out for a new emperor—a Christian instead of a Manichean."—*Bowers.*

511. Speaking of the monophysite controversy about the trisagion, he says: "A battle ensued in which as many as three thousand were killed in the city, and they sent parties into the surrounding country, so that in three days as many as ten thousand were killed."—*Bowers.*

The above two events the authors of the Universal History place in 512-13, year before Vitalian's revolt.

512. The Bishops of the east unite in an appeal to the Pope to interfere for the peace of the Church, but he paid no attention to them, and would have nothing to do with it, and did not even answer them.

513. "Gundebald, king of the Burgundians, an Arian, wrote and got Avitus, a Bishop of Gaul, to write to the east also for the peace of the Church."—*Bowers.*

He [Anastasius] drove Macedonius, patriarch of Constantinople, from his throne, and appointed Timotheus in his stead. He wished to introduce a change in the trisagion, which caused such a tumult in Constantinople, that ten thousand persons were killed, and many houses burnt.—*Univ. Hist.*

514. "Vitalian one of the Emperor's generals, marches at the head of a powerful army and threatens to depose him if he does not restore the deposed bishops, which being refused, he reduces Mesia and Thrace, and returned to Constantinople. Anastasius at length promised to comply with his demand; upon which Vitalian disbands his army and returned to his government of Thrace, which he had no sooner done than the Emperor breaks his word, and persecutes the orthodox more cruelly than ever."

Dupin's Church History gives the same dates for the revolt, and for the treaty with Vitalian, and the letters of Anastasius to the Pope, and his reply respecting the carrying out the treaty, and calling a council.

He says Pope Symmachus died in July 514, and a few days after Hormisdas was chosen in his room.

In the same year Vitalian, general of cavalry to Anastasius, rose up against him, and came with an army to Constantinople. The Emperor was forced to make peace with him upon condition, that a council should be called to regulate affairs of the Church by the advice of the Bishop of Rome. This obliged the Emperor to write to Pope Hormisdas. This letter was sent Jan. 12th, and received April 1st, in the year 515.

But this is thus described by Neander:

"As the rumor spread that the Emperor favored the addition to the church hymn, and was threatening to remove the patriarch Macedonius, a violent tumult broke forth. The houses of many of the grandees were burned. A monk who was supposed to be the author of the addition was seized by the infuriated populace and murdered, and his head carried about in triumph, stuck upon a pole. Then appeared the Emperor at the circus before the assembled people without his crown. He declared himself willing to lay down the government, but all could not reign at once. One must be sovereign. These words had their effect on the excited multitude; the people besought the Emperor to retain the government, and promised tranquillity. The Emperor took advantage of this favorable moment. He caused the patriarch Macedonius to be removed, and Timotheus, a presbyter, who had accepted the ———— was appointed his successor. Meanwhile the Emperor saw himself under necessity for several reasons of yielding to the fury of the exasperated party of the Chalcedonian Council, where this predominated. By this exasperation, aid and comfort was given to the insurrection of the military commander, Vitalian, which broke out in the

"We regret that brother Robinson has not given the edition, volume, and page, from which he quotes. This would have facilitated future reference to the same thing.—Ed.

year 514. And Anastasius found himself compelled to enter into conditions of peace to the advantage of the Chalcedonian Council. He promised to assemble a council at Heraclea, in Thrace, and moreover to invite the assistance of the Roman Bishop, so that above all things, the church fellowship might be thus restored with the latter; which amounted to no more nor less than that the Chalcedonian Council should be reinstated in its authority, for no hope certainly could be entertained of making peace with the Roman Church on any other conditions."

Rees in his Encyclopedia, puts the revolt in 514, and the war of Vitalian, and the treaty the same year, and says: "In consequence of this treaty which Anastasius was compelled to sign in 514, Vitalian withdrew from Constantinople, and disbanded his troops. . . . Anastasius delivered from his fears, renewed his persecutions of the Catholics."

"Vitalian laid siege to Constantinople, and the Emperor was compelled to make peace on the following conditions:

"1. Emperor should immediately issue orders for putting an effectual stop to the persecution of the orthodox, and allow his subjects to profess the faith of Chalcedon without molestation.

"2. That he should restore the exiled Bishops to their sees, especially of Constantinople and Antioch.

"3. That he should call an Ecumenical Council, invite the Pope to it, and suffer, without interposing his authority, the decrees made against those who maintained the two natures, to be impartially examined by the Bishops. These articles being signed and sworn to by the Emperor, by the whole Senate, and by all the magistrates of the city, Vitalian set at liberty the prisoners he had taken, and disbanded his troops and withdrew to his government. It was in compliance with this treaty that the Emperor wrote to the Pope. It was carried by Patricius, a man of rank, who left Constantinople Jan. 15, 515, and arrived at Rome 1st April.—The Emperor's letter to Hormisdas was answered three days after he received it."—*Bowers' Hist. of the Popes.*

The above are sufficient authorities to establish the 1st point, viz., that the war of Vitalian was ended in 514. I could give as many more, but these will satisfy the reasonable and candid. Others it is no use to try to satisfy, for when persons are determined to believe a time, they will as readily believe without, or against evidence, as with it. I find no historian in conflict with this point. It has been said that Gibbon is, but I do not find it so. Except in three unimportant particulars, and that only by implication. 1. He speaks of Vitalian after the accession of Justin, as remaining in the vicinity of Constantinople with the army, whereas the other historians expressly say that he disbanded his army and returned to his government of Thrace, from which he was dismissed afterward by Anastasius, till Justin restored him to office. So he might refer to his restoration.

2. In the table of contents, it is said at "508—518. The trisagion, and religious war, till the death of Anastasius." Now here are specified three portions of time, which filled up that space, and in the next line the war is specifically placed "514. First religious war." That he did not mean to make the war of Vitalian that length of time, is therefore evident. He simply means that the war occasioned by the religious disputes took place in 514, between Vitalian and Anastasius, and the negotiations and disputes about carrying out the treaty then made, ended with the death of Anastasius, and elevation of Justin in 518. If he meant more than this, it is contrary to the other historians, and his own authorities given.

3. He speaks of the treaty being "signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian." From this some infer that the treaty was made in 518, the year of Anastasius' death. This cannot be correct, and probably was not meant by Gibbon. For he, and others, speak of his being very aged. And he was found dead in his room on the 9th of July, 518. How then could he sign it? And further he says, "more faithfully performed by Justin." But if he signed it in 518, when "dying," how could he perform it, or be expected to at all!

Again, none speak of more than one "treaty," and all place it in 514, and all agree it was not "faithfully performed" by Anastasius; all admit him to be very aged, and at that time alarmed for his throne and safety, and therefore Gibbon, in his flowing style, calls him "the dying Anastasius;" though he survived some four years—he persecuted them worse than before, and never called the council promised in the treaty. It was not therefore the war which ultimated in the accession of Justin but the death of Anastasius.

(To be continued.)

LETTER FROM AUGUSTA, ME.

DEAR BRETHREN AND SISTERS:—After a long silence, I once more resume my pen, for the purpose of addressing you.

The question has been very frequently asked:

"Why does not sister Wellcome write?" She will now reply.

Domestic duties combined with ill health, has almost entirely incapacitated me for mental effort. At times, I have quite despaired of my mind's restoration. But, through the goodness of God, it has not been wholly wrecked, although much enfeebled. While my health has for the few past months been improving, my interest in the glorious doctrine, which has made us a distinct people, has been increasing, and I have longed for an opportunity to be actively engaged in its promotion. My religious privileges have never been so limited as during the past year and a half. I have been favored with but one opportunity for attending a social meeting, and but three or four, of hearing the gospel of the kingdom during that time.

I have often felt completely disheartened, and laid down to die. But I could not thus relinquish all hope, for any length of time; I would bestir myself, and try to struggle on, amid many discouragements. The unfitness of my mind for mental exercise, has been a source of affliction to me. If, while deprived of the privilege of associating with those of like precious faith, I could with pen and ink converse it would have been a great gratification to me. But, possibly God may have had a design in this, that I do not perceive. Circumstances have forced me to become a spectator, and I have not been altogether an uninterested one. I have been learning a few things, some of them not so pleasant as I could wish.

The disunion so widely existing, and rapidly increasing, the biting and devouring one another so openly manifest, has been a source of heart-felt grief to me, and led me many times almost to the conclusion, that I would cease all identification with the Advent body, and stand entirely alone, disassociated from every party, and united with all, whether Jew or Gentile, barbarian or Cythian, bond or free, who love God in sincerity. But, although I eschew all sectarian principles, yet, such is the state of the religious community at the present day, that we must necessarily be identified with some distinct body of believers, and as I believe the present truth embodied among the class denominated Adventists, I sustain a relation toward them, that I cannot toward any other religious society.

The spirit, however which leads one to say, "I am for Paul," and another, "I am for Apollos," I heartily disfellowship, and with all who are "for Christ," I can most fully co-operate. But there are a certain class of persons amongst us, who will not suffer one to occupy this position in peace. You must belong to division number one, two, or three—denounce A. and B., or disfellowship C. and D., or you are not right. And the great effort on the part of many, seems to be to prejudice your mind against the opposite party. They go from place to place, confidentially whispering in the ear of this one and that one, some dreadful tale, of brother such an one, and sister such an one—and entertain them for hours, with a history of their faults, when they, poor souls, think that it is to them alone, simply on the ground of intimate acquaintance, that the matter is unfolded; when, lo! by some means it leaks out that the same things have been confidentially revealed to every one with whom they had been particularly associated! Thus the leaven of malice and slander works, and many honest souls have had their minds distracted and soured. The mischief thus wrought, can never be estimated.

How often it is the case that an evil report is stated by "They say," (who by the way is an inveterate tattler,) and there are certain ones, who always stand ready to give it "tongue and utterance," also a gratuitous conveyance from place to place, without first ascertaining whether it be true or false. But even admitting that it be well authenticated; it is an old and a good adage, "The truth ought not to be told at all times." There are times when we may properly speak of the faults of others, with judicious persons, having their benefit in view, instead of their injury. But when we voluntarily, without respect to time or places freely converse of the known or supposed failings of our professed brethren and sisters, where no possible good is likely to result therefrom, it is wrong. If we throw out evil insinuations against any one, because perchance our feelings may at some time have been wounded by them—or our course not approbated, it is wrong. If we do it to build ourselves up on their ruins, it is wrong. If we do it because they cast not their influence on our side, it is wrong. If we do it because they regard as truth what we consider an error, or vice versa, it is wrong. We ought carefully to weigh our motives when speaking that which deteriorates the character of another, and be sure of the truth of that whereof we speak. If we speak doubtfully, another may state confidentially the same thing from our

lips. I have been perfectly astonished to see how coolly some will go to work, and defame another's character, just as though it were a trifling thing, and people who say they are expecting the Lord to come right away, too! There is a good deal of this evil among us, and it is rapidly increasing. Scarce any one escapes its unholy influence. We calumniate others, who in their turn calumniate us. Now it seems to me that the devil is well pleased to see Adventists engaged in just such work as this. He tried hard at first to make the ungodly world, and a backslidden church destroy the influence of the truth, but failing here, he gets those who have it in possession, to destroying each other; and here he has been more successful than with his former schemes. Selfishness, in some form, is almost invariably connected with this work. Envy, or malice, is usually the motive power, that sets the ball in motion.

We, who profess to be looking for the Lord, the searcher of hearts, to come speedily, ought to be willing to refer judgment to him, and employ our time more profitably than in evil speaking. "Evil communications corrupt good manners."—1 Cor. 15:33. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:31, 32.

M. D. WELLCOME.

(To be continued.)

LETTER FROM NEWBURYPORT, Mass.

BRO. HIMES:—It is with pleasure that I send you an account of the Conference held at Whitefield, N. H. It commenced Feb. 10th, and continued through the following week. Owing to some unavoidable hindrances, I did not arrive until the meeting had been in progress some days, but was gratified to see that a deep and solemn impression had been made by the labors of Elders Shipman, Eastman, and Bowles. The interest, visible both in the afternoon and evening meetings, continued with a healthful and saving increase to the close of the Conference. A short, pointed, gospel sermon, having an eminently practical influence upon the mind of the hearers, was given each afternoon, followed with earnest, spiritual exhortations;—the sorrowful confessions of the truly penitent wanderer from the way of peace, the subdued, humble expressions of the convicted sinner, which constituted a sweet, melting interest not to be readily forgotten. The evenings were more particularly devoted to prophetic discourses, designed to impress the community with the truthfulness and importance of our position, and the necessity of a constant readiness to meet the fearful solemnities of the "last day." The arguments presented were listened to by an intelligent audience, with great candor, and fixed attention; and we fervently pray that the seed sown may "produce a plenteous fruit."

Our brethren occupy a fine meeting-house of their own erection, beautifully situated upon a convenient elevation, commanding a fine variety of bold, picturesque landscape scenery, with a portion of the White Mountains in the far distance, and a pleasing view of the village below amid the hills.

They are blessed with an excellent choir of singers, who are able to sustain with good harmony the four parts, and which of course adds greatly to the effect of their worship. Brother Henry Eastman is the pastor of this church. He has labored there for more than a year, and enjoys the respect of the community, and the confidence and love of his flock. His present prospects are truly encouraging. He conveyed me to my next appointment, (Sugar Hill,) where I found a hearty welcome at the house of an old and tried laborer in the cause, brother Shipman. The influence of your protracted labor at this favored place is still quite apparent. The house was well filled with an interesting audience; but suffering from a violent cold which unfitted me completely for the labors of the day, I did not enjoy this visit so well as the former; however, my own mind was encouraged with the prosperous condition of this church, and the firm, steady faith of the believers.

According to appointment, I preached at Landaff. The congregation was small, but very attentive. Here I was gratified with an introduction to brother Clement, whose name we occasionally see in the *Herald*.

It is my design to visit this region again sometime during the coming summer months, when I hope once more to see those friends from whom I have received so many acts of brotherly kindness and Christian affection. May the Great Head of the Church still bless them with his Divine presence—lead them in the path of holiness and peace, and prepare them for that everlasting and glorious rest which "remaineth to the people of God."

J. P. JR.

LETTER FROM MEREDITH, N. H.

BRO HIMES:—Through the goodness of our Father in heaven, I was permitted to spend the first Sabbath in February in Herman, Maine, in company with brother Dammon. We had a good time. The brethren came in from thirty and forty miles around. Bro. D. baptized six happy souls. There has been a revival going on in this place for a year and a half. A number came out a few days after our meetings there. There is a strong company of brethren in that place, may they keep humble.

The second Sabbath we spent in Corinna. A revival spirit has seemed to be in the place for months, and a few have been coming in which has gladdened the hearts of the tried ones in that place. Sabbath evening a number arose for prayers, some sought for pardon, and were blest. There are a few brethren in that place who feel it their duty to hold up the light of the Saviour's soon coming, though it should be through opposition and trials. May the good Lord sustain them.

The third Sabbath we spent in Exeter. There was a good collection of the saints, and the blessing of Him who said, "Lo, I am with you alway, even unto the end of the world," was with us.

The day before in the afternoon, the friends met for a conference. Fifty-seven exhortations were delivered. A refreshing was enjoyed. The brethren in that part of Maine, have adopted the plan of holding conferences once a month, in a number of places, so arranged as not to interfere with each other. These being Saturdays in the afternoon, and preaching the next day at the same place, giving a good opportunity for those that live where they have not the privilege of hearing the gospel of the kingdom to come together and be refreshed by the preaching of the word. There is a devoted company of brethren in that region. They need faithful laborers in that section. Brother Dammon is doing what he can in that great field. He accompanied me in this tour. I found him a faithful laborer. We visited between the Sabbaths the following places, Bangor, Oldtown, Levant, Corinth. In these places we had good meetings. In Levant, the Lord is to work. We saw a number that never had confessed Christ, start for the kingdom, and backsliders confessed heartily their wanderings. May the good work go on. Yours expecting the great battle soon, and the deliverance of God's people.

J. G. SMITH.

March 11th, 1853.

Redemption Nigh.

CHRISTIAN, are thy trials many,

And thy conflicts most severe?

Fear not thy tears shall soon be ended—

Behold redemption draweth near.

See, o'er the earth signs now appearing,

From land to land, from sea to sea,

To Zion consolation bearing,

Zion in captivity.

Loud Armageddon's trump has sounded,

Look now afar the nations see

In armor clad, for war prepared,

Soon will the final conflict be.

'Tis then in clouds of brightest glory

The Lord Jehovah will appear,

To gather all the meek and lowly

From every clime both far and near.

O! then shall come the restoration,

Earth robed in beauty as before;

There shall the ransomed glorified,

With Jesus dwell for evermore.

G. PILLSBURY.

Letter from Lunenburg, Mass.

BRO. HIMES:—Being solicited to attend the ministerial Conference, (to be holden in Portsmouth, N. H., the 22d inst.) with this request, "don't fail to be present;" and as I would like to be present, but cannot consistently with other engagements, therefore I write to let my brethren know that my heart is still with them in the "work of faith, the labor of love, and the patience of hope in Christ Jesus." And though I do not feel particularly excited on any point of time as now expressed, yet I see by the prophecy, that the Judge who now standeth before the door, will soon be revealed in the clouds of heaven, with power and great glory. And I do hope that we shall be enabled to maintain the position adopted at the Salem Conference, to recommend to all our people to take the Bible as their creed. And let us in this time of party strife and division, exercise a tender regard for all; especially for those of like precious faith, who may differ from us in opinion. And let us extend our hand of fellowship to all, who give evidence that they belong to Christ, let their other defects be what they may. I desire and pray the Lord to be with and guide you in your conference deliberations, and the measures you may adopt for the welfare of the church. Yours with respect,

SAMUEL HEATH.

DEPARTED this life, for a seat with the redeemed of Christ, in Litchfield, Jan. 24th, LOUISA JENNET, only daughter of Charles H. and Roxana Robinson, aged two years eight months and twenty-four days. This loved one is said to have been an unusually interesting and promising child, and brother and sister Robinson most deeply feel her loss.

"But they mourn in hope,
Then mourn not despairing,
But bow to the rod;
His voice shall soon call her
To the kingdom of God."

"Of such is the kingdom of heaven."

H. STINSON.

Gardiner, March 10th, 1853.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live.—The near approach of the Fifth Universal Monarchy, in which the Kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY"—"The second woe is past; and behold the third woe cometh quickly!"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing

J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 1 cent for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 450 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 25 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss. This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolization, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 16 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. Postage, 9 cts.

DO. do. in gilt binding. 80 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 1/2 cts. Postage, 6 cts.

DO. do. gilt. 60 cts. Postage, 6 cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

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FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. Postage, 5 cts.

DO. do. in paper covers. 15 cts. Postage, 3 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch. Price, 37 1/2 cts. Postage, 6 cts.

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cts. Postage, 5 cts.

The first ten of the above series, namely, 1st. "Looking Forward;" 2d. "Present Dispensation,—Its Course;" 3d. "Its End;" 4th. "Paul's Teachings to the Thessalonians;" 5th. "The Great Image;" 6th. "If I will that he tarry till I come;" 7th. "What shall be the sign of thy coming?" 8th. "The New Heavens and Earth;" 9th. "Christ our King;" 10th. "Behold, He cometh with clouds;"—stitched, 12 cts. Postage, 2 cts.

ADVENT TRACTS (bound).—Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come; The present Earth to be Destroyed by Fire at the End of the Gospel Age;" "The Lord's Coming a great Practical Doctrine," by the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee; a Letter to the Rev. Dr. Biddle on the Subject of his Jubilee Hymn;" "The Duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33 1/2 cts. Postage, 6 cts.

The articles in this vol. can be had singly, at 4 cts. each.

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KEISO TRACTS.—No. 1. Do you go to the Prayer-Meeting?—50 cts. per hundred. No. 2. Grace and Glory.—\$1 per hundred. No. 3. Night, Day-break, and Clear Day.—\$1.50 cts. per hundred.

FOREIGN NEWS.



The news of the week, although not important, is interesting. The advices in regard to the Austrian and Turkish difficulties, although contradictory, are generally admitted by the English press to indicate that existing relations will not be disturbed.

ENGLAND.—In Parliament, Lord Palmerston, stated that no application had been made by any foreign power for the expulsion of British refugees from Britain, and had such an application been made, it would have been met with a firm and decided refusal. At the same time he thought refugee foreigners were bound in honor not to bring the country into difficulty by their imprudences.

Lord Dudley Stewart called the attention of Parliament to Turkish affairs, as affecting the balance of power in Europe. He moved for copies of any communications made by Austrian or Turkish governments on the subject of Montenegro. Mr. Milnes seconded the motion.

Lord John Russell replied that on hearing of Austria's demands on Turkey, the British Government had thought it necessary to have a frank explanation from Austria, and at the same time express the views of Britain as to the policy of maintaining the independence of Turkey. He was unable to state the exact arrangement come to between Austria and Turkey, but the former expressed herself satisfied, and he did not doubt that all difficulties would be adjusted by negotiation. The motion was then withdrawn.

Anxiety is felt respecting the non arrival of the West India and Pacific mail steamer now over due.

The *Morning Advertiser* announces that the Duchess of Sutherland places Stafford House at the disposal of Mrs. Stowe, to give receptions in, and that the Earls Shaftesbury, Carlisle, &c., will meet her at Liverpool. An address, with the signatures of 40,000 women of England, will arrive by the next steamship.

Eight members of Parliament are unseated for bribery.

The Irish exodus is still the subject of much remark. The *Galway Packet* says that the small vacated farms rapidly find tenants. The project of colonizing Ireland with English tenants is said to have failed.

FRANCE.—It is believed in the best informed circles of Paris, that the Legislative Assembly will be abolished by the Emperor at no distant day.

The estimates for the navy are to be reduced by twenty-two million francs, or only one-half the annual deficit.

A letter from Rome reports that the Pope will proceed to France, and that he will stay there two months.

At Algiers the Governor General had celebrated the marriage of the Emperor by a brilliant *fete*, at which a number of Arab ladies were present. A gallery had been prepared for them in which they could see without being seen.

In the Legislative Assembly, on Tuesday, another scene ensued on the continued refusal of M. Bouchier de l'Ecluse to take the oath to the Emperor. The Assembly voted by a unanimous bulletin of 221, that it was incumbent on M. Bouchier to take the oath; but on the later rising to protest he was stopped by the President, who declared that the forbearance of the Assembly had been carried to its utmost limits.

ITALY.—Everything was quiet at Milan. A Paris despatch of the 4th inst., announces the partial removal of the strict blockade. Seven of the gates of the city had been opened.

The MAZZINI and Kossuth proclamations seem in a fair way to bring about a difference between these two chief agitators. Our last advices stated that Kossuth had denied the authorship of the original proclamation to the Hungarian soldiers in Italy, but we now learn from MAZZINI that Kossuth actually wrote it while at Kutayah. The matter is summed up thus by an English paper:

"An Italian paper, the *Voce della Verita*, has published two letters, purporting to have been written by M. Joseph Mazzini. In the first, Mazzini assumes the responsibility of the proclamation of the National Committee, which, he says, he drew up himself, and signed with only one of his colleagues. In the second, he declares that the address to the Hungarian soldiers in Italy (the authorship of which has been denied by Kossuth) actually emanated from Kossuth; that the original is in his possession; and that the document was written at his request, during the last month of Kossuth's sojourn at Kutayah, for the express purpose of being published in the case of an insurrectionary movement in Italy. Mazzini closes by remarking that 'Kossuth, who fully knows how a single rash or betraying act of a single man can sometimes defeat the best scheme, and compel a whole party to adjourn the fulfillment of their most sacred hopes, ought to be the last to throw the stone, before due time for information has elapsed, at well-meaning and determined, though momentarily conquered friends.'

A letter from Joseph Mazzini is published in the *Daily News* of Wednesday, to the effect that the original of the proclamation, which appeared at the last Milan insurrection, was sent to him by Kossuth, on his (Mazzini's) own request, during

the last month of Kossuth's sojourn at Kutayah, for the express purpose of being published in the case of an insurrectionary movement in Italy. It was never afterwards retracted. 'A copy of the proclamation,' says Mazzini, 'was, at the time, deposited by me in the hands of the Central Internal Direction of our National Party, so that, in case it should be prevented, through death, or any other cause from joining the movement, and Kossuth should be far away at the time, a document of alliance, an appeal extremely important to the success of our indissoluble national causes, should not be lost. When action was decided upon by heroic though now misguided men, on a scale which nobody who was not concerned in the scheme has a right to measure, a very few days before the one appointed, the Directing Internal Committee thought they were entitled to print it. They did print it in an Italian town. The date of February was inserted, and two paragraphs, indicating, I think, the more remote date, were omitted.'

A correspondent writes from Lugano to the *Revue de Geneve*:—"The expulsion of all the Ticinese from Lombardy has just been executed with a rigor which would have delighted the heart of an Attila or Nero. Men, women, children of all ages, the old, the sick, the convalescent, all have been expelled; women heavy with child have not been able to obtain a few days of grace from the Austrians. Those who were to be expelled were driven together at Milan, like a flock of sheep, on the same day and at the same hour, in the Place des Marchands. There they were to answer to their names, and go up to receive their passports. As a great number of these poor people bore the same names, they had further to state their parentage, place of birth, and a number of other particulars; and the operation was thus prolonged through six or seven hours, while the crowd was thus exposed to the snow, which all the while fell in abundance. Notwithstanding the piercing cold, the unfortunate people were forbidden to put their hands in their pockets, but were compelled by the soldiers to expose them to the air, so that it might be seen that they concealed nothing. At first the expelled were to proceed from Milan to Chiasso on foot, but from the slowness of the march of so many women and children, the former loaded, and the sight of their misery exciting so much sympathy among the people, it was resolved to send them by railroad. Soldiers preceded and brought up each convoy, and when the postscripts arrived at the railway stations, their papers were inspected, the soldiers meanwhile standing over them with fixed bayonets. On the frontier, hypocritical employees pretended to pity the fate of the poor people, and ended by exhorting them to drive away the present government of Ticino, and replace it by a 'good and religious' government, that so they might easily gain permission to return to Lombardy."

AUSTRIA.—By a message from Vienna, we learn that the Emperor has so far recovered as to be able to receive the ambassadors and attend mass. His cousin, the Archduke William, has been appointed Imperial Regent until the Emperor's complete recovery. The assassin had been executed.

In consequence of ill feeling towards the English, some kind of a demonstration against the English envoy at Vienna had taken place. It is said his windows had been broken by a mob. The report is not generally credited.

The Vienna correspondent of the *Times* states that mental derangement is more to be feared than any other danger to the Emperor's life.

Lord John Russell has sent a despatch to the Earl of Westmoreland, expressing Her Majesty's indignation, and that of the government, at the attempt on the Emperor's life, and their extreme satisfaction at his recovery.

A telegraphic despatch in the *Kolnische Zeitung*, dated Vienna, February 26th, in the evening, states that Count Leiningen had arrived at Trieste from Constantinople, and that the Porte had complied with all the demands made by Austria.

A telegraphic despatch from Vienna announces that the forces on the march for Croatia have been recalled.

The Vienna correspondent of the *Times* writes—"Information has just been forwarded me that an attempt had been made on the life of Baron Jellachich. It is to be supposed that the Ban escaped without a wound; but no other particulars are known than that the conspirators or assassins were arrested by the aids-de-camp."

A formidable conspiracy had been discovered at Comorn.

A subscription, already exceeding 100,000 florins, has been raised for charitable purposes, in commemoration of the young Emperor's preservation.

It is positively asserted by the *Augsburg Gazette* that Austria is fully determined to demand peremptorily the expulsion of Mazzini and Kossuth from England, and in case of denial is resolved not to allow a single Englishman to cross the Austrian frontier.

TURKEY.—It is positively asserted that some kind of a settlement of the difficulties between Turkey and Austria has been made, but its precise terms are not known. In Austria it is asserted that all her demands upon Turkey were conceded, while in Turkey it is said that all the demands conceded were of a secondary nature. At any rate they appear to have been satisfactory to Austria, as the troops on their way to the frontier have received counter-orders. The whole subject has probably been left to the mediation of France and England.

The accounts from Montenegro are somewhat contradictory. It is said that operations have been suspended by the Turks, and other accounts record trifling successes on either side.

It is stated in Paris that a European Congress is determined on; and, though various affairs connected with the political state of Europe will no doubt be treated, that the principal object is the "final" settlement of the Turkish question.

ADVENT HERALD.

BOSTON, MARCH 26, 1853.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo.

Price, in plain binding, \$1.00

Postage, when sent by mail, if pre-paid, 20 cts.

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"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unelean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3.30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

JUST RECEIVED, AND FOR SALE AT THIS OFFICE:—"THE SAINTS' INHERITANCE, OR THE WORLD TO COME." By HENRY F. HILL, of Genesee, N. Y. 12 mo. 247 pages.

Price, \$1.

in gilt binding, \$1.38.

Postage, when sent by mail, pre-paid, 18 cts.

ANNIVERSARY CONFERENCES.

The change in the place and time of our Conferences for the last two years did not work as favorably for the interests of the cause as was expected. This year it is proposed to hold the principal Conference at Boston, in the Chardon-street chapel, on Wednesday, Thursday, and Friday of the Anniversary week—May 25th, 26th, and 27th.

NEW YORK.—As the Exhibition of the World's Fair will be opened in New York city on the Anniversary week, and will doubtless attract to that city many of our friends, and others interested, it has been thought best to have a meeting during that week in Hester-street, or in some other place, as may hereafter be designated.

The friends will bear in mind, that accommodations among brethren residing in cities are limited. Therefore, it is desirable that those who can will make provision for themselves. The brethren will, however, cheerfully afford every accommodation in their power.

HARTFORD, CT.—A conference may also be held in Hartford, between the New York and Boston conferences. The brethren there will make the arrangements, and give due notice.

J. V. HIMES.

"COUNT STRUENZER, the Sceptic and the Christian. Translated from the French of the German. By Mrs. J. H. Wilson. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Low & Co. 1853."

COUNT STRUENZER was prime minister of the kingdom of Denmark, and at the early age of thirty-five was beheaded for high treason, April 28th, 1772. He lived a confirmed infidel till visited in his prison, on the 1st of March of that year, by BALTHAZAR MUNTER, a good Danish pastor, who noted down day by day his religious conversation with the Count, together with the prisoner's objections and his own replies to them, which were soon after published.

It is a very interesting narrative, presenting the workings of a superior but sceptical mind, the appropriate manner of unfolding to such a one the great doctrines of inspiration, and the manner in which his mind was opened to the acknowledgment of the truth. The work was originally published in German; and so great was the avidity with which it was sought for, that in a very short time it was translated into nearly every language in Europe, and thus spread over that continent. For sale at the bookstores.

SUMMARY.

A SINGULAR crime has just come to light in the little principality of Lippe Schaumburg. A country gentleman of large property in that principality died, leaving one daughter and two sons. The daughter, who was heiress to the greatest part of the property, soon after disappeared, no one knew whither, and consequently the two brothers became sole heirs of the estate. Now, after the lapse of some fifteen or twenty years, accident has brought to light the fact that the daughter still lives, and has been kept imprisoned by her two inhuman brothers during all this time in a cellar. The matter has come into the courts, and the monsters will get their deserts.

A respectable Long Island farmer, having become interested in the spiritual delusion, got entrapped by a "medium,"—a Mrs. French of Pitts-burgh,—who obtained so much influence over him, that he was induced to turn all his property into cash, and even forced his wife to give up her interest, and having obtained about \$13,000, paid it over to the witch, who immediately took French leave, and he has attempted to kill himself, and is

now in the New York Lunatic Asylum. He has a wife and two interesting daughters.

THE *St. Louis Intelligencer* publishes a letter from an overland emigrant to California, which gives a fearful account of a tremendous snow storm in the mountains near Carson Valley. On what is called the Second Summit, the writer says, he caught hold of the tops of pine trees, and was confident they were one hundred feet in height. This is an item that should have a bearing upon the question of a railroad to the Pacific, through the South Pass. Rails buried in snow a hundred feet deep, would stand little chance of a removal by any scraper yet invented.

In the forenoon of the 10th, two boys named Joseph Grader and Pollio La Bou, met on the sidewalk of Atwater street, Rochester, near its junction with Clinton, and had some disagreement about a small twisted cake, of the value of half a cent. Grader was peddling candy, and we believe the cakes also; but, be this as it may, they came in collision, when Grader drew a case knife, ground to the shape of a dagger, and plunged it into the lungs of La Bou, killing him almost instantly. The wound was at the pit of the stomach, and was about an inch long, or the width of the blade of the knife. The boy Grader is about 16 years of age, and has anything but an enviable reputation. The deceased was about 14 years of age. His parents reside on Joiner-street.

The author of this horrid deed made great exertions to get away, but was finally traced to a railroad car on the Lockport Road, where he had ensconced himself, but was discovered and secured. The murderer has been committed to jail, and the case goes before the Grand Jury, now in session.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Appointments, &c.

N. DILLINGS will preach at Portsmouth, N. H., March 29th, evening. Subject—the Nature, Importance, and Benefits of Sacred Music. A full attendance is desired. Services will commence at 7 o'clock. Will Elder Crowell arrange? At Salem, Mass., 31st, evening.

THOMAS SMITH will preach in Brewer, Me. (in the school-house near William Jackson's), Sunday, April 3d; Orrington, (in the school-house near the Mill Creek), Sunday, 10th.

L. OSLER will preach in Lowell, (in the Masonic Hall,) commencing Thursday evening, March 24th, and continuing over the Sabbath.

BUSINESS NOTES.

D. Campbell.—We had no credit to J. Burrows for "Miller's Life," but credited to you the 50 cts. claimed to have been sent, and \$1 sent for George Hamilton, when we received your last letter, Feb. 23d. Seeing the same name entered twice, we thought it was a mistake, which explains why only one of the name received a copy. See business note in *Herald* No. 10 of this vol.

C. G. Crane.—Sent by express to care of A. Clapp.

J. Russell.—As may be agreeable to yourself.

D. T. Taylor.—Sent you books the 18th by Cheney & Co.

A. Chase, Jr.—\$2.—Sent.

G. H. Child.—Sent books the 22d by express.

THE ADVENT HERALD

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CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cts. a year to any part of Massachusetts, and 25 cts. to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

B. Goddard, 613; P. W. Fuller, 632; J. Barrows, 635; H. C. H. Payne, 638; O. M. Olney, 612; A. Smith, 638; Dr. A. W. Smith, 634; G. Lyman, 645; W. M. Nelly, 645; T. Hasbany, 641; J. Baker, 632; R. W. Beck, 638; H. Thurburn, 638; S. Payne, 624; R. Payne, 645; S. Levitt, 649—the P. M. has returned the paper as not called for.—How is it, brother Bentley? S. Heaton, 645; P. E. Thayer, 632—each \$1.

Win. Cook, 630; E. T. Bateman, 671; B. Loomis, 606; M. Har-mony, 684; W. Whiting, 560—\$1.77 due to last Jan.; B. Hasby, 671; W. Chambers, 638; J. W. Reed, 632; H. Russell, 671; J. M. Kinsey, 638; T. M. Keyes, 663; and 25 for Y. G.; S. Palmer, 658; M. Bradley, 658; J. Singer, 638; S. W. Brookins, of Y., 677; J. Irish, 677; A. Gray, 677—each \$2.

Isiah Smith, 639; E. Tenney, 612; J. T. Orton, 612; W. Ben-net, 638—\$3.35 due on book account; H. Pearce, 593—50 cts. due Jan. 1st ult.—each \$3. H. Little, 616—\$4. H. Ward, 632; M. O. Pray, 677, book, postage, and Y. G.; E. Crowell, on acct.; D. Har-mony, 768; J. Sanders, 664; E. C. Williams, 606—each \$5.

A. Gordon, 608—\$1.85. J. C. Downing, 617—65 cts. and 50 cts. for M. E. C. on Y. G.—an old sub. P. Harmony, 619—\$1.50. C. Morton, 632—\$2.77. W. Mornon, 606—\$4.77. S. Woodhull, 612—\$1.25. G. H. Evans, 632—\$1.77. C. M. Richmond, 619—\$1.63.